# THE CATHOLIC CHVRCH IN THE VNITED STATES OF AMERICA

# The Catholic Church in the United States of America

**Nihil Obstat**

REMIGIUS LAFORT, S.T.D.

*Censor*

**Imprimatur**

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*Archbishop of New York*

NEW YORK

*November 20, 1912*

Ai Diletti Figli, i Collaboratori dell'Opera = La Storia della Chiesa Cattolica in America = col voto della felice riuscita dell'interessante loro lavoro, impartiamo di cuore l'Apostolica Benedizione

Li 20 Novembre 1910.

Pius PP. X

TRANSLATION:

*"Upon our beloved children, collaborators in the History of the Catholic Church in America, with a prayer for a happy issue of their interesting work, with all our heart we bestow the Apostolic Benediction.*

*PIUS, PP X.*

*20th November, 1910.*

# The Catholic Church in the United States of America

Undertaken to Celebrate the Golden Jubilee of His Holiness, Pope Pius X

Volume I

The Religious Communities of Men

and

The Apostolic Mission House and the Conversion of America

The Catholic University of America

The American College in Rome

The Apostolic Delegation

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# PREFACE

FOR more than three hundred years the growth of the Holy Catholic Church in our America had been like the slow laying of the foundations of a great cathedral. No splendid temple rose. No marvel of worldly treasure was heaped up by the hero missionaries and priests, who first carried the sacrament into the wilderness, or by their self-denying successors, who in gospel zeal tramped over the lonely country, preaching in the scattered villages and towns, and in the slums of the new cities. The unending labor of centuries wrought nothing that had show of glamour. Even so late as a generation ago Catholics were still, for the most part, strangers in a strange and Protestant land, few in numbers, poor and often suspect and unwelcome. It needed the hosts of Catholic immigrants swarming to our western shores to rear this imposing structure of our national Church. And it was by these honest workers that the army of the Faithful miraculously grew until our millions have doubled within fifteen years. Today we nearly equal in number the professing adherents of all other creeds within the Republic; and if we include the insular possessions of the United States, our twenty million Catholics far outnumber the united believers of all other religions.

But this missionary Church, which was for long years the Church of the few and the humble, set itself from the beginning to the pious task of making Catholicity prevail, and its astounding achievements show God's continual blessing. Guaranteed its freedom in a free State, the Church has remained free from all political embroilment. Rigidly orthodox in doctrine, scrupulously conservative in spirit, it has yet been progressive in work; and it is winning — as it must win — the spiritual leadership of the nation by the primitive simplicity and power and love of the Faith.

In a world where the greater energies are desperately given to industrial development, our countrymen put all things to the material test of practice, and our Catholic Church has had to meet that test by assured victories in practical morality and philanthropy. Inveterate Puritan prejudices have fallen, less by the fire of our preaching, than by the speaking witness of holy works. All men give reverent honor to the divine unselfishness of our legion of Sisters, devoted unto death, speeding their sacred missions of charity and mercy. The conscience of the whole country has been won by the rock-like opposition of our Church to divorce. Our societies of Temperance and of the Holy Name have stood staunchly for Catholic ideals of living; and, conspicuous in the land of the schoolhouse, is the ardor of our work in every form of education.

In social and spiritual unrest, the nation is silently searching for the eternal bases on which to found its standards of righteousness; and it is already clear, as the one sure thing of the future, that Religion, reborn within the heart of the Republic, is to lead the changing age. Protestantism has of late caught from our venerable Church a finer beauty of architecture, a more imposing ritual. It has sometimes learned the greater need of devotional sacrifice and the opened church doors. But Protestantism, with its barren philosophy, shifting ethics and impersonal charity, is in full decadence, itself lamenting its gradual yearly losses. Against that growing failure we Catholics can set the most remarkable conquests and progress that we have known in later history, and we have held in steadfast loyalty to the pure religion of our fathers. Sure-footedly our Holy Church moves into the future, ready to toil and battle with the stolid indifferentism of the time. For this is Her great enemy. Progressive science is no longer atheistic, and we firmly believe that the day of Her intellectual dominion is fast approaching. As in the great Reaction, both science and literature, which were the allies of heresy, promise again to become the strong support of the Faith.

In our United States this is the age of the Church's building, and the work glows beyond modern precedent. Not since the early days of the friars have such labors been seen. No man can adequately paint these gigantic toils, this incredible sacrificial giving of the heart's blood. And summaries tell nothing. To say that a new diocese is created every year, that a single bishop counts seven hundred annual converts; to tabulate our fifteen thousand clergy, sixty-eight thousand religious, our million

children in parish schools, our seven hundred academies for girls is to attempt the dull picturing of statistics; and something more than this was needed.

Thus it was that we planned a living portrayal of Catholic progress and development within the United States. Above all things it was important to represent the indwelling spirit of the advance, because for this colossal labor of building, our Church in a supreme instance of Her adaptive power, has translated Her fervor of spiritual devotion and contemplation — always Her central fire — into fervor of work. And a vital part of it was a characteristic belief in education, for Holy Church, always glorying in accomplishing impossibilities, is here in her institutions of learning, harmonizing the latest results of scientific study with Her divine philosophy of the ages. Every phase of our Catholic life reflects this zeal for work and for knowledge; and every phase of Catholic life we intended to picture concretely: the great body of its clergy, teaching, preaching, evangelizing; its devoted religious Communities — ancient Orders set to stupendous new tasks — new Orders springing into existence to meet strange needs; the missions to Indians and Negroes; the beautiful cathedrals rising in marble, the churches multiplying in every part of this wide land; the work of the sisters — caring for orphans, foundlings, the insane, — nursing the poor, the sick, the aged, — visiting the prisons, teaching the deaf, dumb, and blind, — busy in their classes; its intricate educational work, the kindergartens, schools, academies, colleges, seminaries, and universities; its blessed charities in hospitals, sanitariums, refuges, day nurseries; its journalism; its literature; its libraries; its social life and clubs.

And so it was our purpose to create a great album, a thank-offering of our piety in honor of the Golden Jubilee of his Holiness — an album that would reveal what part the Catholic Church in the United States is taking in the work of his illustrious Pontificate, that is gloriously bound to the renewal of all things in Christ. In this we had the inestimable favor of His Holiness' approval. We also obtained the sanction of Their Eminences Cardinal Falconio, Cardinal Gibbons, Cardinal Farley, and Cardinal O'Connell, of many high prelates, and of the heads of the famous religious orders in Rome.

By the enthusiastic help of American Catholics the scope of our plan speedily widened, and we are now engaged in the compilation of a monumental work that will be historical as well as illustrative and descriptive — in its completeness, the first attempt of the kind, a storehouse of precise and exhaustive information relating to our Catholic Church of the United States.

The present volume is devoted to the religious Orders and Communities of Men scattered over the entire Union, because it was the regular clergy who were the first to open North America to the Catholic religion. By the powerful and invaluable coöperation of the Reverend Superiors every section has been prepared by the person designated as most competent to assume the duty. Thus the whole work is authoritative, exact in research and statistics. Many sections are of new historical importance, for of many of the Communities here treated, little or nothing has hitherto been known, little or nothing written.

The hearty help of the secular clergy, which is now assured, and the generous support of the laity, make these volumes, as they are completed, the gift of the affection and devotion of our whole American Catholicity to our Holy Father, Pope Pius X. They are more than an account of the Catholic Church in the United States. They are a blessed token of the power that Our Christian Faith has already won in the life of the new land. World wide and time wide is its sway over human hearts, and this urgent work among us, spurred on by love and self-sacrifice as in days of old, is preparing still greater conquests for the glory of God.

*DATA concerning Religious Orders and Communities of Men, their branches and individual institutions, will be found also in the succeeding volumes in the histories of the Archdioceses and Dioceses where said branches or institutions are located. In a few cases the whole account of a Community, which apparently is omitted in this Volume I, will be found in the history of the Archdiocese or Diocese where its Mother-House is located and within which its activity is almost exclusively limited.*

*We particularly call the above to the attention of those researchers who wish to secure full data about an Order or Community, or its branches and institutions.*

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# THE RELIGIOUS COMMUNITIES OF MEN OF THE UNITED STATES

# THE RELIGIOUS COMMUNITIES OF THE UNITED STATES

## INTRODUCTION

THE HISTORY OF THE RELIGIOUS COMmunities in the United States is as pleasant and interesting as it is surprising. The surprise comes from the numbers who live the common life under convent rule. The figures show that about five thousand priests, seven thousand laymen, and fifty-six thousand women are leading the life of the vows, both solemn and simple, in our Republic. When one considers the newness of the country, which attracts all energies to the active life, the hostility of the Protestant spirit to convent or monastic life, and the natural obstacles to community life: it will at once be seen that the success of the religious communities is remarkable, and that American Catholics are entitled to praise for this unexpected success. Many attempts have been made by European and American theorists to establish communities of the common life on American soil, but they have all ended in failure, rather wretched failure. Only these Catholic communities, so wisely organized, ruled and encouraged by the Church, so helpful in the detail work of Catholic society, and so devoted to a lofty ideal, have reaped the harvest of success. The surprise and pleasure at their triumph over difficulties are deepened by the fact that their rapid and healthy development is an answer to certain critics of the Church in the Republic, who maintain that American materialism, the popular pursuit of money and pleasure, and the love of an exaggerated independence, have proved too strong, not only for the life of the vows, but also for the ordinary Christian piety. Here is the irrefutable answer. To each group of three thousand souls there are two diocesan priests, one community priest, and nine brothers and nuns to conduct their religious affairs. It is a common opinion in the United States that one priest to a thousand souls is a right proportion. This proportion exists in the United States. One priest in three lives in community: this also would seem a fair proportion.

## CHAPTER I

### *History of the Clerical Communities*

WHEN exploration began to open up the American continent, the first missionaries to brave ocean and wilderness, in behalf of explorer, colonist, and aborigines, were the Spanish Franciscans, whose brilliant record from Florida to California, from the year 1538 to the year 1850, when the land-thieves drove them out of California, is only now coming to the light. The Dominicans and Jesuits had preceded them in various expeditions to Florida, expeditions which failed to establish colonies and totally perished. The Spaniards labored for half a century in Florida before they could secure a tolerably safe footing, acquire influence with the Indians, make them Christians, and by strong forts and good harbors protect the Gulf from the ravages of the English and French marauders, whose treatment of Spanish voyagers had all the marks of piracy. No part of the West Indies was safe from the English and French buccaneers, and the work of converting and training the Indians, as well as the ordinary work of looking after the Spaniards, entailed great hardships and dangers. In spite of the difficulties the Franciscans succeeded in establishing fifty missionaries and nearly as many stations northward from St. Augustine about two hundred miles. They taught the natives religion and the simpler arts of life, amid revolts on the part of the Indians, who arose occasionally and slaughtered and burned at will; amid foul administration from the civil governors, which often ruined the work and the good feeling established by many labors; amid the invasions of the English from the Carolinas, who destroyed a whole region in one attack. With everlasting patience the Franciscans resumed their work when the storm was over, and so continued to the last moment of Spanish rule. They found their way into Texas, New Mexico, and Arizona, from the Spanish settlements in Mexico; in later days they established the very successful missions of California, which now engage the attention of the American public; their martyrs shed their blood by the rivers and trails of all the Southern wilderness; and had they not later been driven out by the change in government, their labors would have saved from annihilation the American Indian, as they helped to save his brother of Mexico and South America. When a capable hand takes up the story of heroism, patience, and divine charity, as displayed by the Franciscan missionaries from 1538 to 1850, the theme will fill the modern world with wonder.

The Dominicans were the first to take up the new world as a missionary ground. The first colonists sent out by Spain promptly made the natives slaves, and then began to traffic in them. The Dominican monk Las Casas declared that between 1494 and 1496 the slave trade destroyed one third of the native population in Santo Domingo. Protests on the part of the humane had no effect until three Dominican priests arrived in Santo Domingo from Salamanca, and established a convent. After they had studied the treatment of the natives for some months, Father Anthony de Montesimos took occasion to denounce the slave trade and the general treatment of the natives, in a sermon preached in the cathedral, to the great rage of the governor and his officers. These demanded the punishment of the preacher, but his superior approved

his utterances; and when the case was finally brought before the King in Madrid, it was not only decided in favor of the Dominicans, but resulted in some efforts to rescue the Indians from cruel treatment, and in the prohibition of slavery. The Dominicans aided in many tragic expeditions to Florida, which all came to disaster. They remained the steady advocates of fair treatment for the natives, and succeeded finally in checking the cruelty of officials and adventurers, whose sole object was to gather fortunes large enough to give them a life of luxury in Spain. It was at the instance of the Dominicans that the King of Spain in 1523, in his grant of land in Florida to one Lucas Vasquez de Ayllon, instructed him "to attract the natives to receive preachers who would inform and instruct them in the affairs of our holy Catholic faith, that they might become Christians." And the document continues: "Whereas our principal intent in the discovery of new lands is that the inhabitants and natives thereof, who are without the light or knowledge of faith, may be brought to understand the truths of our holy Catholic faith, that they may come to a knowledge thereof and become Christians and be saved, and this is the chief motive that you are to bear and hold in this affair, and to this end it is proper that religious persons should accompany you, by these presents I empower you to carry to the said land the religious whom you may judge necessary, and the vestments and other things needful for the observance of divine worship." Thus the cupidity, ambition, and spirit of adventure, which directed these early explorations, were lifted by the Dominicans into the region of the spiritual, a deed which actually saved the Indians of South America from the slow extinction of their brethren in the north.

What the Spanish missionaries achieved in the southern part of the wilderness, the French Jesuits, Sulpicians, and Recollets repeated along the St. Lawrence and the Mississippi. These missionaries have been more fortunate than the Spanish in the printing of their records for the benefit of English and French readers. The American historian Francis Parkman made a reputation by his spirited and brilliant account of the Jesuit missionaries. However, the Recollets were the first in the field, having accompanied Samuel Champlain in 1615 to the colony of Quebec; but on seeing the extent of the missionary field among the Indians they invited the Jesuits to share their labors in 1625. War between England and France suspended and practically banished the colony and the missionaries, and when a treaty of peace was made Cardinal Richelieu could get only the Jesuits to venture into the wilderness. With mission stations at Quebec and Montreal the Jesuits labored from 1632 to 1770 among the famous tribes of what is now the State of New York, the capable and intelligent Six Nations; also among the Hurons who lived by the lake of that name, and among the smaller tribes of Canada and Maine. Upon the Six Nations they did not make a deep or lasting impression, for the reason that English policy constantly interfered and destroyed their maturing work. The Hurons in twenty years were converted into practically a Christian tribe, when war with the Six Nations led to their annihilation. The Sulpicians turned their attention to teaching in Montreal, and left the remoter Indian missions to the Jesuits; but one of their number, the Abbé Picquet, a man of resource and courage, founded in 1747 a mission for the Indians on the banks of the St. Lawrence, which at one moment promised to make the earnest work of the Jesuits among the Six Nations permanent. His fort and chapel were near enough to Montreal for protection, and at the same time easily reached by the Six Nations; he invited the Iroquois to take advantage of his settlement, which they did to the number of three thousand; and in the twelve years of his labor signs multiplied that he would finally succeed in removing the Six Nations from the jurisdiction and influence of the English; when unfortunately France surrendered its colony of Quebec and all its American possessions to the English, and the end came to the missions in America. Little by little the old régime in the northern half of the continent faded away. The Revolution made missionary work impossible, for it set all the tribes in a ferment, banished the Six Nations from New York, and finally drove all the tribes to the West of the Mississippi. Napoleon handed over the territory of Louisiana to the American Republic in 1803; Spain surrendered Florida in 1821; Mexico was forced by arms to give up all its territory north of the Rio Grande in 1850; and the gold fever resulted in the invasion of California by a horde of adventurers, who seized everything. Before these changes the famous missions disappeared one by one, and only their wonderful, romantic, inspiring story lives in the printed records.

The new era began with the establishment of the Republic under its new constitution in 1789. In the same year John Carroll, a native of Maryland and member of the Jesuit Society, was appointed first Bishop of Baltimore by Pope Pius VI, with jurisdiction over the entire territory of the Republic. The Jesuits were then an extinguished community, with a few members doing missionary work in Maryland and its neighboring states; nor were they restored until the captivity of Pius VII ended with the fall of Napoleon in 1814, and that Pontiff gave them official existence again. Representatives of the religious communities could be found in one place or another, independent missionaries doing their best to hold the faith in the scattered few; but no religious establishments existed until the Sulpicians arrived in 1790 from Paris to found St. Mary's seminary in Baltimore. The Augustinians placed a foundation in Philadelphia in 1797. The Dominicans under the direction of Rev. Edward Fenwick made their first foundation in Ohio in 1800, where they evangelized a vast region for many years. The Lazarists began their labors in St. Louis in 1817. The Redemptorists secured a foundation in the diocese of Baltimore in 1832. The Fathers of Mercy entered the diocese of St. Augustine in 1833. The Holy Cross community made its famous foundation at Notre Dame, Indiana, in 1842. The Franciscans were still engaged in the work of Indian missions in California and in Texas, which they continued as well as they were able under the persecution of the hostile Mexican government, and later under the attacks of the American land-thieves. There were a few Capuchins in New

Orleans. These communities occupied the field almost up to the era of the Civil War.

A change came with the beginning of that great stream of emigration from Europe, which has continued in ever-increasing volume up to the present time. It began with the Irish about the year 1840. Previous to that time intercourse with America remained ordinary, confined to commercial circles, travelers, and a few adventurers. Hostility on the part of England, along with a dread of the ocean journey on the part of the poor, rendered emigration difficult; but the vile industrial conditions in Ireland, later the threatened famine which appeared in 1847, last of all the disturbed political conditions of Europe in 1848, opened the floodgates, and the great emigration began. It has never ceased since that time, simply changing its character and increasing its numbers, until it has become a serious problem to keep out the paupers of Europe and to resist the Oriental flood, both threatening the condition of labor. The religious communities found immense labor and large reward in looking after the millions of immigrants; for while the general poverty and the accidents of immigration required the building of hospitals, refuges, and orphanages, the industry, faith, and generosity of the immigrants enabled the communities to recruit their own ranks, to build and carry on their various institutions. The Jesuits took the lead in advancement. From a mere nothing they rose in half a century to a membership of one thousand priests, seven hundred novices and scholastics, and over five hundred lay brothers.

The Benedictines arrived in 1846 to look after the Germans, driven from home by political and economic troubles. This noble and dignified community, as stately in its history as the ancient cathedrals of the medieval time, found no difficulty in adapting itself once more to conditions which had faced St. Benedict, and from the simplicity of its first foundation has risen in our day to a membership of eight hundred priests and five hundred scholastics and novices. The Franciscans, driven out like the Jesuits from the field of their earliest glory, found their way into the Republic about 1844, and have at this moment a membership of eight hundred priests and three hundred lay brothers. The Redemptorists from a few priests in 1832 rose to a membership of three hundred and fifty priests, nearly as many novices and scholastics, and almost two hundred lay brothers. The conditions demanded that the communities should turn their hands to every good work. In this way the Jesuits taught in colleges, managed parishes, looked after poor missions, took up again the work for the Indians, preached missions and retreats, and filled the chaplaincies of various public and private institutions. The Benedictines have a like history, also the Franciscans. The Redemptorists, besides bringing their private work to a high degree of efficiency, engaged in their specialty of preaching missions, which was a great need of the period, and has remained so still. The Dominicans followed the same policy in the main. The Vincentians or Lazarists built colleges and seminaries and preached missions. The Holy Cross community raised a splendid monument to education in the famous university of Notre Dame, and planted many colleges elsewhere. The vitality and resource of the old communities became the astonishing feature of the time. The history of the Benedictines, Franciscans, and Jesuits shows a wonderful success in the midst of hard conditions.

The other communities sometimes supplemented the work of the older organizations, or introduced ideas and methods of their own. The Paulists, founded in New York by five priests, Isaac Hecker, Augustine Hewit, George Deshon, Clarence Walworth, and Francis Baker, all converts, undertook a special apostolate to non-Catholics, and neglected no means of prosecuting their enterprise, employing the printing press, organizing the use of the library and the school of Christian doctrine, and urging the practise of congregational singing. Their insistence on these matters led later to almost universal adoption of them throughout the country. The Passionists introduced the austere life of their famous community, which has such an attraction for certain souls, and became notable missionaries. The Capuchins, Cistercians, Oblates of Mary Immaculate, Marists, Fathers of the Holy Ghost, and Fathers of the Precious Blood, founded communities of importance with a membership varying from one hundred to two hundred and fifty. The community of San Viateur, the Servites, the Missionaries of St. Charles, the Pious Society of Missions, the Congregation of the Sacred Heart, the Salesian Fathers, the Missionaries of the Sacred Heart, all found more work than their numbers permitted them to perform. The Society of the Resurrection devoted itself to the Poles. The Basilians made foundations in Texas. The Theatines and the Premonstratensians, the Carmelites, and the Oblates of the Sacred Heart, in all about forty distinct communities, took up work in the second half of the nineteenth century. Later on we shall consider their work in detail. It is enough to say here that all these communities with a membership of five thousand priests and five thousand scholastics and lay brothers always had more work thrust upon them than they were able to perform; and the inducements have always been such as it has been difficult to resist. Their activity united to their opportunity won for them success. Perhaps no other period in the history of these communities has witnessed a more striking and useful development. Moreover this is only the beginning, for the demands upon them still continue, out of proportion to their membership.

## CHAPTER II

### *The Work of the Clerical Communities*

It has been seen how the religious communities gathered from all parts of the earth to the preaching of the gospel in America, according as the need arose. They were not received with favor by the Americans, nor yet with hostility. By the people whom they came to serve they were heartily welcomed. All things had to be created in the wilderness, there were no endowments, and no wealthy aristocracy to make them, and at first the common people had little surplus money. The priests and brothers of the communities had to turn their hands to any work that

offered, as in the ruinous days when St. Benedict began his beneficent labors. The first field was missionary work for the scattered Catholics of the country. The opening up of the wilderness, the colonization of the near west and then the far west, the building of the railroads from the Atlantic to the Pacific, and from the great lakes to the Gulf of Mexico, carried the immigrants into the remotest places. There were not in the first half century enough diocesan priests to minister to the multitude. The communities set to work at the same time on their own meager foundations and the serving of the poor missions. The parish became therefore an integral part of every religious foundation and has remained so to the present day. This was due partly to the need of the moment, and partly to the economic condition. As there were no endowments, no wealthy patrons, the support of the people had to be sought directly. It was most natural and proper therefore that the first foundation of a religious community should be in connection with a parish, where their services were urgently needed, and where existed a fair prospect of financial support. The chief characteristic of the American religious community became and remained work, steady, incessant, varied work in many directions.

First came the work of building the central parish, the community home, and parish church and school. In the city this was comparatively easy; in the country, or on the western prairie, it was more difficult. In the early days money was not plentiful, the Catholics had rather the distrust than the confidence of the bankers, and it was difficult to borrow the necessary money. The first foundations were therefore very simple, unless European superiors advanced the necessary funds. In the later years of the nineteenth century the Catholic body came into such repute with the financiers, that the difficulty of borrowing on reasonable terms disappeared. The parishes built up by the communities became models for the country. The beautiful rites of religion were carried out with care and solemnity; the music of the Church received some attention and fair expression; the architecture and adornment were brilliant, imposing, and often in correct taste; and the routine work of the parish was so arranged as to reach every soul within the parish limits in some fashion. The effect was marked in two directions: not only was a good model set for all Catholic parishes, but even the Protestants were spurred into imitation. The Puritan severity in churches and worship prevailed in the Republic. As a rule the temple devoted to God was the meanest public structure in view; and the decoration of the interior, the services, and the music were bare and dull in expression. The increasing beauty of the Catholic churches and sanctuaries wrought a complete and beneficent change in the Protestant churches and their services. The amount of work done in an American parish would astonish Europeans. No priest has an idle moment outside his regular hour of recreation. Improvements in methods are being constantly made, and from the day when the parish work first began there has been a steady advance in methods of administration.

After the work of the foundation and the parish came the serving of the poor mission. From the central house the priests went far and wide to remote churches, or to houses appointed for the gathering of the people. Until this day it is the distinction of the most successful as well as the poorest communities to be engaged in this work. There are whole districts, in the mountains of a populous diocese like New York or Baltimore, as well as in the deserts of the West, given over to the charge of the communities because the people cannot support a resident priest. When the poor missions had been fairly supplied, the work of looking after the Indians was taken up by the Jesuits, the Benedictines, and the Franciscans. It was only natural for the evangelizers of the St. Lawrence and the south border to resume the glorious labor which their brethren had been forced to relinquish. The unfortunate Indians received harsh treatment from their conquerors, being driven farther and farther west, as the greed of land urged on the invader or the railroad. They were finally cooped up on reservations by the Federal Government, a miserable remnant, where they will slowly perish from mere inanition. No sooner had the Jesuits secured a firm footing in the Republic than they renewed their ancient interest in the red man and sent to his service their most winning and capable missionaries. The Franciscans did likewise. The Benedictines from their firm and noble foundations in the West also took charge of the Indian missions in their territory. It is impossible to give any idea of their labor, hardship, self-sacrifice, in the few sentences which here relate their service to the Indians, and to the poor missions. In the first half of the century the wilderness held the greater part of the country. There were no roads, only mere trails through a dangerous forest, where the wild beast, the swamp, the thicket, starvation, and sometimes the savage white, threatened the life of the missionary. What discomforts did they not endure even in regions somewhat settled! The struggle with poverty amid pressing needs of every kind was in itself painful. Their compensations were found in the hardy physique which made their rude life not merely endurable but pleasant. Many of the pioneers lived to see the superstructure of the Church built on their foundations, and their narratives were the delight of the second and third generation, more softly bred and more comfortably situated.

Perhaps the most popular work of the religious communities was the period of reflection and prayer known as a mission. St. Alphonsus Liguori founded his community of the Holy Redeemer for this work of the mission. He sent his religious into a parish or a district to hold a series of conferences on Christian doctrines and duties, to stir up the people by fervent appeal and luminous exhortation, to hear confessions, settle difficulties, heal wounds, and give Christians a new start on the road of religious duty. From the moment this work began it seized the popular fancy, because it suited perfectly the popular need, and it has become and remains a chief work of the average society. The demand for the mission on the part of diocesan pastors has ever been ahead of the supply of missionaries. According to the conditions a mission will continue for one, two, three, or four weeks; it will be directed by

one to six priests; the exercises usually consist of three or four conferences a day, beginning at five o'clock in the morning; and the mission is brought to an end with confession and communion and solemn exercises. If it endures two weeks the women take the first week and the men the second; if it continues four weeks then the married women, the single women, the married men, and the single men follow in that order, which is the result of long experience. The average parish will hold a mission once in three years, some hold it every second year, and not a few make it an annual affair on account of its fine effect upon the people, and at present there is no trace of decline in its popularity.

Out of it has grown quite naturally a new work, the mission to the non-Catholics, specially directed at the millions of Americans who have no religious belief of a practical kind. For many years after the establishment of the Republic, in fact up to the close of the war with the South over slavery and state rights, the Protestant public remained apathetic or hostile to the Catholic religion, whose teachers and adherents did not parade their faith, or even explain it without necessity, lest offense be taken. With the advance of materialism, however, the faith of the Protestant millions became weakened, and they fell into an appalling indifference, which at the present moment holds about one half the entire population of the Republic. These indifferents entertain no hostility to religion as a rule, and are often favorably inclined to the Catholic faith, because it shows itself regularly the teacher, protector, and uplifter of the poor multitude. Rev. Isaac T. Hecker, the head of the Paulist community, himself a convert from indifferentism, always cherished the plan of bringing the truth of religion home to the lost millions, and finally saw it inaugurated by his friend and disciple, Rev. Walter Elliott. At various times and places individual religious had attempted the plan, by announcing public lectures on controverted subjects, to which the general public was invited. The systematic labor of Father Elliott and his community resulted in the adoption of a comprehensive scheme, which not only required the services of the religious communities, but embraced also the best service of the diocesan priests. The non-Catholic mission usually takes place at the close of the ordinary mission. It is well announced, and the co-operation of the people, whose faith and morals have just been rejuvenated, is demanded, in order to secure the presence of non-Catholics, who do not need much urging, but are shy of things Catholic. After a course of instruction and prayer those who feel the impulse to accept the faith are invited to declare themselves; a class of converts is thus formed and placed in charge of a resident priest; and so the good work goes on until the time for Baptism. The bishops of the country have taken up this scheme, and with the aid of Father Elliott have established mission bands of diocesan priests, who carry on the work of evangelizing both Protestants and Catholics. The results have been very encouraging.

The success of the missions led to the introduction of many popular devotions, which have had a great influence on the moral life of the people; such as the confraternities of the Rosary, of the Holy Name, of the Scapular of Mount Carmel, of the Sacred Heart; also the societies for young men, for young women, for the encouragement of temperance, and other virtues. The confessions and communions at the close of a mission or a retreat are simply overwhelming; and the crowds who frequent the churches for the regular devotions never diminish in numbers or enthusiasm. The last field of labor occupied by the religious was the giving of retreats to the clergy, the sisterhoods, and special bodies of the laity. That work has also taken on proportions, both because of the increase in numbers and the intense effort to keep up the standard of holiness. In the early days the retreat was a luxury rarely indulged in, for lack of time and means; at one time it was left to the taste of the clergy and the communities; but at present it is a diocesan institution. The clergy assemble annually, or every other year, for a retreat of five days, opening on Monday evening and closing on Saturday morning. The bishop or his vicar-general presides, and a member of some religious community delivers the meditations, conferences, and exhortations; the office and other devotions are recited in common, and at the close all go to confession and communion. As there are one hundred dioceses in the Republic, and hundreds of communities, it may be surmised that the work is of immense importance. The conducting of retreats has given the religious great influence with the diocesan clergy and also with the communities of men and women, and it should be said to their credit that they have year by year raised the standard of spirituality and increased the excellence of their preachers.

Finally, the work of directing souls in the way of perfection has fallen almost entirely into the hands of the religious orders. It is in one point of view an obscure and unrequited labor. No one tabulates the results, but the special instances which get publicity prove that they are of importance. In the methods of direction there obtains nothing different from that of the ancient time, except the modifications suggested by the new conditions. The dominant idea of American life is work, and this idea dominates the Catholic body. This passion for work is providential, necessary for the conditions, since a vast wilderness has to be removed, deserts irrigated, and all things built up in a single century. Above all other characteristics of the religious communities in the Republic must be placed that of work, hard, continuous, fruitful work, but work sanctified by prayer and contemplation. That long labor amid hardships the severest deserves a history by itself.

## CHAPTER III

### *Higher Education, Letters and Journalism*

Without the presence of the religious communities college education would have been impossible for the Catholics of the first half of the nineteenth century. The Sulpicians from Paris, disturbed by the approach of the Revolution, emigrated to Baltimore

and opened the college and seminary of St. Mary in 1791; a little later, Pius VII having restored the Jesuits, the Society took up its usual work and began that series of colleges and universities which today number over thirty and place the Jesuits among the foremost as educators; the Augustinians began in Philadelphia, the Vincentians in St. Louis, the Dominicans in Ohio; the Holy Cross fathers founded their famous college in 1845, developing it later into a still more famous university; the Benedictines founded a series of colleges in many States, chiefly in the West, which gave them a high position; various other communities are in charge of one or two colleges. Catholic collegiate education is almost entirely in the hands of religious communities. The chief difficulty in education, in America as elsewhere, is the monopoly of education gradually being established by the State, aided somewhat by the great educational corporations, but at this moment the more thoughtful among the sects are beginning to cry out for a training that will stem the tide of indifference and immorality rising about their young. The two hundred Catholic colleges for young men scattered all over the Republic are so many fortresses on the frontier, so many training-schools for the young soldiers who have to face the bitter fight of today with a powerful, seductive, militant materialism; and they are the most brilliant evidence of the solid service of the religious communities to the Church and the country, and of the wonderful labor which erected them amid circumstances so trying and discouraging. The Sulpician community, beginning work in Baltimore in 1791, won its reputation for success in its specialty, the training of young men for the priesthood, in college and seminary. There is no work which appeals more to the Catholic body. The system of training evolved by Father Olier and his brethren aimed at the ideal priest. Their college of St. Charles in the diocese of Baltimore presents in its cleanliness, discipline, course of studies, faculty, and spirit a fair example of educational achievement. Its graduates are manly fellows, filled with the Catholic spirit. The seminary in Baltimore may be taken as a model of its kind, which two capable directors, the late Father Magnien and Father Dyer, have done their utmost to make as perfect as possible.

The Jesuits stand at the head of our educational institutions, no small achievement after a century's labor. In their special field of college and university education they introduced their own peculiar method and adhered to it amid the many fluctuations of the American standard and amid the difficulties of the American situation. In this course they have been forced to submit to every sort of test that circumstances could develop. In education as in everything else the American, no matter what his respect for tradition, must sift all schemes, and experiment with his own. This has been done to the point of nausea in the secular college and university, in the academy and the common school. The popular religious or philosophical theory of the moment usually directed the latest scheme. Thus, in 1840, Emerson and the Transcendental movement being popular, culture became the watchword, culture in place of the Christian religion. It presided over the propaganda of the common school as against the church school, and succeeded in its two chief aims: to banish religion and to bring in all the ologies to enlighten the children. Later the secular colleges and universities surrendered in part to the elective system, which permits the student to sacrifice the classics to pseudo-science and college leisure. Then came a movement which converted the academies and minor colleges into feeders for Harvard, Yale, Columbia, and other institutions, and formed a quasi-trust in education, which refused all recognition, as far as it could, to the work of Catholic institutions. It would take a volume to describe the course and the vagaries of American educators and institutions. Against all these fancies the Jesuits fought, building their colleges in the leading cities, cheek by jowl with the most successful secular institutions, and taking up each problem with stubborn fidelity. They succeeded in winning recognition for such institutions as Georgetown, Fordham, and Boston, in protecting and encouraging their graduates, and in holding to their own methods and ideals. They lived down the culture fad and the elective fad and the anti-classic fad. With wonderful flexibility they found ways and means to reconcile the needs of students in social and commercial life with their methods. In Georgetown they undertook the foundation of a university, in Fordham they are at present engaged in a similar task, and in Omaha they have succeeded, through the generosity of Mr. Creighton, in establishing a fairly furnished and endowed university. In this heroic struggle they earned even greater praise by their secret encouragement of poor students for the ministry, educating them for nominal sums or entirely at their own expense. While the struggle may be said to have only just begun, they are so well entrenched on the frontier, that it seems to be only a matter of a few decades when Catholics will crown their work with perfect success through deeper sympathy and large endowments. The American situation is perhaps like no other. It is an acute struggle between endowed Secularism, supported by the State and the rich, and the religious training of the young.

The education provided by the other communities may be classed by itself, its peculiarities resulting from the characteristics of each community, somewhat affected by the locality. The Benedictines in their ten or twelve colleges have ministered largely to the needs of German Catholics and their descendants, and have carried out their ancient system, in all its sturdy social and religious beauty. The Franciscans, Vincentians, Augustinians, and minor communities have directed their methods according to the needs of the English-speaking Catholics. The community of the Holy Cross won unprecedented fame in the success of their university at Notre Dame, Indiana, which is the most remarkable educational institution among the Catholics. Its prominent features resemble the ancient monastic foundations, in which the academy, the college, the university, the seminary, the training-schools of the community brothers and the community priests, all work together on the same ground, supple-

mented by such additions as the American situation demands. The theater, the printing-press, the public lecture-course, the museum, the athletic field and gymnasium, the modern dormitory, the American discipline, and the boat crew, on a grand scale, have their place in student life. The work grew without endowment, carried out and maintained by the heroic labors of a community which does not number more than four hundred members; but so concentrated and intense has been the effort, so well directed, so carefully administered, that not even the Jesuits have been able to surpass it. The communities have now to settle the latest and perhaps the last serious problem of Catholic college and university education in this country: the enrolment of all the Catholic students whom the institutions are able to educate. While a serious problem, its solution must come in the right way, and meanwhile the religious have the satisfaction of knowing that their noble fight has mainly helped to keep before the American public the necessity of a religious training for youth, a necessity which, now recognized as never before, has become a popular topic of discussion.

In the field of literature the religious communities have done good work. The labor of the foundations has been too heavy to afford much leisure. Teaching, preaching, evangelizing, building, have been too strenuous, too exhaustive. Nevertheless the Paulists gave us Father Isaac Hecker and Father Augustine Hewit, elegant essayists, and Father Young, a writer of beautiful hymns; the Passionists claim Father Fidelis, the writer of one remarkable book, *The Invitation Heeded*, and Father Edmund Hill, a writer of essays and verse; the Jesuits produced Father Thebaud and Father Hughes, essayists; and a score of other writers published various works, essays, memoirs, stories, histories, plays, polemics; the useful rather than the elegant directed its purpose and style. Very fine books found their way into the market on the more important subjects of theology and science, and in the text-book field some writers achieved a good reputation

The Paulist community first undertook to make use of the press in the work of the ministry. They established a monthly review known as *The Catholic World* which has done very fine work for over forty years, encouraging writers, paying for contributions, explaining the Catholic side of things, and helping in the development of Catholic letters. Father Hecker founded a society of Catholic publications, issued many books of value and importance, and his community finally opened a regular printing establishment, which sends out the magazine, children's papers, books, and pamphlets on religious topics, and useful publications for the work of the mission. This example found a few imitators. The Holy Cross community in Indiana founded a weekly magazine in honor of the Mother of God, which under the name *Ave Maria* has taken a prominent place in journalism. Beginning as a domestic weekly for the encouragement of family piety it has developed into a weekly review of the times, social and literary, whose pithy, timely, pointed comment pricks many a bubble for the Catholic reader. Its influence has extended far and wide, and in a Catholic community really interested in its own journalism its success would have been phenomenal. In addition the *Ave Maria* press issues books and pamphlets suited to the Catholic propaganda. The Jesuits did not take up the use of the press until long after the Paulists and Notre Dame had demonstrated its need and its advantages. Then they entered the field with their usual vim and founded a monthly magazine known as *The Messenger*, which in a few years took its place in the front rank of high-class reviews. Its field was somewhat different from that of the others. It undertook to focus the activities of the whole Catholic world, so that readers might keep in view the entire procession of events, and it gave more attention to art, music and science than to letters. Its contributors wrote in all parts of the world, chiefly members of the Society, so that freshness of fact and view became its chief merit. The more important and significant articles of *The Messenger* were published separately for convenient distribution. The staff of the magazine was carefully selected and formed into a distinct department, a fact which made it likely that future developments were intended. *The Messenger* has been supplanted by *America*, a weekly. The Dominicans followed the Jesuits in the founding of a monthly magazine, *The Rosary*, which holds a place between the *Ave Maria* and *The Catholic World*. The most curious feat in journalism by a religious community is due to the Benedictines in Chicago, who issue four publications in Bohemian, one a daily. This illustrates a curious fact: that the non-English Catholics are more interested and more successful in a Catholic press than their brethren. Love of their vernacular is of course a powerful motive. The share of the religious communities in the founding of a Catholic American literature and journalism has been notable and important. *The Catholic World* not only presented the Catholic idea to its generation, but it brought forth writers, gave them an audience, encouragement, and pay, and trained them for general service; the *Ave Maria* did the same service, mingling with the work a singular perfume of devotion, and shedding around the soft light of common sense; and *The Messenger* reflected the whole world, revealing the lines of battle in that conflict between Secularism and Christ, which goes on so noiselessly that only the leaders know the deadly intensity of the world-wide contest. Among them they are slowly instructing the Catholics in the use and necessity of the press.

The history and development of the clerical communities during the past century have been inspiring. In this brief sketch one easily perceives its two leading features: labor and adaptation. The communities worked as only pioneers can, and only pioneers themselves, in a vast wilderness like America in 1850, can understand the magnitude of that labor. I think history records nothing so colossal for so brief a time. Besides outside labor there was the strenuous struggle to adapt the interior life of the community to the novel situation. In both they succeeded admirably,

with little notice, encouragement, or approbation from the world. Their great work praises them as can nothing else.

## CHAPTER IV

### *An Account of the Lay Communities of Men*

The clerical communities have a lay membership of over two thousand; the independent lay communities have a membership slightly less than two thousand. At present they number twelve distinct bodies, the Christian Brothers with a membership of over eleven hundred, the Brothers of Mary of Paris with four hundred, the Xaverians with about two hundred and fifty, the Sacred Heart community with one hundred and fifty, the Alexians with over one hundred, the Franciscans with eighty-five, the Brothers of the Poor of St. Francis with sixty-five, the Marists with fifty, the Brothers of Christian Instruction with fifty, the Brothers of St. Vincent de Paul with twenty-five, of Lourdes with twenty, and of the Holy Infancy with fifteen. The Christian Brothers number as much as all the others combined. They have achieved a high position through excellent methods, and their history is practically the history of all, embracing the problems of their peculiar life, and their development in the new country. Originally a French community, founded in the seventeenth century by a priest of Rheims, St. John Baptist de la Salle, they were introduced into this country in 1845, and secured their first foundation in New York in 1848, through the Fathers of Mercy, who placed them in charge of their parish school. The question of Christian education was even keener at that date than at present, because the common schools were being used by Protestants as engines of proselytism. The teaching nuns of the period refused to take charge of boys after the age of thirteen, and lay teachers were few and expensive. The bishops had no way of solving the difficulty until the Christian Brothers appeared upon the scene. They advanced rapidly, for the demand upon their services increased faster than they could supply teachers. In a short time their schools had become famous throughout the east, their academies competed with the best of the time, and their commercial institutions held high repute with the business men of the day

At an early date the question of opening classical colleges presented itself. Their rule forbade the study and teaching of the classical tongues. Their founder had established the society and shaped the rule to suit certain conditions in the France of the seventeenth century, when primary education hardly existed, at least for the children of the poor. To reach that class, give them the rudiments of education, and train them to a religious life, De la Salle prepared his community; and lest they aspire to become priests after the acquirement of the Latin and Greek, he prohibited the use of the classics and bade the Brothers think and study and labor only for the children of the poor. In the United States, however, the Brothers encountered a far different condition; there were no poor children in the French sense of the seventeenth century; and a common school system, which grew every day more attentive to the children until it planned to feed and clothe them, made a complete training easy and inexpensive to the poorest. The American bishops found a serious difficulty in securing young men for the priesthood; vocations were few enough at that time, and the few often joined the religious communities then in charge of the colleges and seminaries. As a method of relieving the situation it was proposed that the Brothers open classical colleges, from which students for the priesthood could be graduated into seminaries directed by diocesan priests. Three bishops, Kenrick of St. Louis, Purcell of Cincinnati, and Hughes of New York, petitioned Propaganda for a dispensation to enable the Brothers to found classical colleges. The dispensation was granted, and in due time Manhattan College in New York, a second in St. Louis, and a third in California were founded, to the great and lasting benefit of the dioceses. The society of the Christian Brothers also benefited greatly by its new sphere. It became the trainer of the diocesan clergy in great part, enjoyed their friendship and support, their patronage and encouragement, so that their colleges filled with students and their novitiates with subjects. Their prestige as a teaching community stood high. Some of their members attained a place in philosophy and letters, and Brother Azarias won distinction as an author on literary and educational subjects. To the non-Catholics of the country, who regard community life as unnatural and unsubstantial, their success as educators appealed strongly because they were able to teach in college and academy as well as in grammar schools. Every American child may learn the classic tongues if he wishes, and therefore Americans do not consider a system perfect or valuable unless its professors teach Latin and Greek. After a half century of labor in the field the Christian Brothers occupied a foremost place in American education.

Having established the parish school, the commercial school, the academy, and the college, they entered a new field by taking charge of the male department of the famous Catholic Protectory near New York, today one of the celebrated institutions of the world. Here they solved many problems in the training of wild, neglected, and destitute youths, taught them useful employments, and placed them later in honorable and profitable positions. The institution became a model for similar ones everywhere. The necessity of high schools, which the Catholic system required in 1885, led them to purchase in 1888 an institution in the heart of Manhattan Island, which was converted into a high school, and for the past twenty years has rendered excellent service to Catholics. About this time the French superiors of the community thought the moment favorable to banish the teaching of the classics from the American branch and to revert to the original rule. When the superiors ordered the suppression of the classics the American Brothers protested on the various grounds: that the change would affect their standing, prosperity, membership, and property; that the American bishops needed the colleges for the development of vocations,

as much as when the dispensation to teach the classics had been asked for; with many other arguments. The dispute was finally carried to Rome, which ordered the Brothers to return to their primitive rule, and cease the teaching of the classics, and they obeyed.

Sixty years of labor on original methods had given the Christian Brothers a strong place in the affections of the people as well as in the educational field. Their contribution took the form of accuracy and thoroughness in the necessary subjects, such as reading and writing, composition and mathematics, oratory and history; so that their graduates became noted in commercial life, in the law, and in the priesthood, for their practical qualities, ability to orate and preach and to manage affairs. At a time when the general educator had taken to chasing butterflies, under the name of universal culture, by teaching children art and botany to the neglect of English, this attention to old-fashioned detail, which by the way has become fashionable again, gave the Christian Brothers a reputation.

Among the other lay communities of importance the Brothers of Mary of Paris take the lead in membership with four hundred brothers and fifteen priests. They have established five colleges and manage many parish schools from New York to San Francisco, showing strength and flexibility. The Xaverians rank next, and devote themselves to teaching and managing charitable institutions for poor boys. The society was founded in Belgium in 1839 specially for the United States, probably in response to the steady appeals of Bishop Dubois and other prelates, who at that date lacked all things in the wilderness mission. The Brothers of the Sacred Heart direct five colleges and ten schools. They are of French origin, from a community founded in 1820, the period of restoration for the common schools of France. The Alexians are a community of German origin and have earned a reputation for originality by their management of hospitals and asylums mostly in the west around Chicago. The Franciscan Brothers have taught with success in the diocese of Brooklyn for the past forty years; the Brothers of the Poor of St. Francis for many years have directed various charities; the Marist Brothers and the Brothers of Christian Instruction have devoted themselves to the work of teaching; finally the Brothers of the Holy Infancy, of Lourdes and of St. Vincent de Paul, are engaged in schools or in charities. With two exceptions these smaller communities are of European origin.

A careful review of the work accomplished by the lay communities, both for themselves and for the Catholic body, shows clearly the place which they may usefully fill in our development. They are needed for the church school everywhere, particularly in districts which cannot afford the highest salaries; they are very much needed in hospitals and asylums under the same conditions; the college and academy, for classical and scientific studies, offer them a desirable field; and the opportunity which they offer laymen for leading the spiritual and community life should be an encouragement and an example to the cultivation of that sanctity so lightly considered by our time.

## CHAPTER V

*An Account of the Female Communities*

The membership of the communities of women is at present, counting novices, postulants, and lay sisters along with the regular members, about fifty-six thousand in this country: nearly five times as large as the membership of the male communities. They were not early on the ground, for the first missionaries felt considerable uncertainty as to how the natives, rather impatient of priests and Catholics, would receive nuns and convents. The first arrivals were English Carmelites who, in 1790, came from Holland and settled in Baltimore at the invitation of Dr. Neale, afterwards second archbishop of Baltimore. A severe order, living the cloistered life, touched no point of interest or usefulness in the life of that day, and after a precarious existence of thirty years the Carmelites had to accept a dispensation from their rules in order to begin teaching and thereby maintain their failing establishment. In 1792 a community of Poor Clares, driven from France by the Revolution, attempted a settlement in this country, but scored a failure and in time returned to their own country. They could not get support, and being cloistered were not able to support themselves. Out of their attempt grew the foundation of a new community, to which Dr. Neale gave the rule of the Visitation Order, and later made it a part of the famous community of St. Jane de Chantal. They located at Georgetown and became the representative house of the successful community of the Visitation in this country. This was in 1805. A few years later Mrs. Elizabeth Seton of New York took up the community life under the direction of Dr. Neale, and founded the society which, under the title of Sisters of Charity, has had a great influence and performed a wonderful work in America. Mrs. Seton had been a Protestant, a daughter of an honored New York family, and she brought to her Catholic life and work the spirit of the new country, a practical spirit which turned itself to the needs of the hour. Her work prospered from the beginning. After her death it divided on the question of caring for male orphans beyond a certain age; one part followed strictly the lines laid down by the foundress and became the well-known community so popular in the diocese of New York, and the other affiliated with the community of St. Vincent de Paul, adopting its rule and costume. Of this peculiar incident more will be said later, as it illustrates perfectly certain conditions. A body of Trappist nuns settled in New York City in 1813, whither they had wandered with their Abbot and director, Dom Augustine, after having been driven from Europe by Napoleon. Dom Augustine had considerable means, and carried his monks and nuns from one point to another, in Europe and America, as circumstances compelled; finally he chose New York for his permanent abiding-place, bought land where the great cathedral now stands, opened monastery, convent, and orphan asylum, and then, finding France open to him again through the fall of Napoleon, disposed of his property and sailed back home. A convent was opened about the same time by Ursuline nuns from

Dublin, who for a few years carried on a school not far from the Trappist establishment; but they too failed and returned home. The Religious of the Sacred Heart made their first foundation in St. Louis in 1817, and they began their work of educating the aristocracy of the country on the same lines as in Paris, where Madame Barat had founded the community chiefly to look after the poverty-stricken daughters of the nobility, stripped of all things by the régimes of the Terror and the Bonapartes. In Boston the Ursulines opened in 1818 an institution for young ladies which became notable for its excellence and its tragic end. Thus up to the year 1820 only five communities had succeeded in getting a secure footing in the Republic, all working on the same general principles, the education of the young, with whatever necessary work came to hand. The nuns lived in great retirement, so as to give no offense to a suspicious people by their behavior.

During the next twenty years the situation did not change remarkably. The Ursuline foundation in Boston met with better success than in New York, the Dominican nuns opened convents in Ohio, the Sisters of the Most Precious Blood arrived to look after the Germans, the Sisters of Charity of the Blessed Virgin Mary settled in the west with the same aim, and at St. Louis the community of St. Joseph began its remarkable career. The nine communities branched out according to the special need, opening boarding-schools and parish schools here and there, so that the people became accustomed to the religious habit, the work of the nuns, and the mysterious affair known as a convent. The remembrance of the services rendered by France and Spain in the Revolution, along with the influence of American leaders, had for a long time repressed the evil spirit of bigotry among the natives; but by 1825 the past was well forgotten, the English Dissenters had been stirred at home by the agitation of O'Connell, they had flooded their own country with pamphlets against Romanism in all its forms, especially in the form of convents, this literature was imported to America by sensational ministers, and in a few years a strong public opinion was worked up against the convents. Taking advantage of this wave of feeling, a number of male and female impostors posed before the American people as the innocent victims of convent cruelties, and made much money lecturing and writing against convent life. A movement began in time, known as the Native-American movement, having for its chief aim the destruction of Catholicity in America, for its ostensible aim the exclusion of foreigners from public office and even from citizenship. The Ursuline convent was burned in Boston during a riot of these malcontents, the community was forced to disperse, and all over the country the feeling against the nuns resulted in much annoyance and some danger for them. A girl of evil life posed at one time as the victim of convent atrocities, and under the name of Maria Monk attained notoriety and made a handsome profit for her managers by writing and lecturing on the crimes and debaucheries which she declared to be common in convents. A distinguished journalist of the time, Mr. Stone, a Protestant of repute, investigated her story, discovered that she was a Protestant, had never been in a convent, and had long led the life of the streets. He exposed the fraud, but the fraud continued for many years to take the money of the credulous public. She has had many imitators since. In fact it was not until the Civil War in 1861 swallowed up all minor contentions in its bloody abyss, that bigotry ceased to be active and the nuns were left in peace. The experience made the communities more cautious than ever, and for many years their remoteness from the people, whose animosity they feared to arouse, hindered their development.

The stream of emigration which had begun slowly in 1820, accelerated in the next ten years through the building of canals and railways, and became a flood before the year 1850, owing to the political and economic troubles of all Europe. The religious communities of Europe found it advantageous to change their residence occasionally because of the same troubles, and the American wilderness offered them a fairly safe asylum, in spite of the dangerous risings of the Know-nothing mobs. The better sentiment of the country frowned on bigotry and its riots and burnings and murders, and when the political strength of the anti-Catholic movement failed, the American leaders speedily crushed further expression of mob bigotry. The need of the female communities became specially pressing after 1840, when the disasters of emigration left numberless orphans along the seaboard and the highways of travel, and the sects began to train these orphans in the Protestant faith. Asylums and hospitals had to be opened, and later came the church schools. The Sisters of Mercy from Ireland opened institutions in various parts of the country beginning with 1843. Founded in Ireland only a few years previous for the works of mercy, they were compelled by American circumstances to take up the most necessary work that came to hand, and showed a flexibility in so doing which made them a most valuable factor in the sanctification and instruction of the Irish immigrants. They visited the hospitals and prisons to attend the sick Catholics and secure for them the last sacraments; they managed sodalities for poor girls, opened parochial schools, homes for orphans, and boarding-schools; and they took care of innumerable poor in their homes, also ministering to the spiritually desolate. A number of Sisters of Mercy served in the Civil War as nurses, and made a fine impression on the American soldiers and their commanders. The demand for their services has never ceased, and at the present moment they number about five thousand.

Almost the same may be said of the Sisters of Charity. Whether in their well-appointed Academy of Mount St. Vincent, in the hospital, in the asylum, in the foundling home, or the parochial school, they showed capacity, originality, and flexibility, a variety which brought them a fine development, and raised their number to two thousand five hundred. The other branch of the Seton foundation enjoyed a like success and has at the present moment a membership of three thousand. The Sisters of St. Joseph had a career resembling that of the Sisters of Mercy. They came

originally from France, but through the numerous vocations from the natives soon became an American community in feeling as well as in method. They followed the immigrant all over the country, nursed his children, trained them, cared for his orphans, left no work undone that fell to their lot; and at the present they have an active and increasing membership of nearly six thousand. The Visitation Sisters adhered more closely to their ancient customs, as far as the new conditions permitted, and reached a membership of eight hundred. The Sisters of the Precious Blood began their work in the West about 1850, and at the present time number over one thousand. The Ursulines kept close to their ancient traditions, and reached a membership of twelve hundred. The Religious of the Sacred Heart opened institutions in the leading cities of the country, conducted them with all the care and exclusiveness peculiar to their method, won a reputation among the aristocracy, and reached a membership of twelve hundred.

According as the new dioceses were formed, and the rapid inflow of immigrants made their formation rapid, the bishops filled Europe with demands for sisters to take up the work of teaching and looking after the poor; for the misfortunes of emigration were manifold and heartrending, beyond the power of individuals to succor. It required a concerted effort on the part of the whole nation, and the nation was not willing to help, except usually at the price of individual apostasy. The Sisters of Charity of the Blessed Virgin Mary arrived from Germany in 1833 and have since prospered. In Baltimore in 1842 a colored community was founded with the title of Oblate Sisters of Providence, to look after their own people. They too have prospered, but have not extended their operations. The Sisters of the Holy Cross arrived with Father Sorin in Indiana in 1840, and have achieved distinction since, with their various boarding-schools and colleges. The School Sisters of Notre Dame began their career in 1847 and at present number thirty-five hundred. The religious of the Good Shepherd, and a similar community with the title of Charity of Refuge, devoted to the care of fallen women and wayward girls, began their labors, the former in 1842 and the latter in 1855, and have continued with great success. The community of the Presentation appeared in 1854. A community which marked an educational step in advance, the Sisters of Notre Dame de Namur, began a notable career in 1841 and now number fourteen hundred members, with the distinction of managing successfully the Trinity College in Washington, our first college for women. The Benedictine nuns established themselves in the country about 1850 and now number nearly seventeen hundred. The names of Dominic, Francis, and Providence have had such an attraction for nuns of different communities that under the title of Dominicans there are at present four thousand nuns, under the title of St. Francis ten thousand, and under the title of Providence three thousand. When the first period of our history closed with the extinction of the Know-nothings and the rise of the Southern revolt in 1860, twenty-five communities of women were at work from Maine to St. Louis, in all departments open to them, and on a basis altogether different from the European.

They had to work for their mere living in the plain sense of the phrase. There were no endowments, and in a poor country there were none to be got. Here and there kindly pioneers presented a lot, a few acres of land, occasionally a farm; the Seton community was fortunate in the start by getting the interest of a wealthy convert priest, Rev. Samuel Cooper, who spent much money in establishing them; the Carmelites received perhaps ten thousand dollars from Archbishop Neale; and American Protestants of wealth often took an interest in the charitable or educational work of the communities, and contributed generously to their foundations. But for the most part the communities had to work, as their members never worked before, to support themselves. In Europe novices bring into a community a dowry whose interest is considered sufficient, at least with their labors, to support them all their lives. If the communities had waited for American novices with dowries there would have been no communities. It was enough to secure willing and capable laborers in the field, who could teach, cook, sew, and wash, and enable a community to carry on its proper work. In consequence the earlier religious became great workers, thereby displaying the national characteristic. Even to this day in the rougher regions the sisters chop wood, run furnaces, cook and sew, drive wells, and collect produce from the farmers in payment for services rendered. They solicit alms for their charities, and the American world is generous to them because their life is so simple, so inexpensive, so utterly without any other joy than that of serving the poor and the ignorant. As the nation increased in resources the communities were enabled to build up extensively and solidly, a prosperity which came to them after the Civil War had closed in 1865.

One hundred new communities of women have made foundations in this country since the close of the war. They are for the most part small bodies, more or less imitative of the famous communities, and their membership is not beyond twenty thousand, a little more than half of the membership of the twenty-five communities just described. They find their way in for varying reasons. After the war the character of immigration began to change; the Germans and the Irish slowly diminished in comparison with earlier years, and other European races took up the line of march instead. The steamship companies eager for trade, the economic troubles at home, the readiness of Europe to lose its surplus population, as it was thought then, combined to stir up the Latins and Slavs for an invasion of the wondrous western world. The French-Canadians on our northern border ventured across the line and remained. The Italian immigration has become enormous; and beside it in thinner volume have flowed the Bohemian, Hungarian, Polish, and Oriental streams. The communities followed or preceded these peoples. They have a great variety of names, and a striking variety of costumes, and some of them are remarkable for their high character, and their ability to adapt themselves to the American situation.

For example, the Little Sisters of the Poor have distinguished themselves by their care of the wretched and their readiness to do any kind of work for the suffering; the Little Sisters of the Assumption nurse the poor in their homes, and the Bon Secours nuns look after the better classes; the Sisters of St. Casimir serve the Lithuanians, the Gray Nuns serve the Canadians, the Felician Sisters serve the Poles, the Missionary Sisters of the Sacred Heart the Italians; there are communities which devote themselves to the sick in sanitariums; one or two look after maternity hospitals; the Nardines, as they used to be called, educate deaf mutes; the Helpers of the Holy Souls look after the brethren in prison and at the same time do various things for the poor; while the Religious of the Cenacle have a devotion to the spiritual life, provide retreats for ladies of the world, and instruct many in Christian doctrine. The main occupation, however, apart from their devotion to the higher life, is the education of children and young girls; their secondary work is the care of the poor and sick in hospitals and refuges; they are very popular with all classes, and have done much to spread the faith among non-Catholics; and they have no problem of membership, except that they give ecclesiastical superiors the problem of directing their tremendous energies.

## CHAPTER VI

*The Industrial Development of the Female Communities*

THE traditions of community life were well and firmly laid in Europe. The cloister was a popular feature of all the ancient communities for women, and the more impenetrable it could be made the greater the success of the community. The dowry of each nun, which supported her for life, rendered the sisterhoods more or less exclusive; and the endowments of pious Catholics enabled innumerable institutions to live the cloistered life perfectly. These three features of the convent institution, the cloister, the dowry, and the endowment, along with the larger part of the traditions, vanished before the frightful storm of the French Revolution. The contemplative communities, occupied in observing the rule of life and the traditions, in securing the cloister against the invasion of the world, and in the pursuit of personal perfection, gave way to the active communities, who had to forego traditions and cloister in order to work in the open, clearing away the débris of the Terror for the new foundations. The revolution in Italy produced like results, where the legislation of many parliaments, particularly under Crispi, confiscated the endowments and the dowries, and made cloister and tradition alike impossible of observance. The new communities made labor for the people one of their chief aims. They had to do without endowments, and mostly without dowries from their candidates; and they had to form their own traditions as best they could under hard circumstances.

The first communities of women established in the United States illustrated the conditions in their history. The contemplative communities found it impossible to exist here. Archbishop Neale of Baltimore introduced the Discalced Carmelites, because of his great love for their habits of prayer, contemplation, and penance. He gave them considerable means and found others to help them, but the community never took root, and had finally to ask for dispensation sufficient to enable them to take up the teaching profession which, however, they relinquished after they were more firmly established. Even after a century and a quarter of existence the interest of Catholics has not deepened very considerably in the few contemplative and cloistered communities that have gained a footing here. Hard-working America seems to prefer the active life, and accepts as ideal the active-contemplative life suggested by St. Thomas Aquinas. The community founded by Mrs. Seton took up practical work for the poor and destitute from the beginning, and in both branches, at New York and Emmitsburg, has led a very active and varied life, requiring the possession of business faculties in the members. Of course the new communities of the eighteenth century, starting up from the ruins of the old, adopted as far as they could many of the rules, traditions, and customs of the abolished communities, and this led to the division of Mother Seton's new community almost at its very beginning. Shortly after John Hughes became coadjutor to New York the trouble began. He was a masterful bishop and knew just what his diocese wanted. The Seton Sisters had charge of his orphan asylums, and at that date, 1840, there was no more important charity in the country; because immigrants died at an abnormal rate, between hardship, ship-fever, and cholera, and left numberless orphans for the Protestants to pervert in the public charity institutions. The pious and venerable director of the Sisters of Charity in Emmitsburg, Father Baluol, thought much more of his sisters observing the traditions of community life than of the work which they were doing for the orphans. It was a tradition of the female communities to take charge of only female children; and, if necessity placed male children in their care, then that care should cease when the age of twelve years was reached. Father Baluol ordered the sisters in New York to give up their charge of the orphan boys in deference to a venerable tradition. Archbishop Hughes wrote him letters on charity and deference to his superiors. There was no other community to be got to take charge of the orphan boys. The controversy which followed resulted in a compromise, for bishop and director were equally determined: such sisters as chose to remain with the bishop were free to do so and to form an independent community. A majority remained, Dr. Hughes formed them into a new community, whose flexibility has made them a most remarkable community. What Sisters of Charity will not attempt in the form of work is not known: the orphanage, the hospital, the insane asylum, the poor school, parish school, academy, all seem the same to their capacity; and in each department they achieve an emphatic success.

This incident really determined the future career of communities of women in the United States, and their entire history may be read up to this moment in the light of Archbishop Hughes' vigorous action. Public opinion and Protestant prejudices helped to perfect a

tendency which the lack of endowments and other circumstances had started. The convent was the great bogie of the Protestant mind in English-speaking countries. Americans could see the priest in his daily avocations, could enter his house at will, and could find little difference from the life of the ordinary man; but the tightly-closed convent, the hardly visible inmates, their rare appearances in public, all helped to confirm the fearful stories of the past, of *The Lady of The Lake*, and of the fiery novels from penny-a-liners describing the atrocities of Spanish and Italian convents against helpless nuns. It was popularly supposed that American convents held secret dungeons. A charlatan in Boston, one Rebecca Reed, made considerable money by a book, *Six Months in a Convent*, which revealed the horrors of convents. A clever charlatan in New York, a supposed minister, trained a harlot of Montreal to lecture on her supposed imprisonment and violation in a Montreal convent, so that Maria Monk created a sensation in 1840 by her lectures, books, and revelations. The exposure of her infamous character by a distinguished Protestant gentleman of the time did not prevent the spread of her filthy lies to all parts of the world. They are still in circulation. At that early date they helped form a public opinion which finally boiled over, and incited mob violences all over the country. It was proposed in some legislatures to pass laws of regular inspection of convents. While the tumult subsided in time, it settled all doubt with regard to the cloister, and uncloistered communities became the rule.

The work demanded from the communities was enormous. No praise can ever really repay or describe it. It shaped the character of each community in the end, with a few conspicuous exceptions. The rule of a community is its nerve-center, and its observance is jealously guarded. But the community rule had to yield to the necessities of the time. The hard work, made harder by the American method of severe labor; then the severe climate, extreme heat and extreme cold, with sudden changes from one to the other; and finally the long journeys made necessary by a new and vast country — all in turn served to adapt the rule to American conditions. Hardy and courageous superiors sought to enforce the rule to the last detail, but when experience showed that their more delicate subjects died, and fine vocations were unable to bear the strain, the ancient method was mitigated in harmony with the spirit of the rule.

As perfection is the chief aim of community life, spirituality has the first place in the daily routine of labor, and the communities of women devote themselves to progress in perfection with great ardor and holy enthusiasm.

On the whole the internal development of the female communities has been directed by the circumstances of the time, with due regard to the ancient traditions. Their great work has given them a high place, their advance has been admirable, and their present form, method, energy, promise highly for the work of the future. It will be worth while to study their particular achievement in the respective fields of education and charity.

## CHAPTER VII

### *Education and the Female Communities*

Popular education did not exist at all, at least in the modern fashion, when this Republic began its career. The State took small share and little interest in it. To parents and guardians were left the education of the children, and the promotion of teaching systems. The private school flourished, and the common school concerned itself with teaching the necessary branches to the poor. It was not highly considered. In some places the State or the township aided the private institution, and this aid was extended later on to schools founded by Catholic parishes. Thus in New York for many years the municipality paid a fixed sum to St. Peter's School on Barclay Street. The education both in the private and the common schools in 1785 was decidedly Protestant and anti-Catholic, in a violent way, such as cannot be quite understood at the present moment; for the old English Protestant tradition rested on bigotry, hatred, and lying history, making Henry VIII, Cranmer, and Elizabeth saints, the popes corrupt tyrants, the Catholic religion worse than paganism, and the Catholic races degraded slaves. Catholic children found this tradition in every school, in all the books, accepted as utterly as the Constitution or the shape of the earth. All that Archbishop Carroll could do was to encourage the Catholic pedagogue from Europe to open private schools. New York and Baltimore had a large number of them in time. The Sisters of the Visitation and the Seton communities were soon drafted into the work, and their convents and schools were filled instantly with children eager to get away from the insults and lies of the Protestant tradition.

The pioneer days were hard enough. The schools were located for the most part in the basements of the churches, since the parish could not afford more than one great building. The comforts and conveniences did not exist. But the bigotry of the Protestants was so mordant that the poorest accommodations seemed luxurious, since they enabled Catholics to avoid daily quarrels with other children, nagging from bigoted teachers, insults in every class lesson, and, above all, dangers to their faith. In New York City the common school question became crucial, because Archbishop Hughes called the Public School Society of that day to task for teaching Protestant doctrines at the expense of the State, a thing forbidden by the general constitution. The result of his action was a long and bitter controversy, which convinced him that bigotry would long be rampant in the common school. In consequence he formulated the program of Catholic education which exists at this moment. The Catholics would have their own school system. The teaching communities at once came into demand. The system could not afford lay teachers, and brothers were not then in the field. The method laid down by Archbishop Hughes worked very well for over thirty years. Between the increase of the Church schools and the gradual adoption of a popular education scheme by the States, the private school of the days before the war disappeared. The State school system, the Church

school system, and the expensive and exclusive private schools occupied the field entirely; the first and third represented a narrow Protestantism, which aimed at perverting Catholic children wholesale; the second of course stood for the religious training of the young. After the war the State school system became the engine of a resolute Secularism, which has prevailed up to the present time. Under either inspiration, Protestantism and Secularism, the State system proved the greatest stimulus to the continuance of the Church school, as representing the religious idea in education. Sagacious leaders and parents saw the faith of the young exposed to the direct attack of bigotry and the indirect assault of indifference, and fully realized the fatal influence, especially of the latter.

The sisters therefore became the popular mainstay of the Church school system, and worked out the education problem in the common school, the academy, and the boarding-school. The common school taught the common branches, which fitted the children of the poor for their simple and laborious lives: reading, writing, spelling, and arithmetic, with a modicum of grammar, elocution, and singing. The children were prepared for the sacraments by diligent training in the catechism, in knowledge of the saints, in the practise of various devotions. While the schools were rude in their appointments, often unhappily placed, the nuns threw the charm of religious sentiment around the rudeness; there were beautiful processions to and from the church, May devotions in the classrooms, much decoration of school altars and telling of holy legends; things which count for much in a child's life. The academy taught the higher branches, such as it befitted a woman to know in the middle of the nineteenth century: English composition, music, and drawing, needlework and embroidery, mathematics, literature, and deportment. The boarding-school elaborated these studies, adding painting and other novelties. The students were supposed to be preparing for social life on comfortable incomes. Practical life was hardly considered; but the training was peculiar to the time, and Protestant parents took advantage of the superior moral surroundings of the boarding-schools to make sure of the proper moral development of their daughters. The teachers of the Church school were more or less trained for their work in the schoolroom itself. Normal schools were not known or esteemed, and methods had not yet come to have importance. When the school course was completed there was the conferring of rewards and a little speech from the local pastor or chaplain.

In this form the educational system kept up its work, as far as women were concerned, until the nineteenth century was three-quarters gone. All were satisfied with the condition and the general progress; the children were safe under the wing of the Church, the sisterhoods were doing good work at a very low salary; and the Catholic children attending the public schools, owing chiefly to the activity of the Church school and the protest of Catholic parents, were no longer harried by bigotry or the agents of perversion. Then a great change came in the East. The States began to monopolize the departments of education and charity. It would take a long time to describe the circumstances, the motives good and bad, which led up to this attempt at monopoly. The poorhouse, the city hospital, and the very common school for a long time represented the interest of the State in education and charity. When its interest was at last secured, it proceeded to absorb the two departments. The theorists advocated the universal common school as the best means to train future citizens, and to prepare the foreigner's children for American citizenship. The work has since gone on by leaps and bounds: at first free schools for all, then free academies, free colleges, and finally free universities; for the children free school supplies, which in our day has been followed by suggestions of free lunches, free clothes, and free medicines; the simple curriculum of past years increased by athletic and physical culture teachers, music teachers, teachers of cooking and sewing and drawing; while medical boards draw large salaries for examination of the children. Nothing is left to the parent. In it all one may easily see the game of graft which has caught the American people to such an extent that it is played under the veils of religion, education, charity, philanthropy, patriotism, art and culture by the most respectable people.

The tremendous growth of the public school system, the splendor of its buildings, the bewildering variety of its methods and text-books, the special training given its teachers, the aggrandizement of its officials, the aggressiveness of its press agency, effected a complete revolution in the Church school system. As there was no competing with a monopolist like the State, the change threatened the Church school with extinction at one time. Critics arose among Catholics. One set maintained the uselessness of the Church school, saying the common school had come to do its work without insult to Catholics, and it was necessary that the children of the Republic should be brought up together, not shut off from one another by different systems. Others maintained the impossibility of Catholics bearing the financial burden very long. Others still could not see the necessity of a special Church system. Rev. Jeremiah Cummings, the founder of St. Stephen's parish in New York, seems to have considered these arguments decisive at an early day. In 1857 he abolished the school which he had conducted some time in the basement of the church, led all the children to the nearest public school, and delivered them over to the principal, with whom he had had an understanding. Other pastors refused to burden their parishes with the great expense. The question of continuing any kind of a school system became acute at one period, and the advocates of discontinuance apparently had economy and a certain kind of patriotism on their side. But the upholders of a Church school system stood firm, ever pointing out the approaching wave of Secularism which had begun to submerge the sects, and insisting on the principle of religious training for the child.

The communities were obliged to meet the new conditions caused by the activities of State schools and to adapt them to the new situation. The clergy interested in education, alive to the new needs, insisted

on employing only communities willing to train their teachers properly. Some communities of the lesser rank, to whom a good footing was necessary, promptly adopted the new methods. The Sisters of Notre Dame de Namur owned a rule which exactly matched the American idea: it required a progressive change in the teaching method every five years, thereby adapting the old method to new demands. Little by little all the communities adopted the new methods from the kindergarten to the academy, trained their teachers in the best style, and submitted to State examinations for State certificates and licenses. It required a long struggle to get to that point. In the larger dioceses the next step was the establishment of School Boards for the general supervision of the schools, the introduction of uniformity, and the maintenance of a high standard. So long had the nuns been under the paternal direction of the local pastors that this supervision seemed at first a great hardship; but in due time its value became apparent and its strictness helped the general advance of the Church schools. The result of the general change to meet the competition of the public schools has been twofold: the communities have been roused to a more active and fruitful life, and have discovered much of their latent energy; and the Church school system has become so efficient, so extensive, so commanding, as to give the coming movement for religious education of the young a tremendous impulse, as well as a splendid illustration.

When the struggle of adaptation was over, there arose another so peculiar to the American world that it deserves a careful description. Women in general may be said to think more with their feelings than with their brains. In this Republic they have devoted much time to the consideration of their own social, political, and intellectual status, as compared with men, and they have used their brains. Among other conclusions unnecessary to mention here they adopted one which has seriously affected the nuns: that woman merited a college training equally with man. From this conclusion sprang the woman's college. The country made considerable fun out of the early graduates of Vassar. But the woman's college soon gained favor, and like the popular method of the public school invaded the Catholic fold. Catholic girls found the woman's college efficient, interesting, and able to give a training which meant a fine career and a good salary in the world. They patronized it more and more, and the inevitable comparison between the convent graduate and the college graduate was soon established. Parents and graduates, measuring results by the salaries drawn in after life, favored the woman's college. The question took a practical form when a woman's college was opened near the Catholic University in Washington. Its trustees had the delicate task of finding a religious community to provide its faculty. They offered the position, it is said, to various distinguished communities, who declined. Finally the nuns known as Notre Dame de Namur took charge, and have succeeded beyond their own expectation. This success is attested by the fact that among the religious communities the woman's college is fast becoming the fashion. The Ursulines established a college at New Rochelle, close to New York, whose professor of philosophy and history declares that the graduating class equals in mental grasp and acquirement anything that ever came out of a man's college. The Sisters of Charity and the Sisters of Mercy have established colleges in New Jersey. From all over the country come reports of similar establishments, showing the power of the idea over the minds of parents and girls. The old academies will doubtless give place in time to the colleges, compelled by the necessity of the movement for higher education.

As has been said elsewhere, I think, the chief glory of the female communities is that they made Christian education of the young possible. Without their timely and charitable aid the common school system would have been impossible for so long that the people, and even their guides, might have forgotten the necessity. Their ability to adapt themselves to the prevailing fashions in popular education, and to cope with the State-supported school, have helped to fix the Christian school as a permanent factor in the life of the nation; for the Protestants, having failed to make the public school an engine of perversion, and having discovered the secular character of State education, are now murmuring among themselves at their own folly, in having deserted the religious training of the children. In this department of education alone the female communities will be needed forever, and their successful development will be assured if they prepare themselves to take up any educational task that offers.

## CHAPTER VIII

### *The Charity Work of the Female Communities*

The charity work of the female communities began with the orphanage, although they were ready to succor all forms of distress, and took them up as the call came, in addition to the care of the orphans. The orphanage represented the most pressing need of the time. The calamities of immigration were innumerable, and killed off the unfortunate by the thousand. Almost the first work attempted by the Seton Sisters was the care of orphans. What made the actual affliction more terrible was the readiness of the Protestant proselytizer to seize Catholic children and turn them into Protestants, a work which has been carried on up to the present moment with considerable ability, and utter unscrupulosity. It has taken years of labor, watching, and the enactment of laws to curb the propensity of Protestant charity-workers to kidnaping and perverting Catholic orphans. In every diocese therefore the nuns devoted themselves at first to this form of charity. Next to it in the earlier years came the work of the poor school. As the poor were unable to patronize the pay school, where the parish school had not yet been established, it was the custom to open schools for the children of the poor. For many decades in some places they kept up their beneficent work. The adoption of a great system of public schools by all the States, in which the children were educated as wards of the nation, put an end to all poor schools in the wisest

fashion, by taking away the reproach of poverty in education. In the public schools of America there is no distinction of rich and poor, because the children of the rich and the poor meet on the same footing, as wards of the State. The Church school system adopted the same principle, and made all the children the wards of the Church. Thus the poor school disappeared.

Next to the orphanage came the foundling asylum, the crying necessity of great cities, where desertion of the mother is a common crime. Various communities won fame in this charity, but perhaps the Seton Sisters in New York came the nearest to perfection in their management and development of a great institution. Only after long experiment were they enabled to discover the sure means of handling a difficult matter and training the babies into a vigorous childhood. They learned one truth of nature, and made it clear to the eccentric sociologists: that the human child has to be mothered. The mere caring for it in the mass, even with good nurses, scientific food, perfect cleanliness, and all hygienic precautions, did not prevent a high death-rate among motherless children. The system of placing the babies with good women, who for a certain time cherished them in the mother style, proved to be the necessary thing for the little ones. They thrived finely, and the problem of their growth was solved. In the great cities hundreds of poor mothers had to work for their daily bread, and were forced to leave their little children to the care of friendly neighbors, often with sad consequences. The charity of the day nursery then came into existence, in which the children of workingwomen are cared for throughout the day while the parent is at work; not only are they cared for, but they are fed, trained in the kindergarten, and returned to the delighted mothers in the evening, who have only until the next morning to enjoy their children. This form of charity attained great popularity. The care of young people after their departure from orphanages became a serious question as soon as the number of derelictions was discovered by the charitable. Boys and girls after their release from the orphanage, having few to look after them in the city, became a prey to the vicious and fell into evil ways. Many children besides suffered from the training of evil parents, or from the lack of discipline at home, and formed the wild arabs of the street. For these classes the form of charity known as the Protectory was established, of which there are notable illustrations in nearly every important diocese of the country. The young of any age were taken in charge, subjected to proper care and discipline, taught a useful trade, and so instructed in care of themselves, in morality and in religion, that they could take up their life in the world again with a reasonable prospect of living it worthily. The next step was suggested by the circumstances. The working girls of the large cities are often homeless, and so poorly paid that the boarding-house which they can afford provides the poorest accommodations. While young men find rudeness no hardship, women are exposed by it to severe temptations. Homes for working girls were therefore established and successfully managed by several communities. In the same way training schools were founded through the generosity of the wealthy, in which women could learn the domestic arts, such as sewing and cooking, the making of clothes, and the hygienic care of a home. In all these departments the communities of women showed ability, courage, and industry in a high degree, along with financial skill in securing the interest of the wealthy and in making both ends meet in the maintenance.

The hospital charity came into existence at an early date, partly because the municipalities paid little attention to it, partly also because the city hospitals, in charge of bigots, often refused admission to the priest called to administer the sacraments to a dying inmate. It was a difficult work, requiring special preparation on the part of the nuns; not only did they succeed in whatever was demanded, they also advanced with every advance made by the State hospitals later, and held the preeminence of sympathy and confidence among patients and patrons. As a rule money will secure the mechanical outfit of a good hospital, also skilful physicians and surgeons and fine nurses; but it will not buy the kindly spirit of sympathy and charity which the Christian brings to the hospital ward. As soon as the tradition of hospital work had established itself among the communities, the development of specialty work began. The maternity hospital promptly found its place and was highly praised. The rapid spread of consumption, and the publicity given to the scientific effort to find a cure for the disease, resulted in the founding of hospitals for consumptives, which became famous in a short time for their peculiar and rather hopeless work. A hospital in which all the patients are certain to die within a short period is apt to be depressing. In order to avoid that deficiency hospitals were founded in mountain regions, where the salutary air had some power to delay, and often to extinguish, the incipient forms of the disease. Then came the establishment of the sanitarium, not in the form of a charity, but so informed by the spirit of charity and so conducted on religious lines, that the suffering from tedious or incurable ailments might get the benefit of Christian care. A few communities ventured on the charge of the insane with success. A few others made cancerous patients the object of their tenderest care. A daughter of Nathaniel Hawthorne formed a community of Dominican tertiaries for the care of the cancerous poor in and around New York, and did much good in caring for the most helpless section of the infirm. Finally the sisterhoods took up the peculiarly American charity of the Fresh Air, which, in summer amid the fierce heats, gathers the poor children of the city and sends them for two weeks to the country or the sea. It has been found a beneficial form of relief and has been so systematized as to achieve much more than the fresh air for the children. Advantage is taken of the stay in the country to patch and mend the neglect of the year, by instructions in religious matters, in the care of the person, and in strengthening the physically weak. As the tendency toward city life for the past half century has increased with every decade, and shows no sign of diminution at present, these city charities have a real value derived

from the peculiar circumstance. As may be seen from this statement the nuns have made every legitimate effort to meet all the demands of these strange conditions.

The famous community known as the Little Sisters of the Poor introduced the systematized care of the old and infirm. They had been cared for in some fashion previous to the advent of this community, which adopted a peculiar and helpful method in caring for their charges. They begged from door to door the money and supplies needed for the support of old men and women. Anything in the shape of food or clothes or furniture was gladly accepted, which put a religious value on cast-off things. Their industry, courage, determination, and success made them many friends among the wealthy, and in a brief time they became a popular community, with the confidence of the bishops and clergy and with many institutions under their care. The Good Shepherd community had a like history. Its care was the fallen woman and the wayward girl. Its rule, method, and spirit were observed through half a century of labor with remarkable fidelity. As a charity of the greater cities it came into general recognition at once and has held the popular esteem without abatement. So far the State has been unable to imitate this form of charity, chiefly because the personal element and the religious spirit enter so deeply into the reformation work as to be indispensable. The deaf mutes and the blind found their guardians in various communities. The colored people enjoyed the same happiness. The Indians had the honor of seeing a special community founded in their behalf by a charitable member of the Drexel family of Philadelphia, who turned her entire fortune into the work of founding the community and of carrying on the Indian missions in its charge. The immigrants to America had always been the prey of sharpers, high and low, whose dark schemes robbed the old of their money and the young of their virtue. This nefarious business was checked in the leading ports of the country by the establishment of homes, or agencies, through which each nationality could locate itself among its friends, find work, avoid danger and robbery, secure temporary shelter when necessary, and escape the other nets of the wicked. All the communities practised according to opportunity the care of the poor in their homes and the visitation of those in hospital and prison, taking advantage of the hour of affliction or degradation to reach the hearts of sinners, or to impress upon the afflicted the consolation of religion. A community arose in the last years of the century to fill a particular want in the general scheme of charity work: the Sisters of the Assumption prepared themselves to look after the sick poor in their own homes without charge. Mothers dread to leave their home in sickness even for the better care of the hospital, because the children suffer by their absence; thereupon the Sister of the Assumption takes charge of the home and the sick mother, and keeps everything going until the mother's health returns. This is perhaps the youngest among the charities carried on by the nuns. Its success cannot be in doubt

The work of charity thus built up with the aid of the communities found a stimulus in the effort of the State to monopolize charity, as it tried to monopolize education. The American is a thoroughgoing person who believes in carrying every enterprise to its last phase, if it be worth while. In the work of building up the public school system, while various motives interfered, the main idea was to secure a good training of the citizen, to give every child an equal chance. At one time the bigots advocated its universal extension, because they considered it an engine for enticing Catholics from the faith; at another time the agnostics favored it, because they saw in it a weapon against all religion; the grafters all uphold it, and are found among its most extreme advocates, because of the industries and offices which it has created; its defence and aggrandizement are favorite themes with demagogues; but with men of sincerity it is the beginning of that education of the common people which will one day really fit them for their life career. The system was forced upon the State by the sincere as well as the self-seekers, who have dreamed of forcing all other educational forces from the field; but the shrewd American mind has taken in the full economic meaning of private beneficence and private effort, and will one day adopt the opposite policy of encouraging private effort. The same story may be told of the charities. Before the poor of Europe fled from the starvation and despotism of which they were the victims, there were few charities in the colonies or the new States, as they were not needed. Every man could take care of himself in the wilderness village. Each district had a home for the poor, but only the really helpless few occupied it. When the population increased suddenly, and misery multiplied in the miserable conditions of immigration, the county-house, or poorhouse, became the asylum of the orphan, the destitute, the sick, and the insane. It took a long time to secure the establishment of the orphanage, the hospital, the maternity home, the refuge, the reformatory, and the insane asylum. Among Protestants charity was rather a prim and decorous affair, which never had the generous, varied, over-abundant life peculiar to Catholic charity. Very likely it is that the charity work of the nuns stirred up all parties. The same forces began to work as in the department of education: the bigot who saw a chance for perversion of Catholics, the agnostic who felt that the State must supplant Christianity in all things, the grafter seeking pelf, and the sincere man who knew the power of the State to do the work well. The history of the time shows all these factors at work. Such hatred had the Catholics of New York City for hospitals like St. Luke's, notable for its exclusion of the clergy from the Catholic patient, that its superintendent in the Draft Riots of 1863 begged Father Hewit the Paulist to act as its guardian against the rioters. No rioter disturbed it, but the guilty conscience feared much.

At all events the State has undertaken in many parts of the country to supply all the demands of the helpless and needy, and its invasion of the field has had splendid results, in some things perhaps too splendid. The highest executive and professional skill has been utilized in nearly all the departments of charity.

In fact with the State the dispensing of charity has become a profession, like the bestowal of pensions; an inevitable result of the extent of State charity. At one point there came a conflict between the advancing monopoly and the Christian charities. The city of New York helped in the support of certain Christian charities, being compelled to do so by law. In a constitutional convention held in 1895 the advocates of State monopoly attempted to amend the State constitution so as to make any subvention unlawful. The attempt failed, which meant in this case a practical recognition of the open field in charity, and of the right and duty of the State to aid a private enterprise which directly benefits the citizens. In return for State help the Catholic institutions receiving it acknowledge the right of the State officials to enter and inspect conditions and methods, to recommend changes and improvements, and to fix standards. This power of inspection has been as a rule prudently used by officials, although there have not been wanting the bigots to give the usual annoyances. The necessity of passing this official and perhaps unfriendly inspection has forced the communities to be on the alert at all times, to keep themselves up to the standard, and to leave no excuse for criticism. It has helped to increase their flexibility. No doubt in time the wise men of the Republic will do for the department of charity and education what should be done, apart from all question of right and fitness: aid private effort in part, while supporting the State systems. No one has yet recognized the fact, outside the Christian body, that not even human charity can be found in the State institutions. It is merely human skill, professional pride, demanding and receiving good pay for its services to the sick and the unfortunate, or for its education of the young. A State monopoly in charity and education may be possible in anti-Christian countries, but it is hardly possible among unprejudiced peoples.

## CONCLUSION

To sum up this review of the history and character and work of the religious communities in general, let it be said that no words can praise their service to the Church and the State in America too highly. Without them the works of education and charity would have been impossible, the work of the spiritual life would have been lower, the impression of the Catholic Christian principle on American life much weaker, and the outlook for the future dark rather than bright. This statement should be taken precisely, and not passed over as a customary platitude in behalf of the religious communities, because it is borne out by their history. Their future shows high promise.

Charity and education are likely to be the main features of American social activity for a few centuries. In perfecting the relief of human distress the leaders will disarm Socialism, get the secret of the right distribution of wealth, and learn that poverty is the natural, inevitable state of mankind; in educating the children they will provide a method, not based on the dreams of culture, but upon the needs of a human life; and therefore the educational system will embrace religion and the art of earning bread as the essentials, and will accept the help of every human being who knows how to teach. The communities have merely to follow present lines, to develop and perfect their methods, if they wish to have a great share in the work of the future.

# THE RELIGIOUS COMMUNITIES OF MEN

## ALEXIANS

*Introduced into the United States in 1866*

THOU shalt love the Lord thy God above all things, and thy neighbor as thyself." Upon this principle, which the eternal Truth has made the sum of all holiness and justice, was founded and established, in an especial manner, the life and works of the Cellites or Alexian Brothers.

When in the beginning of the fourteenth century a terrible pestilence, called the black death, visited the greater part of Europe, there were found men, strong in faith, well-grounded in hope and filled with Christian love, who united themselves into a pious society, to the end that they might at all times assist in alleviating human misery in its manifold forms.

VERY REV. PAULUS OVERBECK, SUPERIOR-GENERAL OF THE ORDER OF ALEXIAN BROTHERS

The *Columnæ Militantis Ecclesiæ*, printed at Nurnberg, in 1725, names the founder of the society simply Tobias, places the time of the foundation in the year 1300, and the first establishment at Mechlin, in Brabant. In the course of time they were called Cellites. Later on when they chose the pious St. Alexius, who in the fifth century glorified the Church of God by his benevolence and self-negation, for their particular patron, they were called the "Alexian Brothers." This name has remained with them to this day.

It could not be otherwise, than that a community of men who offered themselves with entire devotion to the welfare of suffering humanity should spread rapidly. We soon find this association in Germany, Brabant, Flanders, and other countries.

ALEXIAN BROTHERS' HOSPITAL, ELIZABETH, N. J.

The Popes took the brothers, who were soon after their establishment persecuted from various sides, under their special protection. This may be seen from a brief of Pope Gregory IX. It begins with the words "*Ad audientiam nostram*, etc.," and is dated December 2, of the year 1377.

A second Bull in favor of the brothers is that of Pope Boniface IX, dated January 7, 1396: "*Ex injuncto*, etc." This is addressed to the bishops, and therein the good works of the brothers are more particularly specified, namely: "that they receive the poor and indigent free of charge; that they serve the sick and bury the bodies of the dead, according to the rites of the Church." A third Bull, more clearly defined, is that of Pope Eugene IV, of May 12, 1431. The Holy Father therein confers on the one hand certain privileges and favors, and on the other confirms those already granted by his predecessors. Although in their turn the Popes Nicholas V and Pius II had sent similar briefs in regard to the Society, in which the rights, privileges, and exemptions of the same were confirmed and increased, still the brothers had lived in one community up to the year 1469, without being bound by religious vows, or having a rule approved by the Church.

The house at Aix-la-Chapelle possesses the merit of having realized first the general wish to have the Society raised to an Order approved by the Church, by addressing itself for this purpose to the Prince-Bishop of Liege, Louis de Bourbon. We see this from a document issued by this Bishop on the 18th of March, 1469. The approbation was obtained from Pope Sixtus IV, April 27, 1472, with the confirmation of all their former privileges and exemptions. Three Bulls of this Pope in favor of the Order were issued in the course of the same year. Particular praise is given therein to the brothers on account of their edifying conduct, their humble spirit, and their active works of

charity. The brothers soon availed themselves of the privileges granted in the Bulls. Thus we see in the chronicles of the order at Aix-la-Chapelle, that the brothers built themselves a chapel which, by the permission of the Prince-Bishop of Liege, was dedicated by his Vicar-General in honor of St. Augustin and St. Alexius on July 3, 1481. In the year 1683, the brothers at Aix-la-Chapelle built the still existing church with tower and bell.

The most precise Bull is that of Pope Julius II, dated July 21, 1506, in which the order of the Alexian brothers and all its privileges are again confirmed and strengthened by Apostolic authority.

ALEXIAN BROTHERS' HOSPITAL, ST. LOUIS, MO.

Placed upon such foundations the order developed with an ever-increasing prosperity. Wise ordinances, decrees, and regulations of chapters secured and maintained the first purity and original simplicity of the order, so that the brothers of these convents in general answered the expectation of their patron, Louis of Bourbon, Prince-Bishop of Liege: "To offer themselves with an ever-growing zeal to the work of charity and mercy." Their entire daily work shows them continually the earnestness of life, whether it is by serving and watching the sick, or preparing the bodies of the departed for Christian burial in order to conduct them to their last resting place; or again, in being prostrate in their quiet convent before the Sacrament of Love to implore fresh grace and strength for renewed works of sacrifice and self-oblation. The order existed for centuries surrounded with blessings until the French Revolution of 1794 to 1815, which proved as fatal to them as to all other religious institutions. Although the houses of the Alexian brothers were suffered to exist in consideration of their apparent benefits to Church and State, still the vital nerve was paralyzed, inasmuch as the members were prohibited from any longer taking perpetual vows. In spite of all this, there was preserved among them a much better spirit than could be expected under these sad circumstances. When the storms of invasion on the part of civil authority had ceased, the good old spirit revived with renewed vigor.

At the beginning of the fifth decade of the present century the brothers united under their superior, Father Dominic Brock, who under the direction of the venerable Father Werner, a jubilar of ninety years, sixty of which he had spent during good and evil times under lock and key of holy poverty, chastity, and obedience in the convent so dear to him, and assisted by the prudent and clear-sighted guidance of the Rev. Father Commissary Dilschneider, Pastor of St. Peter's and Dean at Aix-la-Chapelle, undertook to restore the ancient monastic discipline, which had more or less relaxed. A few additional regulations urged by the circumstances of the times and the experience of the lately undergone dangers and anxieties, were decreed in chapter.

ALEXIAN BROTHERS' HOSPITAL, CHICAGO, ILL.

The promise of our divine Saviour "that to those who sought above all things the kingdom of God and its justice, all else should be added," was realized in full measure in the Society of Alexian Brothers by the fact that Almighty God gave them, who had made so perfect a sacrifice of themselves by their holy vows, in a short space of time a great increase in number and houses.

Now that the success of the order had been secured, the professed brothers considered that the right moment had arrived for securing a firm and indestructible foundation for the spiritual interests of the same, and to this end the Holy Father of Rome should also lend a helping hand and impart a lasting permanence to the work by the seal of his Apostolic approbation. For this purpose a general chapter was convened at the mother-house in Aix-la-Chapelle in the month of February, 1870, and in the same it was decreed: That those changes and additions to the statutes which, urged by the circumstances of the times, had been decreed by the chapter, in the past years, should be more clearly defined and expressed, in order that in this revised form it might be placed at the feet of His Holiness for approbation.

The petition was soon granted. After causing a new constitution to be most carefully examined by the Congregation of Bishops and Regulars, the Holy Father granted on the 18th day of August of the same year the decree by which he imparted to said constitutions the highest ecclesiastical approbation and confirmation.

ALEXIAN BROTHERS' HOSPITAL, OSHKOSH, WIS.

The first hospital of the order in America was established in Chicago in 1866 on a small scale by Brother Bonatura Thelen. In 1868 a fine brick building was erected, which was destroyed at the great fire, October 9, 1871. In 1872 the hospital was rebuilt and has been since enlarged to suit the required demands. It is one of the best-built and most ably managed hospitals in Chicago.

This hospital being at that time the headquarters of the Alexian brothers in America, whose first Provincial was Brother Leonard Jansen, it had also a novitiate and training school for young men who intended to join the order.

The second hospital of the order was established in St. Louis, Mo., in 1869, Osage Street and South Broadway. It is situated on the most elevated part of the city and covers over five acres of ground which is utilized for ornamental, fruit, and vegetable gardens. Substantial brick buildings have been erected from time to time so that today the roofs cover over an acre of ground, and the hospital and its results stand second to none in this country and Europe.

Besides the surgical and medical departments this hospital has also departments for the treatment of nervous diseases, for inebriates, and for the insane. Each department is an institution in itself, and governed according to the special wants of the respective patients.

The third hospital of the order was established at Oshkosh, Wis., in 1880, and three years later a large and ornamental brick building was added to the former hospital. It is an imposing structure surrounded by an area of ten acres of fine fruit and vegetable gardens, with parks and resting places for the patients.

The fourth hospital of the order was established in Elizabeth, N. J., in 1893. Rt. Rev. Bishop Wigger made the Brothers a present of a fine piece of city property, which he had purchased with the intention to build a hospital, and the brothers erected fine and substantial buildings on it at a cost of over one hundred thousand dollars. To these buildings new additions have been added since.

These institutions are constructed in the most substantial manner, with all modern improvements, and special care was taken to get all the latest inventions for the operating rooms, their furniture, surgical instruments, and dressing material, to make surgical operations a success.

In the departments for chronic diseases the rooms and furniture are arranged to make patients feel as much at home as possible.

The institutions are for men and are incorporated in the different States where they are located.

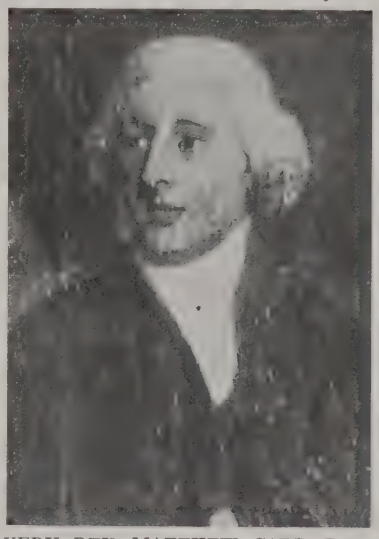
Each hospital has a staff of physicians and surgeons, selected from the ablest members of the medical faculties. In their hands rests the entire control of the treatment of the patients. The brothers are trained nurses and receive the directions in every case from the attending physicians or surgeons.

Besides the nursing of the patients, the brothers do the general housework, as cooking, washing, clean-

ing, etc. They have also amongst their members graduates of pharmacy, artists, mechanics, gardeners, and fruit growers. The hospitals and their surroundings show the ability and good taste of the brothers.

A new difficulty presented itself in the course of the year 1895, the Northwestern Elevated Railroad Company requiring the hospital grounds on North Market Street, for the construction of the road.

The hospital authorities saw with regret their inability to avoid a removal from the place of their growth and prosperity, and through the courteous and liberal actions of the president and directors of the railroad the controversial claims were amicably adjusted so that the building was vacated in the spring of 1898. This necessitated the purchase of new grounds which, after prolonged consideration, were found at the juncture of Belden and Racine Avenues, where the present hospital was erected.



VERY REV. MATTHEW CARR, D.D., O. S. A. — FIRST SUPERIOR OF THE AUGUSTINIANS IN THE U. S. A., APPOINTED COMMISSARY, AUG. 27, 1796
DIED SEPT. 29, 1820
*From an oil painting*

The block on which the hospital stands is 596 feet long and 460 feet wide.

The extreme exterior dimensions of the building are 307 feet by 236 feet. It is four stories high, with the exception of two minor additions, which are only two stories high.

The whole structure consists of a group of five distinct but connected buildings, each for the use of a separate department.

The Provincial of the American Province of the Alexian brothers is Brother Alexius Jansen who has succeeded Brother Bernard Kleppel.

For some it may be of interest to know that since the year 1873, the Alexian brothers nursed in their hospital in Chicago 58,666 patients. Of this number, 31,443 were paying patients; 8,179 paid a part of the regular rate, and the rest, 19,044, were charity patients who were nursed entirely free of charge.

## AUGUSTINIANS

*Introduced into the United States in 1796*

THE Augustinians, the second English-speaking order of regulars to be established in the United States, the Jesuit fathers having settled there a hundred years earlier, went thither from Europe in the latter part of the eighteenth century.

Founded by St. Augustine, bishop of Hippo, in Africa, A.D. 387, their order had spread thence in various ages throughout most of the countries of the civilized and heathen world, in continental Europe in the fourth century, thence some twelve hundred years later to America, where the earliest band of Augustinians from Spain, under the provincialship of St. Thomas of Villanova in Castile, began their mission work in the New World in Mexico in 1533, where the brethren were largely instrumental in founding the university in the City of Mexico in 1551, the first of its kind in the Western hemisphere, with Father Alonzo of Vera Cruz, their superior, first professor of Holy Scriptures. From Spain, moreover, colonies of the same brotherhood settled later on in many parts of South America, of Asia, including the Philippines, Australia, and Africa. So much for the order in chief. The earliest members of the brotherhood, however, who voyaged to the northern regions of America were Irish, some five in number, who essayed, it may be remarked, without any very noteworthy result, to form branches of their order in Newfoundland, where they settled in 1770, and the following year at Fogo, Placentia, and St. John's. But, as said, their venture met with but slight success as, through many untoward agencies at work in their ranks, among others extreme penury and non-support from their mother-province in Ireland, the few fathers there, one of whom, a certain Father Londregan, in the meantime had died at Fogo, soon surrendered their care and returned home; no other colony from that land, whence have come so many legions, as it were, of our American apostles and evangelizers, succeeding them in America until some twenty years later.

VERY REV. MARTIN J. GERAGHTY, D.D., O. S. A. — TWELFTH AND PRESENT SUPERIOR OF THE AUGUSTINIANS IN THE U. S. A. ELECTED PROVINCIAL, JULY 15, 1902
RE-ELECTED, JUNE 19, 1906

Among the early pioneers of the order in America, mention, too, should be made, as a matter of historic fact, of the French father, Henri de la Motte, a chaplain in the French fleet under Admiral de Grasse, who had been captured in February, 1778, by the British in the *Chesapeake*, and brought thence to New York where he was imprisoned by them for having offered up the Holy Sacrifice of the Mass, although subsequently freed early in 1779. On his release Father de la Motte went to New England, with Boston as his destination, on the road thither passing through General Sullivan's camp of patriots and being enter-

tained by a Mr. Lawrence of Providence, R. I. From Boston he went still further eastward to Machias in Maine, which he reached in May of the same year and where he toiled for a time in the Indian settlements near the Passamaquoddy.

Of these first adventures of the Augustinians to the North American shores little else is known than the few bare facts as related.

The first permanent settlement of the Augustinians in North America (subsequent to the Spanish foundations in Mexico and further south in the sixteenth century) was in Pennsylvania where a small colony of the brotherhood, a notable forerunner, however, of their subsequent increase, was planted in Philadelphia, at one time the chief seat of government during the

MOTHER OF CONSOLATION—CHURCH AND CONVENT CHESTNUT HILL, PHILADELPHIA, PA.—AUGUSTINIANS

closing years of the eighteenth century. Here the reverend Dr. Matthew Carr who had gone thither from Ireland in the early spring of 1796 took the first steps toward laying a sure and solid basis for the establishment of his order in the United States, by issuing a circular to the faithful (dated May 29) announcing to them his purpose to start a church and soliciting their subscriptions thereto. From the authorities of his order at Rome he had, moreover, full warrant, signed a few months later, on August 27, 1796, to found a branch or province of their brotherhood under the title of our Lady of Good Counsel, later changed to that of St. Thomas of Villanova, with himself moreover designated commissary-general and provincial of the brotherhood in the United States, with power besides to open houses, nunneries, schools everywhere, to establish confraternities of either sex — a grant, it may be observed, that was wholly in agreement with the views of the venerated Bishop Carroll, at the time the only prelate of rank in the country, who a little later created Dr. Carr his vicar-general for Philadelphia and its outlying districts. In 1804 he visited the faithful in New York, at Albany and Ballston.

But earlier than the doctor in the New World was a very worthy member of his order, Father John Rosseter, a missionary at the time in Delaware, who previously, it has been stated by some later writers though by no means on clear grounds, had been of some military standing among the French troops, an officer under Rochambeau, during their campaign

ST. PAUL'S CHURCH, MECHANICSVILLE, N. Y. AUGUSTINIANS

in America in aid of the struggling colonists during the Revolutionary War.

Father Rosseter, whose name is joined with Dr. Carr's as co-founder of the new Augustinian province in the grant issued by Rome, had reached the United States about the year 1787, from which time until his death at St. Thomas's Manor, an old Jesuit mission in Maryland, on October 20, 1812, he labored zealously in the services of religion among the faithful of Delaware as said, with headquarters at the old mission of St. Mary's at Coffee Run, where he built that church about 1788, then in Philadelphia, at West Chester, in Pennsylvania, in 1799, at Lancaster, the same state, and in Maryland, at all which places he left an honored name for his zeal and sterling exemplarity. In 1805, it may be remarked, during the ravages of yellow fever

in Philadelphia, when all the ministers of other religions had fled from that city, Father Rosseter alone remained to succor the plague-stricken and dying, Dr. Carr having gone thence to New York City presumably on similar offices of Christian charity and zeal.

But to return to Dr. Carr and his Philadelphia mission-field. In 1796 he began the erection of St. Augustine's church, which was opened five years later, the fourth building devoted to Catholic worship in that city, towards which, it should be recorded with gratefulness, he was aided with donations from several non-Catholics, among them, one of $50 made by General Washington therefor.

During those eventful times Dr. Carr besides being vicar-general of Bishop Carroll was also rector of St. Mary's church, wherein, too, labored for a while Father Rosseter in between his many mission trips elsewhere. During the doctor's sojourn at St. Augustine's, he died there September 29, 1820, several other members of the order went thither from Europe; in fact for many years such was the dearth of a native clergy, that all mission work throughout the land was carried on by churchmen, bishops, and priests, in the main of foreign birth and foreign training, vocations to the ecclesiastical career having been rare indeed among the native born.

IMMACULATE CONCEPTION SCHOOL
HOOSICK FALLS, N. Y. — AUGUSTINIANS

The assistants and successors of Dr. Carr at St. Augustine's for the first forty years or so of the new settlement — it is a pleasure to tell briefly the story of some of the earlier members of the order, whom we may not unfairly style the patriarchs of the young province — were Irishmen, who furthermore with only one exception had been reared and ordained abroad. For despite hardships without count unknown in these days of ours, of trials of life and health and even temper, of long journeys on horse or afoot — despite the wants of means, of the usual common necessities of missionary life, not to speak of everyday comforts, nevertheless these old-time heroes of the Cross managed to do much good for religion, civilization, and education, not alone in Pennsylvania, where they had their home-house, and in Delaware, but in many other States of the Atlantic seaboard, from Maine to the Gulf of Mexico — in Massachusetts, New York, New Jersey, Maryland, South Carolina, and Georgia. Such was the field of our early Augustinians, a vast territory many hundreds of miles in extent over which our fathers of the first generation as so many heralds of the Most High bore the standard of the faith and not, be it emphasized, without due measure of good fruit to their credit.

Besides the two named above were the following:

(1) George Staunton (1800–1804), who served at St. Mary's in Philadelphia besides ministering to the faithful in New Jersey and at Bohemia Manor, a one-time mission-center of the Jesuits in Maryland.

(2) Philip Stafford (1800–1817), also at the same St. Mary's and again at St. Augustine's of Philadelphia; then in New Jersey, and probably also at Albany, N. Y., where several years later Father Thomas Kyle was in care of St. Mary's congregation, and afterwards (in 1851) at St. Patrick's at West Troy.

(3) Robert Browne (1803?–1839), an old and experienced churchman, was missionary in Georgia, where he built the first Catholic church at Augusta — there being only three at the time in the Southern States, exclusive of Louisiana — which he blessed in honor of the Holy Trinity and opened to divine worship on Christmas-day in 1812; he was pastor also of St. John the Baptist's church in Savannah, Georgia; and had charge of the faithful at Charleston, in South Carolina, where he died on April 20, 1839, at the age of sixty-seven.

ST. RITA OF CASCIA'S COLLEGE AND CONVENT
CHICAGO, ILL. — AUGUSTINIANS

ST. JOSEPH'S CHURCH, GREENWICH, N. Y.
AUGUSTINIANS

(4) Michael Hurley (1803–1837), of whose eloquence, zeal, and virtuous life rich in good deeds many pages might easily be filled. Briefly, Dr. Hurley, successor of Dr. Carr as chief superior of the brethren, was in care of St. Augustine's in Philadelphia for thirty years or more. During his rectorship many improvements on religious, educational, and material lines were made, — among them the estab-

lishment of the Academy of St. Augustine, the first institution for high-class scholastic training in classics and sciences in that city, founded in 1811; he was secretary of the trustees of St. Mary's church; with the revered Mother Seton aided in opening St. Joseph's Orphan Asylum, the first Catholic institution of its kind in the country. Sometime, too, in the twenties, about 1827, he blessed and opened to divine worship the church of St. Denis in Delaware County, Pennsylvania; was instrumental in founding "The Catholic Library Association of Philadelphia," and of banding together the devout of either sex into a society known as the Confraternity of the Cincture, under the patronage of the Blessed Virgin, the first sodality in honor of the Mother of God enrolled in Philadelphia, and probably also in the United States. The little manual therefore compiled for the use of the brothers and sisters of this society was entitled: *The Spiritual Mirror of the Confraternity of St. Augustine and St. Monica, under the Invocation and Patronage of the Blessed Virgin, Mother of Consolation, etc. . . . by A. Fagan . . . , 1812.* (Pp. 108. 18mo.) The *Mirror* was reprinted in 1845; again under a different title, however, in 1855 and 1872. Moreover, Dr. Hurley was "Procurator" in the First Synod of Philadelphia in 1832, as another of the brethren, Father Nicholas O'Donnell, was its secretary; the doctor also was the panegyrist of Bishop Egan at the funeral of his remains in 1812; preached the consecration-sermon for Archbishop Marechal in 1817; besides often having his services in request for sermons and addresses at church and civic festivals. During the doctor's day, parish schools were opened at St. Augustine's, the first of their kind having been founded at St. Joseph's in the previous century. On May 14, 1837, the doctor passed to his reward, a model of many religious, parochial, and Christian virtues.

ST. AUGUSTINE'S CHURCH AND HOUSE
NORTH TROY, N. Y. — AUGUSTINIANS

ST. MARY'S CHURCH, LAWRENCE, MASS.
AUGUSTINIANS

(5) Philip Lariscy (1818–1824), who previously had been on the Newfoundland missions with Father Timothy Brown, another member of the brotherhood, did missionary work in several of the more northern States before reaching Philadelphia,—in Massachusetts at New Bedford, and in Boston where he built St. Augustine's chapel; he probably was the first priest there to confess and preach in Irish; as also he was the first celebrant (of record) of the Holy Sacrifice at Paterson in New Jersey about 1820, when as being one of the nine priests on service in the diocese of New York, which at that time covered the whole State as well as the upper half of New Jersey, he had care of the faithful on Staten Island, at Newburg, and other settlements on the Hudson. In 1822 Father Lariscy was stationed at St. Augustine's, Philadelphia, where he died on April 6, 1824, aged forty-two. While in Boston so highly was this active though somewhat eccentric father thought of by Bishop Chevereux, that this prelate "kept in his desk, to be used in case of his

death, a document appointing Father Lariscy vicar-general, etc.," of that diocese.

(6) Nicholas O'Donnell (1828–1848), a scholar of wide and deep reading, especially in patristics, history, and apologetics, was secretary as said at the Philadelphia Synod of 1832; one of the founders and the first editor of *The Catholic Herald* in 1833; in 1837 he was in care of St. Paul's church in Brooklyn, N. Y., where he subsequently was joined by another member of the brotherhood, his kinsman, Father James O'Donnell. On July 4, 1863, Father Nicholas died at his mission residence at Verplanck's Point on the Hudson.

ST. NICHOLAS OF TOLENTINO — CHURCH AND CONVENT
ATLANTIC CITY, N. J. — AUGUSTINIANS

(7) James O'Donnell (1831–1861), the first of his order to make novitiate and profession of vows in the United States, at St. Augustine's of Philadelphia; the first begun on January 1, 1832, when he was invested in the habit of the brotherhood by Dr. Hurley, the latter made the same feast day one year later. After Father James' ordination to the priesthood by Bishop Dubois of New York on January 13, 1837, he was appointed the bishop's own chaplain, sent to Salina (now Syracuse) in Central New York in care of the faithful who had a small Gothic church there; recalled thence to Philadelphia, he served on the teaching-staff at Villanova College in Pennsylvania; then aided for a while his relative Father Nicholas O'Donnell in Brooklyn, where he also had care of the congregations at Jamaica, Flatbush, Sag Harbor, and other centers of the faith as far eastward as Montauk Point; while in 1841 he built St. Mary's church in Williamsburg (now a part of Brooklyn).

Finally, after another period of mission work in Philadelphia, Father James went to Lawrence, Massachusetts, where he built St. Mary's church, established parish schools, introduced the Sisters of Notre Dame as teachers, besides opening a mission church at Andover, a town nearby, which he blessed November 22, 1853, in honor of the illustrious saint and founder of his order.

Father James, skilled in caring for souls, rich in good deeds through his apparently unflagging zeal, that yet seemed always to have been tempered with prudence, combined with much uprightness in conduct, especially kindness of heart, died at St. Mary's on Low Sunday, April 7, 1861, at the age of fifty-five.

(8) Patrick Eugene Moriarty (1839–1875), an experienced missionary, who had been some years in the East Indies as chaplain of the British forces in the presidency of Madras, and secretary of Bishop Daniel O'Connor of the same order, who had himself been sent thither as vicar-apostolic by Pope Gregory XVI, in 1835, with the view of quelling what is known in church-story as the "Goa Schism." In 1839 the doctor en-

ST. LAURENCE'S CHURCH, SCHOOL AND HOUSE, LAWRENCE, MASS. — AUGUSTINIANS

tered the missionary career in the United States; he was a scholar of brilliant parts, a writer, contributor to periodicals of papers chiefly on historical and polemic subjects, in which he took great delight, besides being one of the old-time orators of renown equally at home in church or secular topics. During his superiorship he was instrumental with Father Thomas Kyle in founding what afterwards became the main establishment of the brethren at Villanova, besides churches at Chestnut Hill in Pennsylvania, and at Atlantic City in New Jersey.

In 1875 the doctor, whose closing years of life, the latter part of them at Villanova, were as a martyr-

ST. AUGUSTINE'S CHURCH, PHILADELPHIA, PA.
AUGUSTINIANS

dom through acute bodily sufferings, went to his reward July 10th, at the age of seventy-one.

Such we may say, though portrayed as is clear only with the barest of outlines, were the pioneers of the order in its infant days in the United States — in its struggles especially during the first four or five decades of its corporate existence and development in the New World — forerunners, however, as they may not untruly be styled, of the notable extension and increase of their brotherhood in later times. Yet looking backwards — we are speaking of the first half of the past century — the outlook of the brethren must at times have been indeed gloomy in prospect, in a way foreboding of but little good for the future well-being of their order in the country, with none to fill up their ranks, depleted as these were continually being by death or other fateful causes, save by fresh immigrations from Europe, of other foreign-born and foreign-taught churchmen. On the death in 1837 of Dr. Hurley, the immediate successor of Dr. Carr to the headship of the American missions, what with death and emigration the working force of the province had been reduced to two — the Fathers Nicholas O'Donnell in Brooklyn and James in Salina — a petty band indeed that in the following years, however, was increased by two fresh arrivals from abroad — Father Kyle in 1838, and Dr. Moriarty, already mentioned, the year after. The late Father William Hartnett (1820–1875), who afterwards was known as a very zealous and very scholarly man, of admirable qualities of mind and heart, and a speaker of rare influ-

HOLY ROSARY (FORMERLY ST. LAURENCE'S) CHURCH
LAWRENCE, MASS. — AUGUSTINIANS

ence, was the first member of the province of American birth. He was born in Philadelphia in 1820, sent to Italy in 1837 to join the order where he made his novitiate at Genazzano near Rome under the charge of the saintly Stephen Bellesini, novice-master at the time, who was beatified, it may be noted, in 1904, by his present Holiness Pius X.

For many years subsequently down to the fifties and sixties, the majority of candidates for mission service were sent abroad for education and training, — to Italy and Belgium, but for the last forty years or so kept at home, where at Villanova, now motherhouse by dignity of the province, with its numerous advantages for high-class training for church and civil career, they have a chance to receive all needed instruction in science and religious discipline.

The membership of the order in its American province, which is its first half century of existence, with

INTERIOR OF ST. DENIS CHURCH, HAVERFORD, PA.
AUGUSTINIANS

CHRISTO CHURCH, HAVANA, CUBA
AUGUSTINIANS

ST. AUGUSTINE'S COLLEGE, HAVANA, CUBA.
AUGUSTINIANS

COLLEGE, MONASTERY AND CHURCH OF ST. THOMAS OF VILLANOVA, VILLANOVA, PA.
AUGUSTINIANS

its explorers and adventurers in the mission-fields, itinerants all of them, yet presagers, as it were, of its many yet tardier fruitful colonies, comprised men of wholly foreign and Irish birth; while in later years, so varied, and in a way, cosmopolitan has it become in its racial characteristics, that apart from the majority of the brethren yet as previously of Irish descent, we may now read on its alumni-rolls the names of Americans, Canadians, English, French, Germans, Italians, Poles, South Americans, and Spaniards.

But to return to our sketch of the first half century of the brotherhood, with its losses by death and the retirement of its members to other fields of energy. Here in brief is a list of mission-centers with church buildings, etc., once in charge of the fathers, that through manifold necessities they were forced to hand over to the several ordinaries instead.

MISSIONS WITH CHURCHES ONCE AUGUSTINIAN

| Place | State | Years when first in care | Missionary |
|---|---|---|---|
| Coffee Run | Delaware | 1788 | John Rosseter |
| Augusta | Georgia | 1803 (?) | Robert Browne |
| Savannah | Georgia | 1824 | " " |
| Charleston | South Carolina | 1815 | " " |
| Salina | New York | 1837 | James O'Donnell |
| Brooklyn | New York | 1837 | Nicholas O'Donnell |
| Boston | Massachusetts | 1818 | Philip Lariscy |

But with the forties began an era of new life — of freshened activities — in many fields under Dr. Moriarty, provincial superior, and his immediate successor, the eloquent, scholarly, and zealous Father John Possidius O'Dwyer, whose services were in request the same as the doctor's in pulpit and rostrum or wherever else masterly expositions of the basic truth of religion or the higher ethics were in demand.

Despite the misfortunes besides those mentioned that befell the fathers in the troublous anti-American and non-Christian days in the forties, with its savageries against Catholics, among them the burning, on May 8, 1844, of the large and beautiful church of the order in Philadelphia, with its convent, library, and schools, and the accompanying destruction of its many art and literary treasures — of books, manuscripts, paintings, and relics therein — despite all these drawbacks to the prosperity of the struggling province, which in that woful and mischievous era numbered only six priests, progress was still made.

The chief establishment of the brethren in the country had, as already said, been begun at Villanova two years before the anti-Catholic riots in Philadelphia and elsewhere in 1844. There under the patronage of the famous St. Thomas of Villanova, whom Spanish devotion and admiration for his many kindly qualities of heart, especially for his beneficence towards the poor and needy, was christened "The Almsgiver of Spain," had been founded the second high-class institution of the order in Pennsylvania, the Academy of St. Augustine opened in Philadelphia in 1811, having been Villanova's senior by thirty-one years.

There Villanova in turn, mainly because of its importance as chief educational center of the province, holds the high and not undeserved title of mother-house of the brethren in the United States. There, too, is their novice-house, founded by authority of Pope Gregory XVI on December 22, 1843. There also their chief college for the instruction of lay youth in arts, letters, science. There, moreover, the study-house for their own members in the various church branches of learning, — in theology, philosophy, liturgy, and chant, besides a training-school in discipline for youths of ecclesiastical and missionary bent.

While there, in fine, as from the main starting-point of their apostolic and evangelizing vocations, have set forth the many mission-bands of their brethren, by whom in later years have been planted the various off-shoots of the province in other States of the Union, — in New York, New Jersey, Massachusetts, Illinois and even abroad in far-away Cuba, all of them institutions drawing their nourishment in virtue, in men, in learning, in zeal, from their head-house at home in Villanova.

Up to within the last twenty years or so the fathers at Villanova, it may be said, served the faithful in a very extended territory around about "as far as a horse could travel," in districts which, now detached from their parent stock, have in turn become themselves so many thriving centers of organized Catholic life with churches and resident rectors of their own, — as Haverford, the Cobb's Creek mission of earlier days, as Bryn Mawr, and Berwyn, where the order had built churches, at the latter-named place in 1889, and at Wayne.

Following are the several establishments of conventual, parish, and school character made by the brethren and still in their charge, inclusive of St. Augustine's of Philadelphia opened in 1796, and St. Thomas of Villanova in 1842, viz.:

CONVENTS AND HOUSES OF THE AUGUSTINIANS WITH THE DATE OF THEIR FOUNDATION BY THE PROVINCE OR OF GRANT THERETO BY THE ORDINARIES

*The scholastic reports for the years 1910 and 1911*

(1) Philadelphia, Pa., founded in 1796; title St. Augustine; parish school, number of pupils, 435; in care of Sisters of St. Joseph.

(2) Villanova, Pa., founded in 1842; title St. Thomas of Villanova; total students, 337, — including in novice and study-house, 52; in training-house (St. Rita of Cascia's) for candidates of the order (opened in 1903), 44; and a summer-house for clerics at Sea Isle on the New Jersey coast, opened in 1903.

(3) Haverford, Pa., founded about 1827; title St. Denis; handed back to the ordinary about 1832; regranted by same in 1853.

(4) Chestnut Hill, Pa., founded in 1855; title our Lady of Consolation; parish schools, number of pupils, 233; in care of Sisters of St. Joseph.

(5) Atlantic City, N. J., founded in 1855; title St. Nicholas of Tolentino; parish schools, number of pupils, 250; in care of Sisters of Mercy.

(6) Troy (formerly Lansingburgh), N. Y., granted in 1858; title St. Augustine, instead of former titular St. John the Baptist; parish schools, number of pupils, 527; in care of Sisters of St. Joseph; for a time with care of Pittstown Corners.

(7) Waterford, N. Y., granted in 1858; title St. Mary; care of church of St. Patrick at North Side, founded in 1887.

(8) Mechanicsville, N. Y., granted in 1859; title of St. Paul the Apostle; care of church of St. Peter founded at Stillwater in 1873.

(9) Schaghticoke, N. Y., granted in 1859; title St. John the Baptist, with care of church of our Lady of Good Counsel at Valley Falls founded in 1890. In 1889 handed over to the ordinary the churches of St. George founded at Pittstown Corners about 1868, and St. Monica at Johnsonville in 1881.

(10) Lawrence, Mass., granted in 1861; title St. Mary; parish schools; with care of churches of Immaculate Conception, Assumption of our Lady (for Germans), and St. Augustine at Tower Hill in the same city; and of St. Monica at Methuen. The schools at St. Mary's with 1650 scholars in care of Xaverian brothers and of Sisters of Notre Dame; and at the Assumption church with 78 pupils in care of the Sisters of St. Dominic.

(11) Andover, Mass., granted in 1861; title St. Augustine; care of churches of St. Joseph at Ballardvale founded in 1881, and St. Thomas of Villanova at Wilmington founded in 1888.

(12) Hoosick Falls, N. Y., granted in 1862; title Immaculate Conception; parish schools, number of pupils, 404; in care of Sisters of St. Joseph; in 1889 handed back to the ordinary the care of the church of St. Bridget at Buskirk's Bridge, founded in 1874 or 1875.

(13) Cambridge, N. Y., granted in 1862; title St. Patrick; formerly with care of the Immaculate Conception at Hoosick Falls and Holy Cross at Salem, the latter handed back to the ordinary in 1873.

(14) Carthage, N. Y., granted in 1874; title St. James the Apostle; parish schools, number of pupils, 256, in care of Sisters of St. Joseph.

(15) Greenwich, N. Y., founded in 1880; title St. Joseph.

(16) Bryn Mawr, Pa., founded in 1885; title our Lady of Good Counsel; parish schools, number of pupils, 253, in care of Sisters of Mercy.

(17) Lawrence, Mass., granted in 1875; title St. Laurence O'Toole; parish school, number of pupils, 230, in care of Sisters of Notre Dame; care of church of Holy Rosary (for Italians), formerly St. Laurence, the new church building of St. Laurence having been founded in 1904.

(18) Havana, Cuba, founded in 1899; title of church *Santo Cristo del Buen Viaje;* title of convent St. Augustine; college, number of scholars, 267.

(19) Tompkinsville, Staten Island, N. Y., founded in 1899; title our Lady of Good Counsel; chapel, title our Lady of Consolation, at Tompkinsville; academy, number of scholars, 40.

(20) Chicago, Ill., founded in 1905; title St. Rita of Cascia; college, number of scholars, 144.

(21) New York, N. Y., founded in 1906; title St. Nicholas of Tolentino; parish school, number of scholars, 60.

(22) Philadelphia, Pa., founded in 1907; title St. Rita of Cascia; parish school, number of scholars, 215.

On a former page were named those among the fathers who were of renown in their day at least for their display of many intellectual gifts, — of zeal, learning, and industry in mission-care, especially the preachers of eminence, as Doctors Carr, Hurley, and Moriarty, with whom, too, must be ranked Father O'Dwyer. Then the founders of missions as Fathers Rosseter, Lariscy, Browne, and the two O'Donnells, with whose memories are worthy of being associated others of later days, who like them were active in rearing sanctuaries to God, such as Fathers Meagher, Galberry (afterwards bishop of Hartford), and Edge. Of members of the province two have been raised to the episcopate in the United States — one the late revered Thomas Galberry, fourth bishop of Hartford, in Connecticut — a man of gentle character, of dignified bearing, who, consecrated in 1876, died October 10, 1878, aged forty-five years. Under him was held the Second Synod of Hartford; and the foundation of the cathedral church begun. The other, Dr. William Ambrose Jones, founder of the Havana mission and college in 1899, and its late president, who was consecrated bishop of San Juan, of Puerto Rico, in 1907, in succession to the present archbishop of New Orleans.

So far this paper has aimed to sketch the story of the Augustinians in the United States during their more than a century's existence on merely broad and rather material lines, — to give, as it were, a bird's-eye view of the chief events in their career, with the more prominent characteristics and services of the brotherhood. A few words now on the special fields of their many-sided industry in the vineyard of the Most High, wherein in various guises of evangelizers, teachers, reformers, and care-takers of souls they labored in the sanctuary, in schools, and in homes for God and country, thus by due employment of their talents and good example enriching and strengthening the earthly commonwealth of the church with strong-hearted Christians, loyal citizens, and all-round worthy members of society. The media usually adopted by the brethren as norm of their civilizing and Christianizing endeavors therefore are threefold as follows:

(1) Parish ministries with their several accompanying agencies of individual and social nature aiming at upright deeds, especially through sacramental and sodality co-operation in church and chapel. The tables just presented show twenty-two large mission-centers with approximately 53,000 souls in care of the fathers, with churches, colleges, academies, schools, with parish halls, libraries, and reading-rooms, under their management and control, not to speak of numerous religious, social, and benevolent societies, attached thereto as sodalities, confraternities, and the like, for which the limitations of space allow of no further mention in detail here.

(2) Missions proper, or spiritual retreats, given at set seasons to the laity, which with their exhortations and instructions as so many earnest and vivid reminders of the Last Judgment are designed primarily to recall and quicken men to a more thorough sense of duty, a most efficacious means indeed, as experi-

ence frequently has shown, and one of manifold power in its enlightenment of minds, its invigoration of hearts, and in brief its beneficent tonic effect on the spirit-life of the Christian soul, whether lukewarm or fervent. The first regularly systematized mission band of the fathers, though for many years earlier they had engaged in such work every now and then, was organized in 1887, then reformed nine years later in 1896, under the direction of the present provincial-superior of the brotherhood, Dr. Martin J. Geraghty.

(3) Schools for the instruction and training of lay youth — boys and girls — chiefly in science and the practices of domestic as well as civic and interior virtue. The foregoing tables show ten institutions of such educational character in parish work with nearly four thousand scholars. Besides, there are four establishments with libraries, museums, etc., for the various branches of the higher learning with courses in art departments, laboratory work, and so on, with over 562 students in attendance. Here appended is a list of them with the year of foundation, viz.: Villanova, Pa., 1842, whose large, majestic buildings now used for convent and college were founded in 1899; Havana, Cuba, 1899; Tompkinsville, N. Y., 1899; and Chicago, Ill., 1905.

Noteworthy, moreover, especially among the various educational media employed by the fathers, is their chief library at Villanova, which, though not extensive in number of printed works, is rich indeed in its range of treasures enshrined therein, as on its shelves are most, if not all, of the chief masterpieces of the world of letters, science, and arts of every age, representatives of every type of scholarship, in poetry, patristics, antiquities, philosophy (including ethics, esthetics, politics, and economics), Biblica, history, theology, liturgy, apologetics, and linguistics, besides many curios and bibliographical rarities in printing as incunabula, periodicals, and over two hundred Philippina.

VERY REV. EMMANUEL BAILLY
SUP.-GEN. OF AUGUSTINIANS OF
THE ASSUMPTION

With the tables of its membership for the last forty years or so we now close our sketch of the province of St. Thomas of Villanova in the United States, viz.:

| Year | Priests | Clerics | Lay Brothers | Total |
|---|---|---|---|---|
| 1865 | 16 | 3 | 16 | 35 |
| 1890 | 58 | 14 | 11 | 83 |
| 1894 | 61 | 7 | 16 | 84 |
| 1898 | 64 | 22 | 16 | 102 |
| 1902 | 75 | 20 | 18 | 113 |
| 1906 | 79 | 21 | 20 | 120 |
| 1911 | 98 | 52 | 18 | 168 |

## AUGUSTINIANS OF THE ASSUMPTION
## (ASSUMPTIONISTS)

*Introduced into the United States in 1891*

THE Augustinians of the Assumption settled in New York in May, 1891. Archbishop Corrigan, a great friend of religious communities, received them into his diocese, the Very Rev. F. Picard being then Superior-General of the Order. Father Henry Brun opened in New York the first residence of the Augustinians of the Assumption. He was advanced in years. He had previously labored for many years as a missionary in Australia, where his apostolic spirit was deeply appreciated. Here he was first appointed chaplain of the Little Sisters of the Assumption, also called "Nursing Sisters of the Poor in their Homes." The good sisters keep their chaplain busy all the time, as they depend upon him for the preparation of children for their first Holy Communion, the Confirmation of adults, the solemnization of illegitimate unions, sick-calls, etc. The old missionary was also, some time later, appointed regular confessor of the Sisters of Bon Secours, at Lexington Avenue and 81st Street, and of the Dominican Sisters of the Blessed Sacrament. Furthermore he was occasionally requested to assist the priests of the church of the Immaculate Conception, on East 14th Street. Although over sixty-five years of age he undertook the study of the Italian and Spanish languages, that he might better assist a larger number of souls. But he died unexpectedly of congestion of the lungs after five years of a most saintly and strenuous life, leaving behind him the reputation of a true man of God.

Two new missionaries came from Europe to take the place of Father Henry Brun. To the works already existing they added an Apostolic School for the purpose of educating the children of the poor who are called to the priesthood, and who, for lack of means, cannot obtain admittance to diocesan seminaries. The school was established at Lexington Avenue and 82d Street, in a small house which had been rented for that end, and it proved as successful as the many similar institutions conducted by the order, in France and other countries of Europe. But, meanwhile, the cathedral college, a diocesan institution which answered the same purpose, was opened at Madison Avenue and 51st Street. As a result of this new college, the Assumptionists moved their Apostolic School to Worcester, Mass., in a larger place, where it has ever been prospering.

MISSION OF LOUISIANA. — In 1896, at the request of Archbishop Janssens, of New Orleans, Father F. Picard, Superior-General of the order, sent four missionaries to the South, to look after the spiritual welfare of the negroes. They established two houses in Louisiana, one in New Orleans, the other at Klotzville. For three years they conducted very consoling missions for the negroes, in different parts of the archdiocese. But Archbishop Janssens, who had called the Assumptionists to Louisiana, and encouraged their missionary activities, died suddenly on board a steamer on his home journey from Europe. He was succeeded by Archbishop Chapelle, of Santa Fé. The new archbishop did not entertain the same views

as those of his predecessor concerning the missions among the negroes, and as these differences of opinions could not be settled, the Superior-General deemed it necessary to recall the missionaries from Louisiana. This was in January, 1900.

Our lady of guadalupe, new york city, february, 1902. — By the end of February, 1902, a few weeks before his death, Archbishop Corrigan delegated the Rt. Rev. J. Mooney, Vicar-General for the dedication of the church of our Lady of Guadalupe, at 229 West 14th Street. This new church was intended for all the Spanish-speaking Catholics of the city of New York, numbering perhaps over 45,000, who were entrusted to the care of the Augustinians of the Assumption. The religious services on Sundays and week-days have ever since been conducted regularly in Spanish and English. The fathers attached to the Spanish church have taken the task to heart. From the very beginning they have started the publication of a Spanish monthly *El Calendario Mensual*, which is the official organ of the parish. They administer all the sacraments of the church to the Spanish Catholics; they visit the sick in their homes or in the hospitals, and those in prison. They prepare children for their first Holy Communion, and keep the young from Protestant institutions.

COLLEGE OF THE ASSUMPTION, WORCESTER, MASS.
AUGUSTINIANS OF THE ASSUMPTION

Among the most interesting features of the missionary work done by the father in charge of our Lady of Guadalupe, we should mention that confessions are heard every day and at any time, a great advantage for the Spanish Catholics who are scattered all over the large city. Some come a long distance to the dear church, to find there a priest speaking their tongue, and they know they may come at any time to set their soul in peace with God, to have their marriage blessed, their babies christened, and their dead buried with the consoling prayers of the Church. Furthermore, from the beginning, the Holy Rosary is recited every day at the evening service, and the exercise is concluded with the benediction of the Blessed Sacrament. The services in the Spanish church are well attended. The number of confessions and communions is increasing every day.

The "Auxiliary Society of our Lady of Guadalupe," now enlarged into a regular Spanish Settlement-house, located at 251 West 14th Street, was established at the very start, to look after the interests of the destitutes, especially to preserve young and inexperienced girls from the dangers of a large city, to give religious instruction to neglected children and adults, to find employment for those who come to these shores to fight the hard struggle for life. This institution answers a great need of the day, and is greatly appreciated and patronized by the Spanish population of New York. The church of our Lady of Guadalupe since its establishment in 1902 has passed successively under the rectorship of Rev. Thomas Darbois, D.D., 1902–1907, Rev. Adrian Buisson, 1907–1909, Rev. Stephen Chaboud, D.D., to the present day. The rector is assisted by eight fathers.

Our lady of hope, 1908. — Mr. Archer Huntington, a Protestant of wealth, and a great admirer of Spanish art and culture, offered, in 1908, to Archbishop Farley of New York, a piece of ground located at 156th Street and Riverside Drive, for the purpose of building a Spanish church that would correspond to his artistic ideals. He furthermore donated $25,000 for the same end, but on the condition that the Catholic Church raise the same amount of money. The archbishop was most pleased with the suggestion. By the care of the Augustinians of the Assumption, who were to be entrusted with the new church, the money was raised, and in July, 1909, the ground was broken, the work begun, and finished in 1911. The church has been placed under the protection of our Lady of Hope, and will be dedicated early in 1912. The Rev. Adrian Buisson will be the pastor of the new church.

Worcester, mass. — The Apostolic School established in New York in 1897 was moved to Greendale, which is a suburb of Worcester, Mass. The Augustinians of the Assumption were invited into the diocese of Springfield, Mass., by Bishop Beaven in 1904. The fathers bought six acres of ground and started the building of a large and up-to-date college for the children who are called to the priesthood. This institution, which is partly completed, can actually accommodate about 160 students. The college is so deeply appreciated by the Catholic parents of the New England States, that many applicants are refused every year. Besides the fathers who are attached to the Assumption College as teachers, there are six or seven other priests, doing missionary work, mostly in Canadian parishes of the States of Massachusetts, Rhode Island, and Connecticut. The house of the Augustinians of the Assumption in Worcester, Mass., numbers actually eleven fathers, four clerics, three lay brothers. The college was founded

by Rev. Isidore Gayraud in 1904, and is at present under the direction of Rev. Omer Rochain, Superior.

THE ISLES OF ST. PIERRE MIQUELON. — Having lived there for nearly twenty years, the Augustinians of the Assumption devote themselves to the spiritual and temporal welfare of a floating population of 25,000 fishermen who go there every year mostly from France. A hospital-ship equipped for that purpose is always on the banks on the lookout for the fishing boats in distress, to assist the dying, to attend the sick, to receive or deliver the mail. Ashore there is a comfortable home with reading-rooms, entertainments, religious instructions, etc. . . . Many are the lives and souls saved every year on the dangerous fishing grounds, thanks to the good chaplains who spend six months every year among the hard-working fishermen of the deep sea.

## BASILIANS

*Introduced into the United States in 1867*

THE Congregation of the Fathers of St. Basil, better known as the Basilian Fathers, have three houses in the United States, the Church of St. Anne at Detroit, St. Basil's College, Waco, Texas, and St. Thomas College, Houston, Texas. This congregation was founded in France in 1800 by Mgr. d'Aviau, Archbishop of Vienne, who chose two of his priests, Fathers Lapierre and Actorie, to found a school in the inaccessible mountains of the Vivarais, where young men might be educated for the priesthood safe from the persecution of the Reign of Terror. Later on, when the lives of the clergy were safer, the school was removed to the town of Annonay, where the growing number of students obliged the founders to associate other priests in the good work. These devoted ecclesiastics obtained permission from the bishop to form themselves into a religious community, with the College of Annonay as their mother-house. In a few years the community, though still small, had founded several colleges in France, Algiers, and one in England, and were finally introduced into America by Bishop de Charbonnel of Toronto, an old student of the mother college.

The American province was founded in 1852, and had its headquarters in St. Michael's College, Toronto, from which it spread over the province of Ontario, and into the United States. Among the Canadian houses may be mentioned St. Michael's College, Toronto, the Novitiate, Toronto, Assumption, and the Scholasticate College and parish, Sandwich, and the parishes of Owen Sound and Amherstburg. The parish of St. Anne in Detroit is of very ancient foundation, being established in 1701, when the Chevalier Cadillac landed at Detroit, and built the first chapel of St. Anne. From this date, the records of St. Anne's come down to us in unbroken succession, and contain practically the history of the city of Detroit. The Basilian Fathers were placed in charge of the church by Bishop Borgess in 1886. It is one of the most flourishing churches of the city, and pilgrims come from great distances to do honor to the mother of the Blessed Virgin.

ST. ANNE'S CHURCH, DETROIT, MICH. — BASILIANS

In 1899 the Basilians founded the College of St. Basil at Waco, and that of St. Thomas, Houston, in 1900. These two houses have done much to educate the young men of the vicinity as good Catholics and citizens, and their success enabled the congregation to build the present institutions, which are up-to-date in every respect. For some years (1901–1911), also, the congregation had charge of St. Mary's Seminary, La Porte, Texas.

The persecutions in France resulted in the closing of the houses in that country, and the Superior-General took up his quarters at St. Anne's, Detroit.

ST. BASIL'S COLLEGE, WACO, TEXAS — BASILIANS

## BENEDICTINES

*Introduced into the United States in 1836*

### THE ST. VINCENT ARCHABBEY

### AMERICAN CASSINESE CONGREGATION

THE spiritual sons of St. Benedict who, soon after his death spread into every country of Europe, are said to have also come to America before Columbus. This fact seems to be established through the researches of the historical societies of Copenhagen, Denmark, of Rhode Island, U. S., and by the investigations of individuals. Very naturally, conclude some of these, as the Benedictines had come with the first Normans to Iceland and Greenland, as they established monasteries in those countries and several of these monks became bishops, some missionaries of this order accompanied the colonists to the West. Their presence in the New England States seems also attested by the ruins of buildings which archæologists explain as those of churches and cloisters. But with the destruction of these Norman colonies, the Benedictine family likewise died out in this "Vinland," and whilst their Spanish brethren who came long after them to South America flourished notably in Brazil, the order gained no foothold again in the North till the middle of the nineteenth century.

RT. REV. BONIFACE WIMMER, O.S.B. ARCHABBOT—FOUNDER OF ST. VINCENT, 1846–1887

The first Benedictine in the United States was the Rev. Nicolaus Balleis, O.S.B., a member of St. Peter's Abbey, Salzburg, Austria. He came to America in 1836 to assist his countryman, Father Stephen Raffeiner, a missionary for the German immigrants. Father Balleis spent his first years in ministering to the Catholics of his nationality in Philadelphia and surroundings, but, in 1838, moved to Newark, N. J., and later to Brooklyn, N. Y., where he died as pastor to St. Francis' church, December 13, 1891.

SPORTSMAN'S HALL—THE FIRST ENGLISH-SPEAKING PARISH BLOCK-CHURCH. BOUGHT BY FATHER THEODORE BROWERS, O.F.M., APRIL 16, 1790. ON THE SIDE OF THIS BLOCK-HOUSE, CHANGED INTO A CHURCH, STANDS THE PRESENT ST. VINCENT'S ARCHABBEY FOUNDED 1846

The real introduction of the order, however, as well as its rapid progress in the Union, are due to the Rt. Rev. Boniface Wimmer, O.S.B., founder and first Archabbot of St. Vincent, Beatty, Pa. (1855–1887).

In 1845 the question of rendering spiritual assistance to the greatly neglected German Catholics in many parts of the United States was frequently agitated in various European publications. Father Boniface, since 1833 a member of the Benedictine monastery of Metten, Bavaria, and at that time professor in Munich, laid down a plan of no ordinary merit which drew the attention of every missionary society to the needs of the Church in America. His main argument consisted in this, that a lasting support of the faithful in the States could be easily effected by the founding of a Benedictine monastery, which, by gaining, as of old, its main support from the cultivation of land, would soon be able, at a very moderate cost, to educate native young men for the priesthood. His views were well received by King Louis I of Bavaria, the prelates of the fatherland, and the directors of the St. Louis Mission Society, who also promised pecuniary assistance for some years. Father Boniface was entrusted with the execution of the project, and, July 25, 1846, he set out from Munich accompanied by four ecclesiastical students and fourteen young men — all with the intention of becoming members of a monastery which they were to found in America. This missionary band arrived in New York, September 16th, and at once started for western Pennsylvania, where Father Boniface had acquired a large tract of farm land from Father Henry Lemke, pastor of St. Joseph's church, Carrollton (1830–1882). But as the land proved to be of an inferior quality, and especially since the Rt. Rev. Michael O'Connor, first bishop of Pittsburg (1843–1860), in whose diocese

this property lay, offered a more advantageous site for college purposes, the immigrants moved westward to St. Vincent, forty miles east of Pittsburg. This parish was the oldest English-speaking congregation west of the Alleghany mountains, having been founded in 1789 by the Rev. Theodore Browers, O.F.M (1789–1790).

On October 24th, shortly after their arrival, Father Boniface invested the first Benedictines in the United States with the monastic habit, and from this moment date the spiritual foundation of the Archabbey of St. Vincent as well as the beginning of the Americano-Cassinese Congregation.

Naturally, the first years of these pioneers were spent in poverty and even great want, as the church-lands had been neglected for years, Father Boniface, the only priest of the community, adding to all this the missionary labors, over a vast field. But soon he received help from the young members who prepared themselves for the priesthood, as well as from his devoted and sacrificing friends in Europe. On March 7, 1847, one of his advanced students, the Rev. Charles Geierstanger, O.S.B. (1847–1881), was ordained to the priesthood by the Rt. Rev. Michael O'Connor, and during the following summer, the Rev. Peter Lechner, O.S.B., a member of St. Mary's Abbey, Scheyern, Bavaria, arrived with new candidates and fresh supplies. After this time the scattered families of Greensburg, Indiana, and Saltsburg were formed into congregations and visited regularly by the Superior, whilst Father Lechner acted as spiritual adviser of the young community. In 1848 the administration of St. Vincent parish with the limits of that day was given to the Benedictine order for all times, whereupon Father Boniface prepared to build a suitable house to serve as monastery and college. During the next year the formal opening of this college took place, and the Rev. Thaddeus Brunner, O.S.B., capitular of St. Michael's, Metten, who had been sent by his abbot to aid the colony, was appointed first director. The enrolment of 1849 presents thirteen names, and this number has in time grown to four hundred, who attend grammar, commercial, classical, and theological courses.

RT. REV. LEANDER SCHNERR O.S.B., PRESENT ARCHABBOT OF ST. VINCENT. ELECTED JULY 15 1892. CONFIRMED AUGUST 8, 1892 BLESSED OCTOBER 5, 1892

Father Boniface, whose work at home prospered more than he ever expected, succeeded still better in the founding of houses of his order in the various States of the Union.

In 1848 he took permanent charge of St. Benedict's parish, Carrolltown, Pa., sixty miles east of St. Vincent, where in 1849 a priory, depending on the mother-house, was established. This first daughter of St. Vincent became the center of missionary activity in the historical surroundings of the reverend prince-priest, D. A. Gallitzin (1795–1840), and the original St. Benedict's parish now comprises the following churches administered by Benedictine fathers: St. Boniface at St. Boniface; St. Nicolaus at Nicktown; St. Bernard at Hastings; St. Mary's at Patton; Holy Cross at Spangler; St. Mary's at New-Germany, and St. John's at Summerhill.

In 1849 Benedictine activity commenced in and about St. Mary's, Elk County, Pa., 120 miles north of St. Vincent. From this Priory, founded in 1851, were established: St. Mary's and Sacred Heart churches in St. Mary's; likewise the following parishes which have been turned over to the care of the Ordinary of the diocese of Erie: St. Boniface at Kersey; Immaculate Conception at Brookville, and St. Joseph's at Warren.

In January, 1852, the Rt. Rev. Ordinary of Pittsburg entrusted the Superior of the growing community with the administration of St. Joseph's congregation, Johnstown. This parish has since been in care of Benedictines and passed through two ordeals: fire and water. In 1889 the famous Johnstown flood demolished most of the buildings of its members and greatly damaged their house of worship, which six years later, in 1895, was destroyed by fire. But St. Joseph's has withstood all these trials, and the congregation of today possesses a fine Gothic church, a modern school building, a sisters' convent, and parish house.

In summer, 1852, a Priory was founded at Indiana,

ST. VINCENT'S ARCHABBEY AND COLLEGE, BEATTY, PA.—BENEDICTINES—ST. VINCENT'S ARCHABBEY

Pa., twenty miles northeast of the mother-house, and two years afterwards the Superior established another at Butler, fifty miles west of St. Vincent, after the bishop had entrusted St. Peter's church of that place to the Benedictine order. These two dependencies, however, with the numerous parishes which started from the latter, passed again into the hands of the secular clergy; the first in 1876, the second in 1872.

After such and other infallible signs that the first house of the Benedictines in the United States was well established, Father Boniface petitioned the Holy See to raise St. Vincent to the rank of an Abbey. His request was granted by the saintly Holy Father Pius IX, in his decree of August 24, 1855, and an Apostolic Brief of September 17th appointed the present Superior as first Abbot of the monastery for three years. It is almost useless to add that after this term, when the election of the Abbot in accordance with the Holy Rule was entrusted to the members of the community, Abbot Boniface also received the unanimous vote of his spiritual sons to govern the active Benedictine family. Finally, in 1866, the Holy See approved him as "*Abbas ad dies vitae*" and first Praeses of the American-Cassinese Congregation.

ST. PAUL'S CHURCH, CHICAGO, ILL.
BENEDICTINES — ST. VINCENT'S ARCHABBEY

From the day that St. Vincent was raised to the dignity of an Abbey, the order spread with rapid strides in various directions. In April, 1856, upon the invitation of the Rt. Rev. Joseph Cretin, bishop of St. Paul, several Benedictine missionaries went down the Ohio to Cairo, then on flat-boats up the Mississippi to Minnesota, where they erected a Priory near St. Cloud, 1200 miles from their mother-house. This "center of missions for North Minnesota" became a separate Abbey of the order in 1866, when Father Rupert Seidenbusch, at that time claustral Prior of St. Vincent, was elected first Abbot. The Holy Father rewarded this zealous son of St. Benedict nine years afterwards, by entrusting him with the administration of the newly founded Apostolic Vicariate of Northern Minnesota, raising him at the same time to the episcopacy i. p. i (1875–1895).

In 1857 another missionary band left St. Vincent for the extensive fields of the Lord's vineyard in Kansas and Nebraska, which were then under the jurisdiction of the Rt. Rev. J. B. Miège, S.J., Vicar Apostolic of the Eastern Rocky Mountains. The first stations of this Benedictine colony were at Doniphan, Atchison, Nebraska City, Lincoln, Omaha, and Rev. Augustine Wirth chose Atchison as his headquarters. This Priory was raised to the rank of an Abbey in 1876, the members of this community electing the Rev. Innocent Wolf, O.S.B., then cloistral Prior of St. Vincent to this dignity. One of the pioneers sent to this first Benedictine post beyond the Mississippi, the Rev. Louis Fink, became coadjutor bishop and successor of the Rt. Rev. Miège of Leavenworth, Kan. (1871–1904).

A third offspring of St. Vincent about this same time was St. Mary's, Newark, N. J. Since 1841 this church had been administered by Father Balleis, O.S.B., who received assistance from the Abbey after 1847. But during the year 1857, upon the wish of the Rt. Rev. Bayley, bishop of Newark, N. J., Abbot Boniface took permanent possession of the parish, and established a dependent Priory which, in 1884, became an inde-

ST. LEANDER'S COLLEGE, PUEBLO, COLO.
BENEDICTINES — ST. VINCENT'S ARCHABBEY

ST. JOSEPH'S CHURCH, JOHNSTOWN, PA.
BENEDICTINES — ST. VINCENT'S ARCHABBEY

ST. JOSEPH'S CHURCH, COVINGTON, KY.
BENEDICTINES — ST. VINCENT'S ARCHABBEY

ST. BENEDICT'S CHURCH, CARROLLTOWN, PA.
BENEDICTINES — ST. VINCENT'S ARCHABBEY

pendent Abbey. Rev. James Zilliox, professor of the seminary at St. Vincent, was elected as first Abbot.

In all these undertakings the founder of St. Vincent constantly bore in mind the purpose for which he has planted the order in the United States, viz., the education of young men for the priesthood; and as soon as it was possible he sent professors to these dependent houses to erect colleges modeled after their *alma mater* at the mother-house. During all this time his friends in Europe whom he had visited in 1851 and 1855, although not always approving his measures of expansion, generously supported him in many ways. Several testaments of University professors as well as of country-curates in the fatherland contain clauses "for the poor Benedictine Abbot in Westmoreland County," who was always ready to help others still poorer than himself.

Upon this condition, "poverty," he accepted, in 1858, an invitation of the Rt. Rev. J. M. Odin, bishop of Galveston, to found a Priory in Besar County, Texas, S. José, where a Franciscan monastery flourished in the eighteenth century, but had been destroyed during the civil wars of the Spanish colonies. This first southern mission was already on the highway of success when the turbulent times of the Civil War, as well as the early death of several of local superiors, brought many hardships to the community. Aside of these circumstances, the subsequent lull in the immigration of Germans into those regions — and the Benedictines had been called upon to administer to them especially in San Antonio, Castrobille, and Fredericksburg — contributed to the decision of Abbot Boniface to recall the fathers in 1868–1872, whereupon these places reverted to the Rt. Rev. Bishop.

ST. MARY'S CHURCH AND PRIORY, ERIE, PA. BENEDICTINES — ST. VINCENT'S ARCHABBEY

Soon after the first missionaries left for Texas, the Benedictines of Brazil, in 1859, invited their brethren in the North to assist them in their time of trials and tribulations, caused by the hostile government. Father Oswald Moosmueller, O.S.B. (1855–1901), went to South America to found an agricultural college with the purpose of supplying it with professors from the United States, as the enemies of the Church had forbidden the religious houses to accept novices. But this colony never prospered, and the learned and zealous Father Oswald soon afterwards returned to his Abbey.

During this same year several congregations were entrusted to the Benedictines, viz., St. Mary's, Erie, Pa., by the Rt. Rev. J. M. Young, and St. Joseph's, Covington, Ky., by the Rt. Rev. Aloysius Carrell. These two parishes, with St. Benedict's, a daughter church of St. Joseph's, have since that time been administered by the fathers from the Abbey.

In 1861 St. Joseph's Priory, Chicago, Ill., was established and became the center of missionary activity, but all the stations and parishes founded from this place were returned to the Rt. Rev. Ordinaries. Though Abbot Boniface had thus spread the order in all directions, he did not lose sight of the advancement of his own Abbey, especially in perfecting its members both in virtue and science. For the latter purpose he founded for the younger members of the congregation who should afterwards act as professors, a house of studies in Rome. When in 1865–1866 the Rt. Rev. Abbot was in the Eternal City he conceived this plan, to attach the order — as he wrote to the Most Rev. Archbishop of Munich, Gregory Scherr, O.S.B. — more closely to the Holy See. He carried out this project at once, bought a house near St. Elisabeth's, via dei Chiavari, and ordered three clerics under the tutorship of Rev. Oswald Moosmueller to go to Rome, in order to complete their philosophical and theological courses. Two of these are now the Rt. Rev. Abbots Innocent Wolf, O.S.B., of St. Benedict's, Kansas, and Hilary Pfraengle, O.S.B., of St. Mary's, Newark, N. J., and the third, Very Rev. Adalbert Mueller, O.S.B., died January 25, 1906, as papal Prior of San Anselmo, Rome. The St. Elisabeth's College became the forerunner of the present Collegio di San Anselmo, Monte Aventino, Rome, which the learned Pontiff, Leo XIII, built for the Benedictine order, the Abbot Boniface and his monastic chapter voting 40,000 lires as an endowment.

In 1870 the Rt. Rev. Bishop Domenec of Pittsburg (1860–1876) entrusted St. Mary's church, Allegheny, to the Benedictine order. Many parishes have been formed from this first Catholic congregation of the present Northside of Greater Pittsburg, and one of these, St. Boniface, Royal Street, with the mother-parish, is still administered by the fathers from St. Vincent Abbey.

In 1874 the Most Rev. J. R. Bayley, Archbishop of Baltimore, and the Redemptorist fathers of the Baltimore province requested Abbot Boniface to take

charge of the Fourteen Holy Martyrs' church, South Mount Street, Baltimore. This congregation has since that time increased and St. Benedict's parish, which is likewise in charge of Benedictine fathers, was detached.

In 1876 and 1877 three different missionary bands left the mother-house for southern territories: Florence, Lauderdale County, Ala; Gaston County, N.C.; and Savannah, Ga. St. Vincent supplied these Benedictine centers with men and means, and now in two of these States, Benedictine Abbeys and colleges flourish; St. Mary's, Belmont, N. C., and St. Bernard's, Cullman, Ala. The first was raised to its present rank in 1885 and three years afterwards its first Abbot, the Rt. Rev. Leo Haid, O.S.B., became Vicar-Apostolic of the State and bishop of Messene, i.p.i.; the second has an independent government since 1891; the last, entrusted to Father Oswald, was after more than ten years' experiment abandoned. Its purpose to teach agriculture to the negro population — the only means, as the Abbot believed, to advance this most neglected race — failed both on account of the place chosen for the agricultural school and through the apathy of the black race toward such employment.

In 1881 Abbot Boniface celebrated his golden jubilee as priest and two years afterward his friends from many States gathered around him to rejoice with him on the occasion of his fiftieth anniversary as member of the Benedictine order. As a token of recognition for the service rendered to the Church of the United States, the Holy Father Leo XIII, upon the request of the alumni of St. Vincent College, granted the Jubilarian the personal title of Archabbot and the privilege to wear the *cappa magna* at solemn pontifical functions.

The last years of the aged prelate's life were spent in the special care of his own soul and the welfare of the mother-house which he had founded. But even during those years his active mind constantly thought of new enterprises to cultivate the faith in this fertile soil.

For a number of years young men of Bohemian parentage had entered the Abbey, become priests, and, when called upon, administered to their countrymen in various places, notably in Pittsburg and Allegheny. As many of these Czechs had settled in Chicago, the Most Rev. Archbishop Feehan entrusted to the Abbot the parish of St. Procopius, where a Priory was established and in 1886 Abbot Boniface encouraged the members of this community to apply to Rome for an independent government. This was granted, and later, in 1894, St. Procopius became an Abbey.

During this same year (1886) Benedictine missionaries were invited to Colorado by the Rt. Rev. Machebœuf and since that time a number of them have worked for the propagation of the faith in those fields.

In 1887, the last year of Abbot Boniface's life, even a South American prelate asked help from St. Vincent. Among the students in the ecclesiastical seminary attached to the Abbey several had been ordained for the diocese of Puertoviejo, Ecuador, and upon the news, how Abbot Wimmer was ever ready to help poor missions, the Rt. Rev. Bishop Peter Schumacher personally called at the Abbey to plead his cause. His request was granted by the infirm

ST. JOSEPH'S CHURCH, CHICAGO, ILL.
BENEDICTINES — ST. VINCENT'S ARCHABBEY

prelate and the cloistral chapter, but before the missionaries left, in spring, 1888, Abbot Boniface had gone to his reward. He died December 8, 1887, as the "Gloria" was chanted during the solemn high mass in the Abbey church. Five days afterwards the imposing funeral ceremonies took place and his body now rests in the vault of the cemetery, which overlooks the site of his trials and labors and successes.

Archabbot Boniface has left a lasting imprint on the progress of Catholicity in the United States. His humble beginnings grew to five Abbeys, two canonical Priories, nine dependent Priories, and 152 other houses and missionary stations. Three of his spiritual sons and several of his students were raised to the ranks of the episcopacy, and another, at this time, governs as Archabbot the diocese and monastery of Monte Casino, Italy, the Rt. Rev. Boniface Krug, O.S.B. From 1846, when he invested the first eighteen Benedictines in the United States with the monastic habit, till his death in 1887, the newly founded branch of the order increased to two hundred and twenty priests, sixty-four clerics, twelve novices, and one hundred and fifty lay brothers. He crossed the Atlantic five times in the interest of the order and the Church: in 1851, 1855, 1865, 1869, and 1880.

In 1852 he also introduced the Benedictine Sisters from Eichstaedt, Bavaria, into America, assisted them

in many ways, and thus must be credited in some measure with the great success of this branch of the Benedictine family.

The second Abbot of the mother-house of the Americano-Cassinese Congregation of the United States was the Rt. Rev. Andrew Hintenach, elected February 8, 1888, and blessed July 5th. He governed the community till June 15, 1892.

During the administration of this prelate the missionary spirit which had been so prevalent in the founder continued. In spring of 1888, as had been promised, two fathers and several clerics in minor orders departed for Ecuador, South America. But their usefulness to the Church in those regions was cut short by the death of the Rev. Superior, Father Augustine Schneider (1873–1889), the soul of the enterprise, and the subsequent revolution in that republic forced these missionaries with the other priests into exile.

About the same time another work was undertaken which seems to be blessed in an extraordinary degree. In 1889 the Fathers of St. Joseph's Priory, Chicago, addressed a joint letter to the monastic chapter of St. Vincent, advising the founding of a Benedictine College in the Central Western States. Upon the invitation of the Rt. Rev. J. L. Spalding, bishop of Peoria, to locate this institution in his diocese, a site between Peru and Spring Valley was chosen and, in September, 1891, the newly constructed St. Bede College opened for the first time its halls to classical and commercial students. Since that date the original number increased to such an extent, that in 1905 a large building was added. At present about one hundred and fifty students receive instruction from fifteen professors of the order, who also attend several missions in the neighborhood.

ST. MARY'S CHURCH, ALLEGHENY, PA.
BENEDICTINES — ST. VINCENT'S ARCHABBEY

The year 1889 was also marked by the first centenary in the history of the Catholic Church in western Pennsylvania and especially the founding of St. Vincent's parish. To commemorate this event, the Rt. Rev. Archabbot thought it proper to erect a new Abbey church which should at the same time serve the congregation as a place of worship. Plans were drawn up at once for a structure 240 by 75 feet with a transept 122 feet wide and modeled after the best types of the Roman basilica style of architecture. In 1891 actual work began with the excavation for the crypt, and in April, 1892, on the occasion of the Archabbot's sacerdotal silver jubilee, the first stone for the foundation could be laid.

The work was well under way when the modest successor of Abbot Wimmer resigned his office into the hands of the Holy Father, Pope Leo XIII, and returned to the ranks of his confrères, at present acting as chaplain of St. Benedict's convent, Erie, Pa.

After such an unexpected step, the fathers of the Abbey, as provided by the statutes of the congregation, assembled July 15, 1892, to elect a new Abbot to continue the great work and to lead them on toward perfection. This task was by an almost unanimous vote placed upon the Rev. Father Leander Schnerr, at that time Prior and pastor of St. Mary's church, Allegheny, Pa. Very significantly, on the day of his benediction, October 5th, the blessing of the cornerstone of the new Abbey church occurred with appropriate ceremonies. For the following years the thoughts and labors and expenses of the community were largely centered upon the building of this church, a worthy abode of the Most High whose honor is the fundamental principle of the order in the chanting of the divine office. August 24, 1905, this edifice was solemnly consecrated to God in the presence of the highest dignitaries of the Church in the United States: the Apostolic Delegate, Most Rev. Diomede Falconio, two archbishops, eight bishops, ten abbots, four monsignori, and about three hundred priests.

But the erection of such a house of God was not the only work executed by the present Archabbot of St. Vincent. Many buildings at the Abbey as well as in the Priories were constructed, and the mother-house alone has grown to almost double the size since 1892.

With regard to missions, the following changes took place: In 1892 Father Oswald Moosmueller founded the canonical Priory, Cluny, Ill., which after his death was transferred to Muenster, Saskatchewan, Canada, and is now a very flourishing monastery.

In 1895 St. Mary's church, Rock Island, Ill., was exchanged for St. Joseph's church, Peru, Ill., and since 1903 St. Boniface church, Ottawa, Ill., has been transferred to the order.

In 1903 St. Leander's Benedictine College, Pueblo, Colo., was blessed for day students. In 1904 the Most Rev. Archbishop Quigley of Chicago gave St. Paul's church, W. 22d Place, in charge of the Benedictines of St. Vincent, who returned the former missions in the suburbs to the Ordinary.

It was, therefore, with great joy that the members of the Abbey received the news November 18, 1907, that the Holy Father, Pope Pius X, conferred upon the present Archabbot, on the occasion of the golden

ST. MARY'S CHURCH, ST. MARY'S, ELK CO., PA.
BENEDICTINES — ST. VINCENT'S ARCHABBEY

ST. BEDE'S COLLEGE, PERU, ILL.
BENEDICTINES — ST. VINCENT'S ARCHABBEY

ST. VINCENT ARCHABBEY CHURCH — CONSECRATED AUGUST 24, 1905
BENEDICTINES — ST. VINCENT'S ARCHABBEY

ST. VINCENT ARCHABBEY CHURCH,
BENEDICTINES — ST. VINCENT'S ARCHABBEY

jubilee of his profession, the right to wear the *cappa magna* at pontifical functions.

Thus the Benedictine order made considerable progress in the United States during the last sixty years.

The following parishes were for some time administered by the fathers from St. Vincent Abbey and are now in charge of secular priests and not attached to other Abbeys:

(1) Centreville, diocese of Erie, Pa., 1849.

(2) Cooper's Settlement, diocese of Erie, Pa., 1850.

(3) Williamsville, diocese of Erie, Pa., 1853.

(4) St. Bernard's, Ind., diocese of Pittsburg, Pa., 1852–1876.

(5) St. Peter's, Butler, diocese of Pittsburg, Pa., 1854–1872.

(6) St. Mary's, Summit, diocese of Pittsburg, Pa., 1855–1870.

(7) St. Martin's, New Derry, diocese of Pittsburg, Pa., 1856–1861.

(8) St. John's, John's Hill, diocese of Covington, Ky., 1857.

(9) St. Mary's, Irwin, diocese of Pittsburg, Pa., 1862–1871.

(10) St. Joseph's, Lockport, archdiocese of Chicago, Ill., 1865–1904.

(11) St. Benedict's, Blue Island, archdiocese of Chicago, Ill., 1861–1904.

(12) St. Mary's, Johnstown, diocese of Altoona, Pa., 1859–1872.

(13) St. Augustine's, Augusta, diocese of Covington, Ky., 1858–1871.

(14) St. Benedict's, Mullin station, diocese of Covington, Ky., 1858.

(15) Holy Family, Ashland, diocese of Covington, Ky., 1858–1869.

FOURTEEN HOLY MARTYRS' CHURCH, BALTIMORE, MD.
BENEDICTINES — ST. VINCENT'S ARCHABBEY

(16) St. Peter's, Twelve Mile, diocese of Covington, Ky., 1869.

(17) St. José and Missions, diocese of Galveston and Dallas, Tex., 1858–1868.

(18) St. Mary's, Crown Point, diocese of Fort Wayne, Ind., 1878.

(19) St. Mary's, Wiverdale, archdiocese of Chicago, Ill., 1886–1904.

(20) M. Holy Trinity, Pittsburg, diocese of Pittsburg, Pa., 1865–1870.

(21) St. Wenzeslaus, Allegheny, diocese of Pittsburg, Pa., 1876–1893.

(22) St. John's, Erie, diocese of Erie, Pa., 1877.

(23) St. Mary's, Mokene, archdiocese of Chicago, Ill., 1860–1904.

(24) St. Mary's, Rock Island, diocese of Peoria, Ill., 1870–1895.

(25) Sacred Heart, Washington Heights, archdiocese of Chicago, Ill., 1874–1904.

(26) St. Simon and Jude, Breckenridge, diocese of Denver, Colo., 1886–1891.

The following parishes and missions at present in charge of Benedictine fathers from St. Vincent Archabbey.

DIOCESE OF PITTSBURG, PA.

(1) St. Vincent's founded 1789, given to the order 1846.

From St. Vincent's Abbey the following parishes and missions are attended:

(*a*) St. Caecilia's, Whitney, Pa., founded Nov. 22, 1891.

(*b*) St. Benedict's, Marguerite, Pa., founded 1902.

(*c*) St. Boniface's, Chestnut Ridge, Pa., founded 1850.

(*d*) M. Holy Trinity, Ligonier, Pa., founded 1854.

(*e*) St. Mary's, New Florence, Pa., founded 1850; given to the order 1877.

(*f*) Holy Family, Seward, Pa., founded 1903.

(2) St. Bartholomew's, Crabtree, Pa., founded 1887.

(3) M. Holy Sacrament, Greensburg, Pa., founded 1847.

(4) Sacred Heart, Jeanette, Pa., founded Nov. 17, 1889.

(5) St. Boniface's, Penn Station, Pa., founded 1863; given to the order 1878.

(6) St. Mary's Priory, Allegheny, Pa., founded 1848; in charge of the order since 1870.

(7) St. Boniface's, Allegheny, Pa., founded Nov. 30, 1884.

(8) St. Gertrude's, Vandergrift, Pa., founded 1887; and missions.

St. Matthew's, Saltsburg, founded 1847; St. Ambrose's, Avonmore, Pa., founded 1902.

DIOCESE OF ALTOONA, PA.

(1) St. Benedict's Priory, Carrolltown, Pa., founded 1839.

(2) St. Boniface, St. Boniface, Pa., founded 1859.

(3) St. Nicolaus', Nicktown, Pa., founded 1864.

(4) St. Bernard's, Hastings, Pa., founded 1890.

(5) St. Mary's, Patton, Pa., founded 1890.

(6) Holy Cross, Spangler, Pa., founded 1891.

(7) St. John's, Summerville, Pa., founded 1902, with Mission St. Mary's, New-Germany, founded 1854.

(8) St. Joseph's Priory, Johnstown, Pa., founded 1852.

DIOCESE OF ERIE, PA.

(1) St. Mary's Priory, St. Mary's, Elk County, Pa., founded 1842; transferred to the order, 1851.

(2) Sacred Heart, St. Mary's, Elk County, Pa., founded June 20, 1876.

(3) St. Mary's, Erie, Pa., founded 1859.

ARCHDIOCESE OF BALTIMORE, MD.

(1) Fourteen Holy Martyrs', Baltimore, Md.; founded June 10, 1869, transferred to the order April, 1, 1874.
(2) St. Benedict's, Baltimore, Md., founded 1893.

ARCHDIOCESE OF CHICAGO, ILL.

(1) St. Joseph's Priory, Chicago, Ill., founded June 25, 1845, given to the order 1860.
(2) St. Paul's Priory, Chicago, Ill., founded 1876; transferred to the order February 10, 1904.

DIOCESE OF PEORIA, ILL.

(1) St. Joseph's, Peru, Ill., given to the order 1895
(2) St. Francis' Ass., Ottawa, Ill., given to the order 1903.
(3) St. Benedict's, Ladd, Ill., founded 1892.

DIOCESE OF COVINGTON, KY.

(1) St Joseph's Priory, Covington, Ky., founded 1857.
(2) St. Benedict's, Covington, Ky., founded 1885.
(3) St. Michael's Priory, Monte Casino, Covington, Ky., founded 1877.

DIOCESE OF DENVER, COL.

(1) St. Mary's, Pueblo, Colo., founded 1891.
(2) St. Boniface, Pueblo, Colo., 1900.
(3) Sacred Heart, Boulder, Colo., 1888.
(4) St. Michael's, Cañon City, Colo., 1896.
(5) St. Benedict's, Florence, Colo., 1896.
(6) St. John B., Longmont, Colo., 1898.
(7) St. Louis, Louisville, Colo., 1887.
(8) Sacred Heart of Mary, South Boulder, Colo., 1888.
(9) St. Leander's, Pueblo, Colo., 1903.

RT. REV. RUPERT SEIDENBUSH, O.S.B., FIRST ABBOT OF ST. JOHN'S ABBEY

The following colleges are conducted by the Benedictines of St. Vincent Archabbey.
(1) St. Vincent's College, Beatty, Pa., 400 students.
(2) St. Bede's College, Peru, Ill., 160 students.
(3) Benedictine College, Pueblo, Colo., 30 students.

The parishes in charge of Benedictine fathers from St. Vincent's Archabbey number about 45,000 souls, and about 7,000 school children attend the parochial schools.

MEMBERS OF ST. VINCENT ARCHABBEY

| Year | Priests | Clerics | Novices | Lay Brothers |
|---|---|---|---|---|
| 1855 | 20 | 14 | 10 | 102 |
| 1871 | 59 | 20 | 8 | 93 |
| 1892 | 104 | 14 | 11 | 96 |
| 1900 | 109 | 21 | 3 | 86 |
| 1905 | 122 | 23 | 19 | 69 |
| 1908 | 126 | 28 | 3 | 70 |

## THE ST. JOHN ABBEY

### AMERICAN CASSINESE CONGREGATION

St. John's Abbey, of the Order of St. Benedict, is the first Benedictine house established west of the Mississippi river. Towards the middle of the last century the population of the Territory of Minnesota was increased by a great number of immigrants, especially after the Indians had been transferred to reservations and land was to be had at a very low price. Many of the new settlers were Germans and Catholics. Scattered as their settlements were over a vast area, it was impossible for the only German-speaking priest in the diocese of St. Paul, the late Rev. Francis Pirz, to minister to their spiritual wants with success. Hence in the year 1856 Bishop Joseph Cretin of St. Paul appealed to the late Archabbot Boniface Wimmer of St. Vincent's Abbey, Pa., to send German-speaking priests into the Minnesota mission, authorizing also the establishment of a religious house, or monastery.

The first Benedictines who offered their services for the western mission were Rev. Demetrius di Marogna, Prior of St. Vincent's, two clerics, and two lay brothers. They arrived in St. Paul, May 2, 1856; the two clerics, Fathers Cornelius Wittmann and Bruno Riss, were ordained priests several days later, and on May 20th the missionaries reached the field of their future labors. The first chapel assigned to their charge was that of Sauk Rapids, but as the population was greater on the other, *i.e.*, the western bank of the Mississippi, and three hundred acres of land had been offered them as a gift near St. Cloud, they resolved to cross the river and establish themselves in Stearns County. The first monastery was a very modest building; in fact, it was the wretched cabin in which the donors of the land had lived, a mere hovel with none of the comforts of a home. From this point as a base, they began at once to visit the neighboring settlements, in a few of which some beginnings had already been made by Father Pirz. They organized congregations, built log-chapels, visited them at regular intervals, chiefly afoot, and, wherever possible, established schools. Each chapel became the center of a settlement, as the names of many of the villages witness to this day: St. Joseph, St. Martin, St. Augusta.

No new foundation, especially if it be of a religious nature, is without its trials and embarrassments. Thus not long after the arrival of the fathers, their title to the lands which they occupied was disputed, the deeds by which the lands were conveyed were

void, and the donors broke their faith with the priests. This matter was in the courts for several years; in the meantime the fathers had secured lands at and near the present site of Collegeville, twelve miles west of St. Cloud. Several lay brothers were set to work clearing the land and a small monastery was built about one quarter of a mile west of Collegeville station.

Father Demetrius, who presided over the small religious family as a monastic Prior, was discouraged by the difficulties which he encountered at the very outset; this together with failing health induced him to resign in 1857. He returned to St. Paul, was appointed rector of the church of the Assumption, and

RT. REV. ALEXIUS EDELBROCK, O.S.B., SECOND ABBOT OF ST. JOHN'S ABBEY

RT. REV. BERNARD LOCNIKAR, O.S.B., THIRD ABBOT OF ST. JOHN'S ABBEY

RT. REV. PETER ENGEL, O.S.B., FOURTH AND PRESENT ABBOT OF ST. JOHN'S ABBEY

died in 1869. His successor in the priorship was Rev. Cornelius Wittmann, one of whose first acts was the opening of St. John's Seminary, for which a charter had been obtained from the Territorial Legislature in February, 1857. It was a very humble seminary, both as regards accommodations and attendance, but it was an indispensable feature of the settlement, for only by this means could the religious body assure its own continuity. Abbot Wimmer, after a personal visit to Minnesota, was convinced that the new establishment was sufficiently developed to be made an independent Priory. A decree to this effect was made by the Chapter which met at St. Vincent's in September, 1858, and Rev. Benedict Haindl was elected the first canonical Prior of the St. Cloud Priory. The election was confirmed by the Sac. Congregation of the Propaganda, December 23, 1858.

During Prior Benedict's administration the embarrassment caused by the land contest was at its height. In August, 1862, the uprising of the Sioux Indians filled the settlers with consternation. The Civil War also was in full progress. The uncertainty of the times and especially fear of disturbance at the hands of the Indians induced some of the settlers to leave Minnesota and deterred others from coming. The monastery also felt the results: attendance at the seminary did not increase and several young men who had come from the East to devote themselves to service in the mission returned home disheartened.

At the expiration of Prior Benedict's term of office in 1862, Rev. Othmar Wirtz, of St. Vincent's Abbey, was elected as his successor. Prior Othmar, after the unfavorable decision of the Secretary of the Interior in the matter of the disputed claims, established the community on the farm at Collegeville. Here the lay brothers, assisted by hired laborers, continued the work of clearing and tilling the land. Most of the priests were engaged in missionary work, some in Stearns County, others in the southern part of the State. In Stearns County they visited St. Cloud, St. Joseph, St. Augusta, St. Wendel, Jacob's Prairie, Richmond, and St. Martin; the fathers resident in St. Paul served the Assumption church of that city, also the German congregation at St. Anthony (now East Minneapolis) and other missions in Hennepin and Wright Counties; those resident at Shakopee at regular intervals attended the numerous settlements in Carver, Scott, and Le Sueur Counties.

Prior Othmar retired after three years' service, in December, 1865, and was succeeded, temporarily, by the former Prior, Rev. Benedict Haindl. No election was held, since Abbott Wimmer was at the time in Rome negotiating for the erection of the Minnesota Priory to the dignity of an Abbey. His efforts were successful; by a decree of August 3, 1866, the Holy See created the Abbey and empowered the

capitulars to proceed to the election of an Abbot. The election was held December 12, 1866, and the choice of the fathers was the Prior of St. Vincent's Abbey, Very Rev. Rupert Seidenbush. During his brief temporary priorship, Prior Benedict chose a new site for the monastery — its present site — about one and one half miles south of the present Collegeville station and on the shores of a beautiful lake in the midst of a virgin forest. Here a stone building was erected in the spring of 1866; aside of it were placed the frame buildings brought from the former site, and this small group of edifices now became known as the Abbey of St. Louis on the Lake, in memory of King Louis of Bavaria, a great benefactor of the Benedictine missionaries.

ST. JOHN'S ABBEY, COLLEGEVILLE, MINN. — BENEDICTINES — ST. JOHN'S ABBEY

The election of Abbot Rupert was confirmed by Rome, March 15, 1867; on May 30th of the same year he was blessed by Bishop Carell at St. Vincent's, and on June 13th he reached his new western home to inaugurate his administration as the first Abbot of St. Louis. The monastic community was at that time composed of twelve priests, one cleric, and some ten lay brothers. So rapidly had the population in Stearns and adjacent counties grown within a few years that a greater number of priests was required. A few accessions from St. Vincent's afforded some relief, and the discontinuance of several of the missions in southern Minnesota made it possible to concentrate the activity of the fathers in and about Stearns County. The seminary, which had languished for a few years, was reorganized; it retained its corporate name of St. John's Seminary, but was more generally known as St. John's College. The growth of the latter demanded the erection of additional buildings. Between 1869 and 1875 three brick buildings, presenting a total frontage of two hundred and fifty feet and three stories high, were erected. The bricks were made on the premises and much of the wood used was cut in the neighboring forest. The community now grew rapidly, many clerical candidates having come from various German states. In the year 1875 the Abbey had twenty-seven priests, three deacons, ten clerics, and twenty-three lay brothers.

When the Holy See in 1875 detached Northern Minnesota from the diocese of St. Paul and created it a Vicariate-Apostolic, Abbot Rupert was selected as the first Vicar. Having resigned the abbatial office, he received episcopal consecration at St. Cloud on May 30, 1875. For fourteen years he labored in this capacity; when the Vicariate was created a diocese — the diocese of St. Cloud — he resigned and lived in retirement until June 3, 1895, when he passed to his eternal reward.

The second Abbot was the Rt. Rev. Alexius Edelbrock, who was elected June 2, 1875; the election was confirmed August 15th of the same year, and on October 24th following he was solemnly installed in office. He was no stranger to his surroundings at his entrance upon the duties of his office, for he had passed several years of his boyhood on the spot where the first Benedictines had settled in 1856. After having pursued his studies at St. Vincent's, he returned to Minnesota in 1867, and after his ordination to the priesthood in that year took an active part in college work both as professor and as president.

As Abbot he spared no effort to improve the condition of the institution. In the early years of his administration he found means to build a steam-

laundry, workshops, stables, and to install a system of waterworks. In 1879 the erection of the present Abbey-church was begun; it was completed three years later, and consecrated October 12, 1882. The structure, although not remarkable for its size, is very tasteful and a fair specimen of the Romanesque style. In 1883 three new wings were added to the college buildings: the total length of these additions was three hundred and sixty feet.

The missionary field grew rapidly. As early as 1878 his attention was invited to the condition of the Indian missions in northern Minnesota. Twenty years earlier, Father Pirz, then missionary among the Indians in that district, made an attempt to secure the assistance of the Benedictines, but without success, as all the priests available were required for the white settlers. Abbot Alexius resolved to accept the invitation and in November, 1878, sent Father Aloysius Hermanutz as the first missionary to White Earth, which is about one hundred and fifty miles northwest of St. John's. (It may be here remarked that in 1881 the name of the Abbey was, with the consent of the Holy See, changed from that of St. Louis on the Lake to that of St. John's.) Father Aloysius has labored with great success in the same place for almost thirty years. In 1885 Abbot Alexius secured a contract with the national government for the education of Chippewa Indian children at St. John's and at St. Joseph, Minn. He organized an industrial school at the Abbey, where a large number of Indian boys were educated and trained in various manual pursuits. The school, owing to insufficiency of support from the government, was discontinued in 1896. In 1888 two of the fathers were placed in charge of the Red Lake Indian mission.

An attempt to secure fathers for the Indian missions of Oregon in 1881 was unsuccessful. Dakota Territory was a field nearer at hand: fathers were sent here in 1881 and 1884 to serve the missions along the Northern Pacific railway line. For a short time, also, Benedictines from St. John's labored at La Crosse and Prairie du Chien, Wis.

After an administration of fourteen years, during which the community had grown in importance and influence as well as in numbers, Abbot Alexius resigned in December, 1889, and devoted himself to parochial work in New York City, where he organized St. Anselm's church. He died May 18, 1908.

The third Abbot was the late Rt. Rev. Bernard Locnikar, who had some years before been Prior of the Abbey and since 1888 had been rector of the church of the Assumption in St. Paul, Minn. He was elected Abbot on May 7, 1890, and was installed in office on August 27th of the same year. The temporalities of the Abbey had been so well provided for that he purposed to devote his energies chiefly to the internal and spiritual development of the monastery and missions. His tender piety and zeal were the most effectual tools he employed, and his brief administration of four years forms one of the brightest chapters on the history of the Abbey. All that pertained to the beauty of divine worship, the salvation of souls, the advancement of the religious life, elicited his interest. Hence he insisted upon the exclusive use of authorized ecclesiastical chant, furnished the church with a large organ in 1891, and procured costly vestments and fixtures for liturgical service. For the advancement of learning, one of the younger members of the community was sent to Bavaria to study music, another to Rome for a higher course in philosophy.

Several appeals for priests came from western dioceses; it was not possible to satisfy all the demands, but fathers were sent to Tacoma, Wash., and Pueblo, Colo. In 1891 Rev. Chrysostom Schreiner took charge of the Bahama mission where he is still active.

While everything seemed to be prospering, there came a stroke of misfortune: on June 27, 1894, a terrific cyclone laid waste a large section of the township of Collegeville and damaged the monastery buildings to the extent of several thousands of dollars. Yet it was a source of congratulation that no life was lost. Although the material losses were soon repaired, the traces of the disaster are still visible.

This sad occurrence was a severe shock to Abbot Bernard, whose health had never been robust. From this time he steadily declined. While visiting the missions during the summer, he was prostrated by his last illness, which cut short his useful and edifying career on November 7, 1894.

The fourth Abbot — who presides over the Abbey at the present time — is the Rt. Rev. Peter Engel. He is a native of Wisconsin, pursued his studies at St. John's, and was intimately connected with the affairs of the institution ever since his entrance into the order in 1875. He was sub-prior of the Abbey from 1878 to the time when he was selected for abbatial honors. His election took place November 28, 1894, and he was installed in office on July 11, 1895. The policy of his venerated predecessor has been his guiding star.

During his administration the church was furnished with a chime of five bells and a tower-clock, and the interior of the church has been tastefully decorated. In 1898 electric light was installed in all the buildings; in 1899 a hydraulic ram was set up in the Watab bottoms to supply the buildings with fresh water. For the promotion of learning several members of the order were sent to the college of San Anselmo in Rome and many scientific instruments were procured for the college connected with the Abbey. In 1894 an astronomical observatory was built on an elevation east of the Abbey and equipped with appropriate instruments. Early in the present century two new buildings were erected, — a library and a gymnasium. The Abbey library at present contains about 20,000 volumes. In 1907 an infirmary was built. In 1911 a science hall was built and equipped.

Several new missions were organized, of which mention will be made in detail below. In 1895 the college of St. Martin was opened at Lacey, Wash. It remained a dependency of St. John's until 1904, when it became a canonical Priory. When the wave of emigration turned toward the British possessions in 1902, Benedictines were invited to take charge of the new settlements. The late Prior of St. Peter's monastery in Saskatchewan, Very Rev. Alfred Mayer,

and the present Abbot, Rt. Rev. Bruno Doerfler, were capitulars of St. John's. Two fathers of the Abbey are still temporarily engaged in the Canada mission.

Such, in brief, is the history of St. John's Abbey, which at the present time numbers among its members ninety-five priests, one deacon, one sub-deacon, ten clerics, three novices, and twenty-seven lay brothers, and ranks second, in point of numbers, among the Benedictine houses of the United States. Abbot Peter Engel is at present the president of the American-Cassinese Congregation of Benedictines.

Institutions. — The only institution conducted by the fathers of the Abbey is a college, legally styled St. John's University, comprising a theological seminary, a classical college with a preparatory course, a scientific course, and a commercial college. The total attendance is three hundred and thirty, the number of professors is thirty.

Churches. — The following is a list of the churches served at the present time by fathers of St. John's Abbey:

*Minnesota*

(1) St. Paul, church of the Assumption, since 1857; with a parochial school.

(2) East Minneapolis (formerly St. Anthony), church of St. Boniface, since 1859; parochial school; a new church is building.

(3) Minneapolis, church of St. Joseph, since 1875; parochial school.

(4) Hastings, church of St. Boniface, since 1870; parochial school.

(5) Stillwater, church of the Immaculate Conception, since 1855; parochial school.

(6) St. Cloud, church of the Immaculate Conception, since 1856; parochial school.

(7) St. Joseph, church of St. Joseph, since 1856.

(8) Church of St. James on Jacobs' Prairie, 1856.

(9) St. Martin, church of St. Martin, since 1857.

(10) Avon, church of St. Benedict, since 1867.

(11) Albany, church of the Seven Dolors, since 1868; parochial school.

(12) Beaulieu, church of St. Joseph, since 1895, with missions.

(13) Barnesville, church of the Assumption, since 1894; parochial school.

(14) Cold Spring, church of St. Boniface, since 1878.

(15) Collegeville; the congregation organized in 1875 attends services in the Abbey church.

(16) Cloquet (Indian mission), church of the Holy Family, since 1896; with several missions.

(17) Duluth, church of St. Clement, since 1886; parochial school.

(18) Detroit, church of the Holy Rosary, since 1900.

(19) Freeport, church of the Sacred Heart, since 1881.

(20) Farming, church of St. Catherine, since 1881.

(21) Frazee, church of the Sacred Heart.

(22) Georgetown, church of St. George, since 1883, with missions.

(23) Isabel, church of St. Rose, since 1898.

(24) Meire Grove, church of St. John the Baptist, since 1857.

(25) Moorhead, church of St. Joseph, since 1883; parochial school and one mission.

(26) New Munich, church of the Immaculate Conception, since 1857.

(27) Ponsford (Indian mission).

(28) Red Lake Falls, St. Mary's church, since 1893.

(29) Roscoe, church of St. Agnes, since 1898.

(30) Red Lake Indian Mission, church of the Immaculate Conception, since 1888.

(31) Richmond, church of SS. Peter and Paul, since 1856.

(32) Thief River Falls, church of St. Bernard, since 1893.

(33) White Earth Indian Reservation, church of St. Benedict, since 1878.

*North Dakota*

(34) Garrison, church of St. Nicolas, since 1907; with missions.

(35) Napoleon, church of St. Philip Neri, since 1907; with missions.

*New York*

(36) New York City, church of St. Anselm, since 1890.

(37) Bahama Islands (subject to the ecclesiastical jurisdiction of the archbishop of New York), since 1891; (*a*) Nassau, church of St. Francis Xavier; school mission: Sacred Heart. (*b*) Andros Island, church of the Transfiguration; school.

New parishes and missions taken in 1910 are Mandan, N. Dak., Mahnomen with the mission Waubun, Minn., and Callaway with the mission Ogema, Minn.

In addition one of the fathers is attached to St. Mary's church, Pueblo, Colo.; one is temporarily assisting in the missions in Washington, three in the Canadian missions, and three are serving as chaplains in convents and charitable institutions.

At present (November, 1911) St. John's Abbey has ninety-six priests, three subdeacons, thirteen clerics, nine novices, and thirty-one lay brothers.

## THE ST. BENEDICT'S ABBEY

### AMERICAN CASSINESE CONGREGATION

This Abbey was founded in 1857. The church and buildings are among the finest Benedictine structures in America. The Rt. Rev. Innocent Wolf, O.S.B., is the present Abbot. The Abbey has 54 fathers, 13 clerics and 13 brothers. The school attached to the Abbey has an attendance of 150 boys.[1]

[1] A complete account of St. Benedict's Abbey will appear in the course of this history.

## THE ST. MARY'S ABBEY

### AMERICAN CASSINESE CONGREGATION

The beginning of this Abbey dates back to the year 1838, when the Rev. John Stephen Raffeiner, or his assistant, the Rev. Father Nicolaus Balleis, O.S.B., came to Newark twice a month, and, with the kind permission of the Rev. Father Moran, the first Vicar-General of the diocese, held services for the German Catholics in old St. John's church on Mulberry Street. When about sixty families of German Catholics had been gathered, Father Balleis bought a plot and erected a frame church on Howard Street. The first service was held January 31, 1842. Later in the fall of that year, Bishop Hughes of New York dedicated the church. The congregation growing rapidly, another church was built on High Street in 1846. But on September 4, 1854, it was demolished by a mob of Orangemen (Irish Protestants). Father Balleis at once took steps to repair the damage done to the little church, and in 1855 he resigned the parish into the hands of the Rev. Bishop James Roosevelt Bayley. It was in 1856 that Bishop Bayley gave the parish into the charge of the Benedictine fathers in the person of the Superior, the Rev. Father Boniface Wimmer, afterward Archabbot of St. Vincent, Pa. By him the Rev. Father Valentine Felder was appointed Rector and Prior of St. Mary's. This was in August, 1856. His first work was to appoint a committee of four prominent members of the congregation for the purpose of building a new church, as the old one had become too small to hold the people belonging to the rapidly growing parish. The building operations were started at once, but before the work so dear to his heart was finished, Father Valentine Felder, O.S.B., was killed by a horse-car (May 28, 1857, in the city of New York). A short time before, the Rev. Father Eberhard Gahr, O.S.B., who is still among the living, had been appointed his assistant. The successor of Father Valentine was the Rev. Father Rupert Seidenbush, O.S.B. He was ordained in 1853, and in 1868 was elected the first Abbot of St. John's in Minnesota. In 1875 he became bishop of Halia, i. p. infid., and vicar apostolic of northern Minnesota; but owing to failing health he resigned his heavy charge in 1890, and died in Richmond, Va., June 3, 1895.

RT. REV. HILARY PFRAENGLE, O.S.B.
SECOND ABBOT OF ST. MARY'S ABBEY

This new Prior and pastor finished the new church and had it dedicated solemnly by Bishop Bayley, December 20, 1857. From the day (September 11, 1858) when Bishop Bayley deeded over to the Benedictines all the property belonging to St. Mary's parish and with it entrusted to them, for all time, the care of the souls of the congregation, the history of St. Mary's church is most intimately connected with that of the Benedictine order in the United States of America.

It was Father Seidenbush who, in the year 1857, bought the property situated in the township of East Orange, which is now known as St. Mary's cemetery, to which in 1860 the body of Father Valentine was transferred from the first burial ground on Howard Street.

Since that time the following Benedictine fathers have found their last resting-place in our cemetery: P. Beda Bergman, 1860; P. Casimir Seitz, 1857; P. Isidor Walter, 1867; P. Leonard Mayer, 1875; P. Wendelin Mayer, 1881; his body, however, was exhumed and transferred, November 27, 1890, to a crypt in the church of the Sacred Heart, Wilmington, Del., which he had built, and of which he had been rector for many years. P. William Walter, 1882; P. Nicolaus Bruch, 1883; P. Benno Hegele, 1885; Rt. Rev. Abbot James Zilliox, December 31, 1890; P. Leo Szczepanski, 1895; P. Alto Fuerbass, 1906; and P. Aloysius Gorman, 1907.

RT. REV. ERNEST HELMSTETTER
O.S.B., THIRD ABBOT ST. MARY'S ABBEY. ELECTED JANUARY 4, 1910

More than a dozen Benedictine sisters of the convent on Shipman Street have found their last resting-place in this hallowed spot.

Father Utho Huber came after Father Seidenbush in 1862. He built the present St. Mary's parochial school, on the first floor of which is a large hall, while the upper two floors contain the schoolrooms. Father Utho died in 1896 at St. Vincent's, Pa. In November, 1863, Father Oswald Moosmueller, O.S.B., was appointed Prior and Rector. He succeeded in regulating the finances and reducing the debt of the parish. In October, 1866, Father Oswald was called to Rome, and Father Roman Hill, O.S.B., became his successor; but owing to sickness he went back to St. Vincent's, where he died May 3, 1873.

The next Prior and Rector of St. Mary's was the ever jovial and serene Father Leonard Mayer, O.S.B.; he was then in charge of a parish in Richmond, Va.,

and for some months, until he arrived from the South, Father Bernardine Dolweck, O.S.B., had charge of the parish. Father Leonard died in 1875, and Father Bernard Manser, O.S.B., was appointed to fill the vacant position. He worked hard, but his health soon broke down, so that he obtained permission to sail for Europe. After his return he was for many years pastor in Johnstown, Pa. He died in Germany, April 2, 1898. The next Prior was Father William Walter, O.S.B. After his death, Father Gerard Pilz, O.S.B., guided the destinies of St. Mary's. He was born in 1834 and died in 1891, a member of Maryhelp Abbey. It was he who built the present Abbey. In April 24, 1884, Father Gerard celebrated his silver jubilee. He remained in charge of the parish until the installation and solemn benediction of the first Abbot, which took place July 22, 1885.

Ruled as it was by the Benedictine fathers, from 1856 to Father Gerard's appointment, the time had arrived to raise the Priory to the independent position of an Abbey church. A request to that effect had been granted in Rome by brief dated December 19, 1884. This papal brief arrived January 14, 1885. Thereupon an election was held in St. Vincent's, Pa., February 11, 1885, in which Father James Zilliox, O.S.B., was elected the first Abbot. His installation and blessing by the Rt. Rev. Bishop Wigger took place on July 22, 1885.

Father Cornelius Eckel, O.S.B., acted as vice-rector during the term of Abbot Zilliox. In 1886, owing to failing health, Father Zilliox resigned. Father Hilary Pfraengle was chosen the second Abbot, and his appointment took place February 17, 1887. One of his first acts was to appoint Father Polycarp Scherer as acting pastor, and the same still performs the duties of his pastoral charge in St. Mary's church. The church has been twice redecorated and improved. The first time this was done in preparation of the solemn consecration of the church, the second was done in preparation for the golden jubilee of the church which took place October 6, 1907.

It is to be regretted that previous to the time when St. Mary's was raised to the dignity of an Abbey, no record has been kept of the work done on the mission by the Benedictine fathers in the early days of their settlement in Newark. But we know that they often went forth into the country and brought spiritual solace to German Catholic families living at great distances from the city of Newark, laying in many places foundations of prosperous congregations.

One of the first missions attended by the Benedictines is Stony Hill in the Trenton diocese. January 12, 1848, Father Louis Fink, O.S.B., who afterward became bishop of Leavenworth, held services in the Hill Chapel, and Father Columban, O.S.B., was there May 2, 1851. In 1858 Father Bernardine Dolweck, O.S.B., built an addition to the chapel. After him many fathers from St. Mary's, Newark, had charge of Stony Hill including the missions of Plainfield, Basking Ridge, Stirling, Westfield, and Summit. In 1836 Father Vanino, O.S.B., began to build the new church. Shortly after the Stony Hill parish was given in charge of a resident secular priest. In 1858 Bishop Bayley placed the Catholics of Bound Brook, N.J., under the fostering care of the Benedictines of Newark. Father Louis Fink, O.S.B., was the first regular pastor. Father Fink became bishop of Leavenworth in 1871, died March 17, 1904. Mass was held in a private house till 1886, when Father Dolweck, O.S.B., built a church at a cost of $2,500. Many of the first Catholics were Germans and the parish was regularly attended by the Benedictine fathers up to 1868.

From 1888 to 1900 the Benedictine fathers of Newark gave their assistance during the summer months to the Rev. Father Glennon, the pastor of Asbury Park, Spring Lake, and Belmar. The work of the Benedictine fathers as missionaries extends also in South Jersey. As early as 1857 they took charge of old St. Francis' church (Trenton), where contention and strife had divided people into two factions. They were later sent, by Bishop Bayley, to Stony Hill, and to Bound Brook, where the people were poor and lonesome and where their work was so successful as to bring the parish to be self-supporting. In 1857 services were held for German Catholics dwelling in the eastern part of the city, Father Eberhard Gahr being the first pastor. The original title of the church, St. Joseph, was changed to St. Benedict. In Elizabeth, N. J., we find Father Balleis in charge of St. Michael's in 1855. After him Father Henry Lemke, who in 1861 organized the school and called the Benedictine sisters as teachers. In April, 1870, retiring from St. Michael's, he began the Sacred Heart parish on Magnolia and Spring streets. His successor, after his death in Elizabeth, N. J., was Father Athanasius Hintenach, O.S.B. Then came Father Augustine Wirth, O.S.B., 1881. He began the new stone church. The next pastor was Father Eckl, who completed the church in 1888. In October, 1897, Father Augustine was succeeded by the present pastor, Father Ambrose Huebner, O.S.B.

In 1858 we find Father Louis Fink, O.S.B., tending to the German Catholics of Paterson, N. J., while the German Catholics of Rahway, N. J., were cared for by other Benedictine fathers until 1886, when Father Zilliox returned the parish into the hands of the bishop.

In response to the invitation of the Rt. Rev. Denis M. Bradley, D.D., first bishop of Manchester, N. H., the Benedictine fathers of St. Mary's Abbey, Newark, N. J., joyfully undertook the task of founding a college in the "Switzerland of America." On February 28, 1888, was founded the institution known as St. Anselm's College.

The main building of St. Anselm's College is universally considered an ornament to Manchester and to the surrounding country. It is an important structure, and is furnished with all the latest improvements to secure comfort and health.

In Wilmington, Father Wendelin Meyer, O.S.B., was the founder of the still flourishing Sacred Heart of which Father Hugo Paff, O.S.B., is the pastor since 1896.

A later foundation to be credited to the Benedictines of Newark is St. Raphael church in New Hamp-

shire, where Father Florian Widman takes charge of a mixed German, English, and French congregation.

It would take too much space to enumerate the many places and parishes where these fathers have rendered generous local assistance.

We will not, however, omit to speak here of St. Benedict's College, founded in 1868. Father William Walter, O.S.B., was the first director, and the first annual commencement was celebrated in July 1, 1872.

In 1906 a story was added to the college building to provide needed room for classes and a chemical laboratory.

To Father Walter succeeded: Father Alphonse Heimler, O.S.B., 1875 to 1877; Father Mellitus Tritz, O.S.B., 1877 to 1882; Father Frederick Hoesel, O.S.B., 1882 to 1888. Then Father Hugo Paff, O.S.B., in 1888; Father Leonard Walter, 1890; Father Cornelius Eckl, 1891; Father Ernest Helmstetter, 1893; Father George Bien 1894; Father V. Amberg, 1907; and Father Cornelius Selhuber, 1910.

Abbot Hilary died on December 21, 1909. On January 4, 1910, Father Ernest Helmstetter, O.S.B., who had been Prior and Procurator of the Abbey for twenty-two years, was elected Abbot of St. Mary's. Abbot Ernest remodeled the old college into a chapel, library and rooms of the Abbey, and built a new college twice as large as the former.

ST. MARY'S CHURCH, NEWARK, N. J.
BENEDICTINES — ST. MARY'S ABBEY

## THE MARYHELP ABBEY

### AMERICAN CASSINESE CONGREGATION

Maryhelp Abbey, which ranks fourth among the Benedictine Abbeys of America — Cassinese Congregation — is situated at Belmont, Gaston County, N. C., in the apostolic vicariate of that name. It possesses some pre-eminence over other Abbeys owing to its Abbot, Rt. Rev. Leo Haid, being Vicar Apostolic and Titular Bishop.

In noting the progress of religion in the South one cannot fail to become interested in the extraordinary development of Maryhelp Abbey, and its dependent colleges, schools, and monastic institutions in three of the other Southern States. The founding of Maryhelp Abbey some twenty-five years ago recalls, in many respects, the early labors of the sons of St. Benedict, men to whose zeal and self-sacrifice Europe owes much of its civilization. North Carolina was the most thoroughly Protestant State in the Union, and to succeed in establishing a monastic institution under such unfavorable circumstances seems a little short of miraculous. Remote from the center of the Catholic population and removed from the established currents of emigration, the attempt seemed destined to fail. In the year 1876 hardly one thousand Catholics, all told, could be found in the entire commonwealth of the Old North State. The South was just emerging from a disastrous civil war which had ruined her commerce, devastated her plantations, disorganized her social caste, and demolished her state governments. The progress of education under these circumstances was necessarily slow. Thus ignorance and bigotry, the base-born child of illiteracy, cast their shadows over an otherwise noble-minded, generous-hearted people. The Southerners had just passed through a fiery furnace, and therefore looked with sullen distrust upon any innovation, especially if coming from the North. Least of all did they desire any interference with their religious traditions, man's most sacred possession. The negro under the demoralizing influences of "Carpet-bag Government" was rapidly becoming vicious, thereby turning the tide of immigration away from the South. This condition was equally true of every section south of Mason and Dixon's line, thus presenting poor prospects indeed for Catholic institutions of learning in those States.

In the year 1876 two propositions were placed before the Chapter of St. Vincent's Abbey, Beatty, Pa. One presenting a western university (now worth many millions) to the order, with a very liberal guarantee; the other a plantation in the wilds of North Carolina. The plantation had been presented to Vicar Apostolic Gibbons (now Cardinal-Archbishop of Baltimore) by Rev. Jeremiah O'Connell, who had secured it at a bankrupt price during "Reconstruction" days. Much to the surprise of all, the southern proposition was accepted and a detachment of Benedictines immediately sent to establish a monastery on the old "Caldwell place," then a veritable wilderness.

Despite the natural disadvantages of the locality and the misguided fears of the natives, the colony prospered, for the blessing of God was upon it. Having taken up quarters in a log cabin the monks soon succeeded in erecting an unpretentious frame chapel, which was dedicated to Maryhelp of Christians by Archabbot Wimmer when on his first visit in 1876. This was subsequently followed by a small brick col-

lege for the education of the Catholic boys of the South. The attendance at first was not large, and the task of sustaining the institution became more and more difficult.

In 1884 Archabbot Wimmer, with rare foresight characteristic of the man, determined to make the southern Benedictine missions — Richmond and Savannah — independent, with a mother-house at Maryhelp. Pope Leo confirmed the arrangement by a papal brief, and the house at Belmont received its present official title — Maryhelp Abbey. Never in the history of the Church was a poorer or more hopeless monastery so singularly honored, for strange to say, the new Abbey did not have a single monk of its own.

About this time quite a number of clerics were ready for ordination at St. Vincent's. The Archabbot called the class to him, and after speaking of the lofty zeal and noble self-sacrifice which should characterize every true follower of Christ, he referred to the southern missions in glowing terms and then called for volunteers. Several English neophytes with some Benedictines already stationed in various parts of the South, united and thus formed the new community. The roll-call was made up of four priests, four sub-deacons, and two clerics. On July 14th, Father Leo Haid, O.S.B., assistant rector of St. Vincent's College, and one of its ablest professors, was unanimously elected Abbot of the newly raised Abbey. Born within the shadows of St. Vincent's, Father Leo was young in years, filled with apostolic zeal, and thoroughly imbued with the monastic spirit — a man well fitted indeed for the arduous duties of his new post.

RT. REV. BISHOP LEO HAID, D.D., O.S.B. VICAR APOSTOLIC OF NORTH CAROLINA, APPOINTED ABBOT ORDINARY OF BELMONT ABBEY, JUNE 8, 1910

The election of Abbot Leo Haid was duly confirmed by the Holy See and the solemn abbatial benediction accordingly conferred on Thanksgiving Day, November 26, 1885, in the cathedral chapel of St. John the Baptist, Charleston, S. C. Bishop H. C. Northrop, then Vicar Apostolic of North Carolina and Bishop of Charleston, officiated, assisted by two Abbots. The New York *Sun* declared it to be, "one of the most remarkable events that had ever occurred in the ecclesiastical history of the Carolinas, and the most brilliant ceremony ever witnessed in the city of Charleston." A similar account speaking of the Abbey at Belmont and its newly appointed Abbot said, "perhaps no one else could be found better adapted to the situation, or equally capable of founding a new monastery. Abbot Leo gives his personal attention to every department, from 4 A.M. to 8 P.M.; he meets every call of duty coming to him from the field, the classroom, the choir, and the altar." On May 4th Abbot Leo laid the corner-stone of the present St. Mary's College. The ceremony was unique, and the natives, black and white, drove in from the surrounding country to witness the services. The prophetic words uttered by the youthful Abbot, as he stood upon a stone formerly used as an auctioneer's block in the selling of slaves, have now been amply fulfilled. When completed the new building afforded ample quarters for the accommodation of ninety-five students.

On Christmas day, 1886, the struggling community assisted at the rededication of the frame chapel which had been rebuilt and enlarged at the enormous cost of $280. The sum may seem small to the present generation, but to the band of monks striving to found a home in the wilds of North Carolina it meant a great deal, especially in the days when there was no "Church Extension," or kindred organizations to lend a helping hand.

Meanwhile the fame of the institution spread throughout the land and students began pouring in from all sections. Young men, too, drawn by the spirit of God, sought admission into the community, feeling that the holy rule of St. Benedict was a sure guide to Calvary and to God.

At this point in the history of Maryhelp Abbey, a new and dangerous opposition arose in a rather unexpected quarter. The North Carolina Presbyterian Convention, becoming greatly alarmed at the monastery's wonderful growth, passed drastic resolutions against the "Romish encroachment and usurpation" of the territory heretofore exclusively Protestant. But while the parsons were vainly beating the air the monks adhered strictly to their motto — *ora et labora* — and the result is current history.

On December 7th, while Abbot Leo was engaged in class work, word reached the Abbey of his appointment as vicar apostolic of North Carolina. The honor, though neither sought nor desired by Abbot Leo, was a source of great joy to the community. The report having been confirmed by Archbishop Gibbons of Baltimore, the glad tidings were telegraphed to the now dying Archabbot Wimmer. The news was received at St. Vincent's on December 7th, and with this culminating joy in his heart the venerable pioneer passed away the following day.

The appointment was no surprise to churchmen watching the trend of events in the South, and soon telegrams of congratulation came pouring in from all quarters, among the first being that of Cardinal Gibbons, who has ever been a staunch friend of Maryhelp Abbey. The newspapers, too, vied with one

another in paying tribute to the young Abbot receiving such a distinguished honor. The episcopal consecration took place in the historic cathedral of Baltimore on July 1, 1888. Cardinal Gibbons was consecrating bishop, assisted by Bishop Northrop of Charleston and Bishop Becker of Savannah. The sanctuary was crowded with Benedictines who had come from far and near to pay homage to their young brother in Christ. On July 14th of the same year Cardinal Gibbons solemnly enthroned the new bishop in St. Thomas's Pro-Cathedral, Wilmington, N. C.

Important events now followed in rapid succession. An addition was built to the college in 1889 and dedicated in the fall of that year. Meanwhile the lay brothers had been silently at work clearing the land of brush and timber, planting corn, wheat, rye, and cotton, and erecting barns, stables, and other outmonastic institutions of the middle South. A highly artistic reproduction of the Grotto of Lourdes was erected in 1890 and dedicated with great pomp and ceremony in the following year. The grotto has since become the Mecca for the devotionally inclined, especially during the month of May.

Maryhelp Abbey continued to flourish until visited by a terrible conflagration on May 19, 1900, which almost entirely destroyed the college building. The fire was discovered at 4 A.M. while the monks were at Matins. The Office was immediately suspended and every effort made to check the flames, but to no avail. While the fire was raging, threatening the destruction of the entire institution, Bishop Haid raised his hands imploringly and cried out, "O God, save my monastery!" The prayer was heard, soon the wind was seen to shift, the fire gradually died out,

MARYHELP ABBEY, BELMONT, N. C.—BENEDICTINES—MARYHELP ABBEY

buildings, so that in a very short time Maryhelp Abbey became the agricultural center of Gaston and adjacent counties, if not of the entire State.

At the annual Chapter of the Benedictine Congregation, held in August, 1890, Bishop Haid was elected president. After holding the office for two consecutive terms he was compelled to decline a third nomination, owing to his multifold duties as bishop-abbot.

The corner-stone of the new Abbey church was laid by Bishop Haid on St. Patrick's Day, 1892, and solemnly dedicated by Cardinal Gibbons on St. Leo's Day, 1894, in the presence of many bishops, abbots, and priests from every section of the Union. The edifice, which was erected at a cost of about $40,000, not counting the labor of the monks, is a magnificent specimen of Gothic architecture, built of brick with granite trimmings. The interior decorations are very beautiful. The stained glass windows are said to be the finest in America, having received first prize at the World's Fair held at Chicago in 1893. The altars are in keeping with the general plan of the church.

The following year an addition of two hundred feet was added to the monastery, and the college greatly enlarged. This, together with the accessory buildings, placed Maryhelp Abbey in the very first rank of

and the monastery was spared. Within a short space of an hour the flames had destroyed two thirds of the college building. When news of the disaster spread abroad aid was extended from all sides, the Protestants of Charlotte alone giving the magnificent sum of $5,000. Soon a more beautiful college arose from the ashes of the old.

In 1907 a large gymnasium costing $35,000 was erected. It is a handsome three-story brick structure, containing besides the gymnasium proper, an auditorium with a fully equipped stage, music, band, typewriting, toilet, and recreation-rooms, and fitted throughout with every convenience known to the twentieth century. It is a far cry indeed, from a log cabin in the wilderness, to an educational institution with a $35,000 gymnasium and as an adjunct to buildings now representing probably $250,000, and such a fact speaks more eloquently than words of the wonderful progress of the humble sons of St. Benedict in the land of sunshine and roses.

In the foregoing we have endeavored to give a brief outline of the founding and subsequent development of Maryhelp Abbey under the able leadership of its saintly Abbot, Bishop Leo Haid, but it is not to be supposed for a moment that the Benedictines confined their efforts to North Carolina alone, even though a

casual visit to Maryhelp Abbey might suggest the thought that the monks had done work there sufficient for at least one generation. The selection of the pine tree with its significant "Crescat" as the armorial ensign of the Abbot was most happy, for the tree has indeed grown, striking its roots deep in the soil of Virginia, Florida, and Georgia, three other Southern States — and sheltering many noble institutions under its spreading branches. We will now give a short sketch of the branch houses, in the main, leaving the facts to speak for themselves.

(1) St. Leo's Abbey. — Early in the spring of 1889, Bishop Leo Haid visited the distant Catholic colony of St. Antonio in Florida, a mission which owing to its extreme poverty had become the inheritance of Maryhelp Abbey. The Rt. Rev. Bishop was so charmed with the location of the colony and its promising prospects that he accepted forty acres of land on the shores of Lake Jovita as a site for a college and monastery. Several fathers were assigned from Maryhelp Abbey for the new mission. With some available funds the mother-house could hardly spare, the enterprise was begun and St. Leo's College was soon ready for students. The monastery was elevated to a Priory in 1894, and raised to the dignity of an Abbey in 1902.

GROTTO OF LOURDES, MARYHELP ABBEY, BELMONT, N. C.
BENEDICTINES — MARYHELP ABBEY

(2) Richmond. — In 1860 St. Mary's church, Richmond, was given over to the German-Catholic element and placed in charge of the Benedictine order. The change was brought about by Father Polk, S.J., then pastor of St. Mary's, who being called to Georgetown, desired to be succeeded by some religious. With this end in view Father Polk appealed to Archabbot Wimmer, O.S.B., who immediately sent F. Leonard Mayer, O.S.B., as first Benedictine pastor of St. Mary's. He was formally installed in his new office on August 5, 1860, and labored zealously thirteen years during one of the most trying periods of the Church in the South. An eloquent preacher, a trained musician, and possessing great force and kindliness of character, he soon won the love and reverence of all, irrespective of creed or color. Even after the lapse of years his memory is still held in high esteem by the people of Richmond.

Among the subsequent pastors of St. Mary's must be mentioned the Rev. Willibald Baumgartner, O.S.B., who had charge of the parish from 1885 to 1900. During his administration the parish was incorporated into, and became a dependent of Maryhelp Abbey, in fact played a great part in the subsequent development of Maryhelp Abbey. Father Willibald followed closely in the footsteps of his saintly predecessor and raised the parish to a very high standard materially and spiritually. He built the present Priory and extensive school building, erected a school for girls, and greatly improved the Catholic cemetery.

Father Willibald was succeeded by Father William Mayer, O.S.B., who after a brief pastorate died March 14, 1904, whilst reciting the Stations of the Cross. During the few years spent in Richmond, Father Mayer had endeared himself alike to priests and people, and rarely has death called forth such genuine grief.

Rev. Edward Mayer, O.S.B., was appointed rector of St. Mary's in April, 1904. He, like his colleagues, who have gone before, has proved worthy of the sacred trust imposed. It may be said with safety that no former pastor had accomplished more both materially and spiritually than Father Edward. Besides paying off a large debt which weighed heavily upon the parish, he helped to enlarge the convent for the Benedictine sisters, installed modern heating and lighting apparatus in all the buildings, and remodeled the church at a cost of $17,000. St. Mary's celebrated its Golden Jubilee on December 8, 1905. This was the greatest event in the history of the church, a special cause of rejoicing being the freedom of the parish from debt.

(3) St. Joseph's, Bristow, Va. — In 1893 an extensive tract of land in Virginia, forty miles south of Washington, D. C., known as Linton Ford and comprising a great portion of the historic battle-field of Bull Run was offered to Maryhelp Abbey as a site for the erection and maintenance of an industrial school for homeless boys and girls. The proposal was unusual as the Benedictines as a rule do not conduct such institutions; but not being contrary to the spirit of the order, as art, industry, and agriculture characterized monasticism in the age of faith, the offer was accepted and confirmed by Pope Leo XIII during the episcopal visit to Rome by Bishop Haid. Very Reverend P. Julius, O.S.B., was chosen to undertake the arduous task of laying the foundation of the institution which has since developed into the present beautiful establishments of St. Joseph's Industrial School and St. Maur's Priory. Untold difficulties had to be overcome and extreme poverty endured as the mother-house Maryhelp Abbey could not render any financial aid owing to the new Abbey church being building.

Unswerving confidence in God and persevering labor under the most trying circumstances characterized the Prior and his co-religious, and with the help of outside friends success finally crowned their efforts. The Benedictine nuns also secured a site for a spacious academy and a home for poor girls. The undertaking has since surpassed all expectations. The Benedictine settlement at Bristow is now one of the most promising in America. The fact of its proximity to the national capital greatly enhances its value and brightens its future prospects. The farm land comprising two thousand acres has been reclaimed and put under cultivation, leaving hundreds of acres for grazing purposes. Over seventy boys are now supported mostly by the produce of the farm. By the system in vogue in the house the boys are not only trained to take their part in the active affairs of life, but are thoroughly grounded in Christian truth and morality.

(4) SAVANNAH, GA. — When the present Maryhelp Abbey was formerly confirmed by the Holy See the petition for the apostolic favor contained a transfer of the Benedictine missions in the State of Georgia to the new foundation in North Carolina. There were then existing the Sacred Heart church, a struggling mission in Savannah, composed of a few hundred Catholics worshiping in a little frame chapel. A colored mission on the isle of Skidaway was also included in the parish. The last-named mission was transferred to the city after the founding of the present handsome and spacious St. Benedict's church, erected exclusively for the colored Catholics of the city. The Sacred Heart has undergone many severe trials, nevertheless it has prospered wonderfully. With the appointment of Rev. Aloysius O'Hanlon, O.S.B., as rector in 1899, new life seemed to be infused into the new congregation and the time ripe for an energetic movement for the betterment of the parish. In 1901 a military college was established by Rt. Rev. Leo Haid and placed in charge of the zealous and experienced Father Bernard Haas, O.S.B. The church and college were located on Habersham Street, a rather obscure point for pupils and parishioners whose numbers were rapidly increasing. The following year Bishop Haid purchased at a great sacrifice a tract of land on Bull Street. In 1902 the corner-stone of the present magnificent Sacred Heart church was laid by the Rt. Rev. Ordinary, Bishop Keily, D.D. Work was rapidly pushed forward and within two years the stately church, handsome rectory, and imposing college were completed. Since then the college has been incorporated as a Georgia military school and the roll-call of pupils has increased accordingly. The group of buildings present a splendid appearance, being an ornament to the city, an honor to the Church in the South, and a lasting monument to the untiring zeal of the humble sons of St. Benedict.

ST. MARY'S CHURCH, RICHMOND, VA. — BENEDICTINES — MARYHELP ABBEY

(5) The Benedictine missions of North Carolina will be treated in the paper on the vicariate apostolic of North Carolina. The statistics of 1908 show dependent Priories, three; parishes and missions, fifteen; colleges, two; industrial schools, one (pupils, 321); clerics, minor orders, four; novices, five; lay brothers, thirty-six; priests, thirty-two; total, seventy-seven; number of souls, 7,121.

Additional data and illustrations concerning the Belmont or Maryhelp Abbey will be found in the history of the Vicariate of North Carolina which appears in Volume III.

## THE ST. BERNARD ABBEY

### AMERICAN CASSINESE CONGREGATION

St. Bernard Abbey is the home of a Benedictine community affiliated with the American Cassinese Congregation. It is one and a half miles east of Cullman, one of the leading cities of North Alabama. Natural advantages of a high order influenced the selection of the monastic site. Chief among these are rare healthfulness of climate, due to altitude of location and wooded surroundings, the nearness of a small stream, and the perfect seclusion which is secured by the retired position of the monastic premises. The last-named asset is made doubly valuable by an excellent highway, which connects the Abbey with the neighboring city and obviates those natural incon-

veniences which are sometimes associated with complete isolation or remoteness of locality.

The Abbey grounds comprise seven hundred acres of property, much of which is still native woodland. Some one hundred and fifty acres represent cleared territory, and upon this tract the Abbey is located. As the region abounds in hills, the monks judiciously placed their home upon a commanding elevation.

Three large buildings and a number of minor structures make up the establishment. The largest of these is in reality a complex of several buildings. A plain structure forms the center of the group. In the early days it stood upon the hill in solitary grandeur and harbored the whole community. But now it is completely hidden from view. Larger buildings have been erected along three of its sides, while the southern exterior is effectively concealed behind the arched brickwork of a two-storied veranda. The interior is well fitted, bright, and airy. From the purpose which it now serves, the entire complex is simply called the "College."

BENEDICTINE COLLEGE AND MILITARY SCHOOL, SAVANNAH, GA.
BENEDICTINES — MARYHELP ABBEY

The monastery stands at a distance of about seventy-five feet. It faces south, and its western side is in alignment with the rear wall of the college. The building is put up with bricks and presents a most attractive appearance.

Some years after its completion in 1907, the growth of the institution necessitated the erection of another structure. Work was commenced in 1911 and terminated in the early part of the following year. The new building faces the monastery and is equally distant from the college. It is made of brick. In elegance of design and perfection of finish it leaves nothing to be desired.

The minor buildings serve economic purposes and need not be described. The institution operates its own electric plant. The buildings are equipped with an excellent steam-heating system, and are modern in all appointments.

The Benedictine fathers came to Alabama in April of the year 1876. At the time it was not their purpose to found a monastery, nor did any of their number anticipate the organization of a new community. Northern Alabama was a vast mission-field, and the laborers were few. One of these, Father John B. Baasan, was stationed at Tuscumbia, and his mission territory, though it registered but ninety Catholic families, embraced a circuit of nine counties. Bishop Quinlan ruled the diocese of Mobile. With the limited native resources he was utterly unable to provide a sufficient number of priests for the large district under his authority. Therefore he sought help abroad. He applied for aid to the Benedictine Archabbey of St. Vincent in distant Pennsylvania. There his quest was successful. In answer Archabbot Boniface Wimmer sent the Rev. Gabriel Guenster, O.S.B., to St. Florian, a small settlement in Alabama. Two lay brothers accompanied the father. Their arrival in the State marked the beginning of a progressive and highly successful missionary movement. Tuscumbia, Huntsville, Decatur, and Cullman were quickly supplied with Benedictine priests, and from these centers the apostolic work was pursued with praiseworthy zeal and prudent energy.

For fifteen years the enterprise continued under the immediate direction of St. Vincent. Then it became apparent that the work could be guided with greater advantage from a nearer center of operation. The Archabbey was too far distant from the Alabama missions. Constant intercommunication was required for the proper direction of the work; but communication between localities so remote involved expense and difficulty. Besides, the Benedictines were now securely established in their new field of labor. It was time for the centralization of their powers in some definite local association calculated to insure corporate and abiding stability. For the rest, the Rt. Rev. Bishop Jeremiah O'Sullivan, who then administered the Mobile diocese, was desirous of seeing a Benedictine community permanently established within the precincts of his episcopal territory.

Thus there came into existence the project to found a Benedictine monastery in the State of Alabama. The preliminaries were discussed by Bishop O'Sullivan and Archabbot Andrew in October, 1890. They met at Tuscumbia and their interview led to a cordial understanding. Thereupon steps were taken to secure the official ecclesiastical sanction for the undertaking. It was readily obtained from the Roman authorities on May 9, 1891.

The work of organization was then promptly taken in hand. Seven fathers volunteered their services for the undertaking. They were: Very Rev. Benedict

Menges, O.S.B., Prior of Carrolltown, Pa.; Rev. Dennis Stolz, O.S.B., who was stationed at Decatur; Rev. Severin Laufenberg, O.S.B., of St. Florian; Rev. Urban Tracy, O.S.B., of Huntsville; Rev. Fridolin Meyer, O.S.B., of Tuscumbia; Rev. Gamelbert Brunner, O.S.B., of Cullman; and Rev. Marian Beyerl, O.S.B., the Procurator of St. Vincent. In addition there were two students of theology, Father Theodose Osterieder, O.S.B., and Father Ignatius Menges, O.S.B., both professed members of the order. Four lay brothers completed the list of the original members.

On the feast of St. Michael the Archangel (September 29) the community proceeded to elect its Abbot. The election was held at Cullman. Rt. Rev. Leo Haid, O.S.B., of North Carolina was praeses of the American Cassinese Congregation, and he presided by virtue of his office. To the satisfaction and joy of all, the choice fell upon Father Benedict Menges, O.S.B. Deeply moved, he signified his acceptance, and the result was then communicated to the Archabbot of St. Vincent and to the Rt. Rev. Bishop of Mobile, both receiving the news with hearty approval. A name was then selected for the Abbey which was to be erected. By common consent, St. Bernard, the great doctor of the Church, was chosen as the patron saint of the institution. The papal confirmation of the Abbot Elect was received in due time. It was dated December 19, 1891. On January 27 of the following year the blessing of the Abbot took place in the presence of a large and distinguished attendance. The same day was also marked by the laying of the corner-stone of the new Abbey.

RT. REV. BENEDICT MENGES, O.S.B.
FOUNDER OF ST. BERNARD'S ABBEY

The erection of the Abbey proved a task of no small proportion. There were no resources whatever to support the undertaking. However, the good friends of Abbot Benedict came to his aid in this emergency. Small donations were given and larger loans were secured. A frame building of moderate size had been put up to meet the needs of the community. The plainness of its outline gave evidence that the utilitarian principle was dominant in its erection. But now a more pretentious structure was begun and successfully completed. In 1893 the Abbey received permission to conduct its own novitiate. Another building was commenced in 1894; and so the organization grew from year to year.

Nevertheless, the institution had to cope with many difficulties in its infancy. North Alabama was but poorly developed; the Abbey was practically in the backwoods. Much unfavorable sentiment and religious bias existed in the district and had to be overcome. Furthermore, financial embarrassment at times caused some perplexity. The growth of the community was steady; but there was no proportionate increase in dwelling accommodations, and these had been limited at best. In fact, the lack of funds almost threatened to become a serious hindrance to the normal expansion of the organization. But in the course of time the difficulties became less numerous. Room was provided as it was needed, and the money question gradually ceased to be a matter of anxiety.

During these early struggles the community had an able and courageous guide in its chosen Superior. Abbot Benedict was a man of mature age, and he possessed a rich and varied store of experience. At the time of his election he had just completed his fiftieth year, having been born on July 31, 1840. His birth-place was Obermohr, a village of Rhenish Bavaria, Germany. There he received his early training under competent teachers. At the age of twenty-five he came to St. Vincent's Archabbey. In due time he became a member of the religious house, and shortly after he was promoted to the holy priesthood. His ordination took place on December 21, 1872. For some eighteen years he labored faithfully in the sacred ministry, conscientiously performing his duties, as various spiritual charges were successively entrusted to his care. At the expiration of this time he became Abbot of St. Bernard.

RT. REV. BERNARD MENGES, O.S.B.
ABBOT OF ST. BERNARD'S ABBEY

As Superior of the monastery he was loved by all for his fatherly ways and his ready sympathy. He knew how to inspire others with his own courage and spirited enthusiasm. Subordinately to the grace of God which strengthens the heart, it was certainly his friendliness and the influence of his personality that acquired and retained for St. Bernard a large membership in spite of the toil and privations which attended its beginning. In 1897 Abbot Benedict celebrated the twenty-fifth anniversary of his ordination to the holy priesthood. Unfortunately, the hardships of his missionary career had completely wrecked his health. Towards the end of his life he was subject to much suffering. Even then he felt his physical ills less keenly than he did the restraint which they put upon his energetic nature. He was called to his reward on July 11, 1904, the day

on which his patronal saint is solemnly commemorated in the Benedictine order.

His successor was elected on July 20th of the same year. Abbot Peter Engel, of St. John's, the praeses of the Congregation presided. The community selected as its head the present Superior, Rt. Rev. Bernard Menges, O.S.B., a nephew of the deceased Abbot. Confirmation of the choice was obtained from Rome on August 20th, and the blessing took place on November 17th.

Abbot Bernard was born at Obermohr on December 11, 1866. He made his classical studies and part of his theological course at St. Vincent. On July 19, 1892, he was ordained priest, being the first theological student of St. Bernard to gain this distinction. For a number of years he was director of the college which had been founded simultaneously with the monastery. The distinguished personal qualities which were revealed in his direction of the college, were also manifested by him as Abbot. Under his rule St. Bernard showed marked improvement. In the declining years of Abbot Benedict the general management had been somewhat relaxed. But now it was again taken up with a firm hand. Special attention was paid to the development of the divine services in the monastery. Church music was cultivated, the chanting of the office was improved, public liturgical functions were carried out with increasing solemnity and perfection. In the administration of affairs the Superior proved himself singularly able and judicious; the finances were soon placed on a secure footing, and in the course of several years, two beautiful buildings were added to the monastic establishment. The attendance of the college was doubled and is still increasing, while the teaching staff has grown in numbers and efficiency.

In the routine of community life the divine service obviously holds the first place, St. Benedict himself having laid down the principle that "nothing should be preferred to the work of God." Side by side with the worthy performance of the chief monastic duty, there are two great undertakings in which the monks of St. Bernard are engaged. Its inmates carry on the work of education, while its representatives abroad keep up a vigorous missionary enterprise.

St. Bernard's College was founded in 1892. It was chartered by act of the Alabama Legislature, approved on February 4th of the following year. Thereby it received all rights and privileges that are granted to colleges and universities in the State. The institution maintains five departments: (1) A school of the sacred sciences in which the members of the house receive their theological training. (2) A college course embracing philosophical, scientific, classical, and literary studies. (3) An academic department offering courses in classical languages, English, history, modern languages, mathematics, and elementary science. (4) A commercial course. (5) A preparatory school for beginners not sufficiently advanced to take up the classical or commercial course of studies. The faculty numbers thirty instructors, all being members of the community. Rev. Boniface Seng, O.S.B., is director. The enrolment list of the year 1911–1912 registers an attendance of one hundred and seventy-five students.

The Benedictines of St. Bernard do parochial or mission work in five dioceses of the country. In the diocese of Mobile, fathers of the community are stationed at Brookside, Cullman, Florence, Sheffield, St. Florian, and Tuscumbia. Hanceville and Warrior are attended from the monastery. Seven fathers are engaged in the poorer mission-fields of the Wheeling diocese. Three of these have their home at Pocahontas, two at Stonega, one at Bristol-on-Tennessee,

ST. BERNARD'S COLLEGE
BENEDICTINES — ST. BERNARD'S ABBEY

and one at Dante. Danville and Ottenheim of the Louisville diocese are likewise in charge of Benedictines from Alabama. Each of the towns has a resident priest. In the diocese of Covington three mission-centers are supplied with as many priests from the monastery. Finally, the Archdiocese of Cincinnati has the services of two fathers from St. Bernard. One is assigned to Arnheim the other to Ripley.

In the beginning of the year 1912, St. Bernard Abbey had a total membership of seventy-six religious. There were forty-five priests, two deacons, five subdeacons, six professed students in minor orders, and eighteen lay brothers.

## THE ST. LEO ABBEY

### AMERICAN CASSINESE CONGREGATION

The greater part of Florida reminds one of the prairies of Kansas and Minnesota.

Bishop O'Donoghue of Wheeling, W. Va., hearing that there was a Benedictine Abbey in Florida, was very much surprised. He remarked, "Benedictus montes amabat" — Benedict loved the mountains. South Florida has been often styled the "Switzerland of America." And indeed so it truly is. For here the Alleghany mountains make their last appearance before running into the Gulf of Mexico. It is a rolling country with high hills and numerous beautiful fresh-water lakes. St. Leo is situated in the very center of this hill country. So the old adage about the monks preferring the mountains has been verified in the erection of the youngest of all Benedictine Abbeys in South Florida.

By a decree dated June 6, 1887, St. Vincent Archabbey, Beatty, Pa., received permanent charge of

San Antonio parish, Rev. Gerard Pilz, O.S.B., being the first superior. Up to the time of Father Gerard's arrival, the country around and about San Antonio was one vast wilderness, the haunt of the saurian, the moccasin, and the rattlesnake.

It was not an unusual or unexpected thing twenty-five years ago to find snakes in your house or an alligator taking his siesta on your front porch.

St. Vincent's Archabbey, finding it difficult to govern a mission so far away, tendered it to the Abbot of Maryhelp Abbey, Belmont, N. C. Abbot Leo visited Florida in 1889, and was so favorably impressed that he accepted the mission and made preparations for the erection of a college.

June 4, 1889, the "Order of St. Benedict of Florida" was incorporated by an especial act of the Legislature, "to have and possess the right and power of conferring the usual academic and other degrees granted by any college in the State."

The buildings were completed in 1890 and dedicated and placed under the protection of St. Leo the Great, September 14th of the same year. Revs. Charles H. Mohr, O.S.B., as rector, Benedict Roth, O.S.B., and Basil Singer, O.S.B., constituted the faculty.

St. Leo opened its doors for the reception of students on September 15th. But at the end of seven months only sixteen scholars answered the roll-call.

Despite all predictions to the contrary, the difficulties to be overcome, etc., the college made so much progress that, in 1894, Abbot Leo, O.S.B., of North Carolina, could propose independence to St. Leo. The proposition was accepted and Charles H. Mohr, O.S.B., by a *viva voce* vote was proclaimed prior.

RT. REV. CHARLES H. MOHR, O.S.B.
ABBOT OF ST. LEO'S ABBEY

By a Roman decree dated September 17, 1894, St. Leo was erected into an independent priory, and September 18, 1894, the election of Charles H. Mohr ratified.

On July 11, 1902, the chapter petitioned the Holy See to elevate St. Leo into an Abbey and to make their prior Abbot.

Both these petitions were warmly seconded by the Rt. Rev. Bishop William J. Kenny, D.D., the Ordinary of the diocese, and by the general chapter of the order. Leo XIII graciously assented to the requests September 24, 1902, and by a decree of the Propaganda, September 25, 1902, St. Leo's Priory was raised to the dignity of an Abbey and Prior Charles confirmed as Abbot.

On November 27, 1902, the abbatical consecration took place at Maryhelp Abbey, N. C., Bishop Leo Haid, D.D., O.S.B., Archabbot Leander, D.D., O.S.B., of St. Vincent, Pa., and Abbot Innocent, D.D., O.S.B., of St. Benedict, Kan., being the consecrators.

Abbot Charles H. Mohr, D.D., O.S.B., was born in Chillicothe, O., January 24, 1863, received his classical, philosophical, and theological training at St. Vincent's, and was ordained a priest by Bishop Northrop of Charleston, S. C., June 22, 1886.

St. Leo's Abbey has charge of San Antonio, St. Joseph's, St. Thomas's, and twenty-five other small missions.

Besides the above missions, the fathers have spiritual jurisdiction over the whole Isle of Pines, Cuba.

St. Leo's Abbey and college have done much good in Florida in breaking down prejudice by issuing timely tracts, educating youth, and bringing many into the fold of Christ. Many of its graduates occupy important positions in Church and State. May it ever continue to do good, and true to its motto, "Floreat," flourish in the performance of great and noble deeds. The Benedictines were the first religious to receive charge of parishes in Cuba.

At present two priests and one lay brother minister to the spiritual needs of the 4000 inhabitants of the Isle of Pines. Rev. John Schlicht, O.S.B., is the pastor of Our Lady of Dolors at Nueva Gerona and Rev. Joseph Haldmaier, O.S.B., is rector of Our Lady of the Presentation at Sante Fé. New missions have been established at McKinley, etc. In December of this year Benedictine sisters from Pittsburg, Pa., will open an academy for girls at Nueva Gerona.

A number of Catholic negroes left St. Augustine, Fla., during the Civil War and settled on the Isle of Pines. They have forgotten the English language and speak Spanish like natives.

The present church built in 1846, was damaged by the 1906 cyclone and entirely renovated only one year later. In 1849 the fathers donated the baptismal font then valued at one hundred dollars which is said to be the first white marble that was quarried on the Isle of Pines. Other data concerning the fathers' work in the Isle of Pines may be gathered from Document No. 205, Senate, fifty-ninth Congress, entitled "Adjustment of Title to Isle of Pines."

The monastic family at St. Leo's besides its Abbot and the fathers in Cuba consists of Very Rev. Aloysius Delabar, Very Rev. Benedict Roth, Rev. Roman Kirchner, Rev. Alexander Fink, Rev. Albert Schaller, Rev. Augustine Feller, Rev. Felix Ullrich, Rev. Jerome, Rev. Michael, Rev. James Schabaker, two novices, four clerics, sixteen lay brothers, two oblates, and seventy-five pupils. In 1910 St. Leo's Abbey took charge of St. Kilian's church and missions, Farmingdale, Long Island, N. Y.

## ST. BEDE ABBEY

### AMERICAN CASSINESE CONGREGATION

In 1846 a small Benedictine seed was laid into American soil by the late Archabbot Boniface Wimmer, founder of the great Benedictine Archabbey of St. Vincent's in Westmoreland County, Penn. From the humble beginnings made by Father Boniface at "Sportsman's Hall," the American Cassinese Congregation of the order has sprung. New monasteries were founded and colleges erected in all parts of our country. There are now eleven Abbeys and one independent Priory with an aggregate of eight hundred members, of whom four hundred and forty are priests. No wonder that a well-known bishop whose diocese has seen and felt the influence of Benedictine activity, who was himself born and reared almost within the shadows of the greatest Benedictine Abbey of the present time and knew the saintly founder of St. Vincent's very well, should speak of Archabbot Wimmer as "the St. Benedict of America."

LAKE SCENE — ST. LEO'S MILITARY COLLEGE
BENEDICTINES — ST. LEO'S ABBEY

The subject of this sketch is the youngest Abbey in the United States — Saint Bede's.

In 1889 Archabbot Andrew Hintenach of St. Vincent's sent a delegation of his priests to inspect a quarter section of land known as the "Webster Farm," in Bureau County, Ill., one hundred miles southwest of Chicago. The plot of land was found to be admirably suited to the purpose in view, namely, the founding of a college in the Middle West. Title to the land was at once secured and Messrs. Bauer & Hill of Chicago were engaged to draw up the plans for the buildings to be erected.

The founders of St. Bede's could not have chosen a more interesting site for the future Abbey. The State of Illinois, but half a century before almost an unbroken prairie; within sight of "Starved Rock" that overlooks the valley where Marquette said the first Mass celebrated in the State; only a few miles from the Indian village where the noble Burgundian Father Ribourde fell beneath the tomahawk while preaching the Gospel — such is the geographical location chosen and purchased by St. Vincent's as a most suitable spot to be dedicated to the cause of religion and education. The land upon which the Abbey stands was the property of America's greatest orator, Daniel Webster, from 1835 to 1837 and from him it bears the name "Webster Farm."

THE ST. LEO'S ABBEY AND COLLEGE. BENEDICTINES — ST. LEO'S ABBEY

In September of 1891 the portals of the college

were thrown open to students, and on October 12th of the same year the buildings were solemnly blessed and dedicated by the Rt. Rev. J. L. Spalding, then Bishop of Peoria.

Till 1910 St. Bede's was a dependency of St. Vincent's, which supplied the necessary professors for the new institution. The usual obstacles to success presented themselves in the early years of the career of St. Bede's; but they were met and overcome by the energetic determination of the fathers into whose hands the destinies of the young college had been placed. In the course of a few years an enviable reputation for thoroughness was established. The number of students increased rapidly and St. Bede's has already become what it was intended to be — a bulwark of Catholic education where, in the words of the eloquent Archbishop J. L. Spalding, "shall be found servants of God, lovers of men, bright stars of the monastic brotherhood who, here where the echo of the warwhoop died away but yesterday, shall walk in the ways of peace and wisdom, shall teach knowledge, and shed upon fair young souls the light of faith and the glow of heavenly love."

RT. REV. VINCENT HUBER, O.S.B.
ABBOT OF ST. BEDE'S ABBEY

In 1905–1906 the south wing of the building was erected to accommodate the increasing number of students. It contains over twenty-five hundred square feet of floor space. The entire building as it now stands has a frontage towards the east of two hundred and seventy-five feet, a western extension from the main entrance of one hundred and forty feet, and a western wing of ninety feet. The entire basement of the main building is given over to gymnasium purposes and affords ample space for indoor games. The bowling-alleys and poolrooms occupy the north wing, whilst the south wing contains the basket-ball and hand-ball courts. On the first floor are the principal class-rooms, the book store, the Minims' study-hall, the college parlors, the infirmary, the visitors' rooms, and the monastic library of about ten thousand volumes. On the second floor are found the two large study-halls, the students' library of two thousand volumes, the administration rooms, and the cloister with its cells, study, reading, and recreation-rooms for the fathers, and a select reference library for the professors. On the third floor is the Minims' dormitory, the physical and chemical departments, several classrooms, and a beautifully arched chapel with spacious sacristies and an organ loft. The fourth floor is devoted exclusively to music. On the first floor of the western extension is the magnificent dining-room of 100 by 35 feet. The second and third floors serve as dormitories. Here also are located the lavatories, bathrooms, etc., with all modern conveniences.

Directly west of the main building and connected with it by a passage-way is a small structure which contains the boiler-rooms, the refrigerator plant, the bakery, the kitchen, the laundry, etc. On the second floor of this building is the convent of the Franciscan sisters, who have charge of the culinary and laundry departments of the institution. All the buildings are of pressed brick, with Bedford stone trimmings designed with scrupulous regard to healthfulness, comfort, and safety. The water-supply is from an artesian well 2325 feet deep and is distributed through-

ST. BEDE'S ABBEY AND COLLEGE. BENEDICTINES — ST. BEDE'S ABBEY

out the buildings from two large water-towers. All future buildings have already been planned, but will be erected as necessity shall demand them.

In August, 1909, the fathers of St. Vincent's in chapter assembled decided that the time had come to petition Rome for the erection of St. Bede's into an independent Abbey. On March 4, 1910, word was received that the Holy Father had granted the request. Meanwhile thirteen capitulars of St. Vincent's had expressed their willingness to join the new Abbey. Preparations were immediately made to hold the election of the first Abbot. This election was held on March 30, 1910, and the Rev. Vincent Huber, O.S.B., then prefect of the Seminary of Professor of Dogmatic Theology and Scriptures at St. Vincent's, was unanimously chosen. On April of the same year the election was confirmed by the Holy See, and on June 29th the Abbot was solemnly blessed at St. Bede's by the Rt. Rev. E. M. Dunne, D.D., Bishop of Peoria. The monastic organization was completed by the appointment of Fathers Alcuin Maucher, O.S.B., and Columban Kaule, O.S.B., as Prior and Sub-prior respectively.

The membership of the Abbey at this time (November, 1911) consists of the Abbot, thirteen fathers, four clerics in minor orders, two lay brothers, and one novice. There are also five candidates in the collegiate course of the college.

ST. MARTIN'S COLLEGE AND PRIORY
BENEDICTINES — ST. MARTIN'S PRIORY

## ST. MARTIN PRIORY

### AMERICAN CASSINESE CONGREGATION

In the year 1895 the Benedictine fathers from St. John's Abbey, Collegeville, Minn., decided to establish a college in the State of Washington. They purchased for a location a section of land about four miles east of Olympia. The southeast corner of this section borders on the little town of Lacey, and here they erected a three-story frame building one hundred by sixty feet, and placed it under the patronage of the great St. Martin of Tours. Up to 1904 St. Martin's remained a Claustral Priory subject to the Abbot of St. John's. Very Rev. Oswald Baran, O.S.B., and Very Rev. Wolfgang Steinkogler, O.S.B., respectively, held the position of Prior.

Whilst educating boys and young men for the various avocations of life, the fathers in charge of St. Martin's College were ever on the alert for vocations to the religious life and the holy priesthood. In this way the little community grew slowly but steadily, and in 1904 it was decided to raise St. Martin's to an independent community. A chapter of the Capitulars who had decided to cast their lot with the young community was held on March 9, 1904, in which the Rt. Rev. Demetrius Juenemann, O.S.B., was chosen the first conventual Prior of St. Martin's. The election was approved by the Holy See April 27, 1904.

At this time the number of students had become so large that it was imperative to have increased dormitory and classroom facilities, and accordingly an addition seventy by forty-five feet was made to the original building.

In 1908 the Rt. Rev. Demetrius Juenemann, O.S.B., resigned and his resignation having been accepted by Rome an election was held on February 15, 1909, in which the Rt. Rev. Justin Welz, O.S.B., was chosen as his successor, his election being confirmed by the Holy See on March 30th of the same year.

Besides conducting the college in connection with the Priory, the community has resident pastors in charge of two parishes in the city of Tacoma, and one in Port Angeles. Several mission churches are attended from the Priory on Sundays.

The college is steadily growing in numbers and a new modern and up-to-date building is contemplated and will be built as soon as the necessary funds can be raised. The community numbers at this time: ten priests, one deacon, four clerics, three novices, and two lay brothers.

## THE ST. MEINRAD ABBEY

### SWISS AMERICAN CONGREGATION

St. Meinrad's Abbey (Spencer County, Ind.) is the name of that flourishing branch of the great and venerable Benedictine family, which some fifty odd years ago was transplanted from Europe to America, and which, watered by the vivifying dew of God's blessings, has taken deep root and borne fruit in abundance for the glory of God and the salvation of souls.

To acquaint the reader with its origin, his attention is invited to the venerable Abbey of Reichenau, situated on an island of the same name in the Bodensee. It was founded by St. Pirmin, probably an Anglo-Saxon monk, in the year 724, and after flourishing for well-nigh a thousand years, it fell a victim to the secular-

izing practice of an inimical government in the year 1813.

About the year 810, a time when Reichenau stood at the zenith of its glory, famous everywhere for its excellent discipline and splendid schools, there knocked at its gates one day a man of noble birth, the Count Berchtold, of Suelchen in Suabia, an ancestor of the noble House of Hohenzollern (the same that today in the person of Emperor William II rules in Germany), to entrust his son, Meginrad or Meinrad, a boy of some ten years, to the pious monks for instruction in the higher branches of learning. Attracted by the devout life in the monastery the youth begged to become one of its monks, a favor which was cheerfully accorded him. He took the vows of the order and was assigned by the Superior to become a priest. Meinrad's one desire was nevermore to put his foot outside of his beloved cloister. Alas, "Man proposes but God disposes." Near Bollingen, on the Zurich See, there stood a little monastery, and to its school the young monk was sent in the capacity of teacher and director. Here it was, devoted to the duties of his sacred avocation, that an interior voice urged him to the more secluded and penitential life of a hermit. With the permission of his superior, he bade farewell to Bollingen, and to his school and scholars, and took up his abode as a hermit on the Etzel, a lofty, thickly wooded mountain, over against the little monastery. But when this retreat no longer hid him from the persons who in their love for religion came to be instructed and comforted by him, he retired still further into the dense wilds of the mountain forest, and selecting for his habitation a spot near a spring, he erected there for himself a cell and a chapel. Like all spiritual undertakings, this, too, was to meet with violent opposition. The wicked spirit, ever on the alert, failed not to harass our saintly recluse with temptations and trials. But Meinrad was a brave soldier, and placing himself under the special protection of the Blessed Virgin, whom he had ever loved and venerated, he courageously withstood all the hellish assaults of the enemy and won a glorious victory over him. His death occurred in 861, the result of a blow dealt on his head by robbers who, thinking that the saint had concealed stores of riches — the gifts of pilgrims — in his chapel and cell, laid their murderous and sacrilegious hands upon him. Although aware of the impending danger, he had extended to them the hospitality of his humble cell, thus falling a victim to charity. Two ravens, which he had fed and cared for, by pursuing and attacking the robbers, furnished a clue for the apprehension of the men by the authorities. St. Meinrad is honored by the Church as a martyr, his feast falling on January 21st.

ABBOT HENRY IV OF EINSIEDELN, SWITZERLAND, UNDER WHOM THE ABBEY OF ST. MEINRAD WAS STARTED

The saint had passed away, but the hermitage, the spot that he had sanctified by his life of prayer and penance and by the shedding of his blood, was not to pass away, nay, in fulfilment of the gospel: "Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit," and the words of the saint, "The blood of martyrs is the seed of confessors," the fruitage of St. Meinrad's martyrdom was the establishment of a vast and mighty religious institution. The narrow cell was to grow into a great Abbey; over the humble little chapel where rested the head of the martyred saint were to rise the walls and towers of a glorious Minster, and the selfsame statue before which the lone voice of the saint murmured its prayers and hymns was to stand, crowned and honored by hordes of pilgrims, in a richly jeweled shrine, — a silent witness through the ages to the truth of our Lady's words: "All generations shall call me blessed." This is the Abbey, Minster, and shrine of Maria Einsiedeln, Our Lady of Hermits. Although the storms of more than a thousand years have beaten furiously upon this house of God, it has bravely withstood them all, and today stands the proud bearer of a name that is known and respected the world over.

It was by this famous Abbey of Einsiedeln, in Switzerland, that the Abbey of St. Meinrad was founded. During the summer of 1852 the Rev. Joseph Kundeck, the Vicar-General to the Rt. Rev. Maurice de St. Palais, bishop of Vincennes in Indiana, came to Einsiedeln to secure some Benedictine recruits for the American missions. After representing to the Abbot, the Rt. Rev. Henry Schmid, what vast opportunities for doing good in America lay open to an order like the Benedictines, he had the good fortune of securing a vote of the Abbey's chapter favoring his design. Accordingly the Abbot determined to establish a monastery in America, whose members must strive above all things else, as the holy rule of St. Benedict prescribes, to so practise the monastic virtues, and especially the liturgical prayers of the Church, "Opus Dei," as to sanctify their own souls, in order that their community, like a luminous body, might send forth its rays of Christian life and Christian piety everywhere. Besides this, they were to take an active part in the propagation of the faith, partly by looking after the spiritual wants of the German settlers of Indiana, but more especially by founding an institution for the education of ecclesiastical students. After the holy Father, Pope Pius IX, had bestowed his

apostolic benediction upon the enterprise, it was begun in good earnest in the persons of Fathers Ulrich Christen and Bede O'Connor, who departed from Einsiedeln December 21, 1852, and landed at New York on January 31, 1853. Without any further delay, beyond a brief visit to their Benedictine confrères at St. Vincent in Pennsylvania, they proceeded to Vincennes, Ind., where they were cordially welcomed by Bishop St. Palais. Shortly after Easter, on April 11th, Father Ulrich repaired to Ferdinand, Dubois County, and on August 1st Father Bede followed him thither, to attend to the Catholics of the near-by towns of Fulda, Troy, Cannelton, and Rockport. Twelve days after the arrival of Father Bede at Ferdinand, Father Ulrich took the initial step for the establishment of a monastery by purchasing a hundred and sixty acre tract of land together with a log cabin and barn that stood upon it, in Harrison township, Spencer County, at a little distance from the Anderson Creek, for the sum of $2650.

THE RT. REV.. MARTIN MARTY, O.S.B., FIRST ABBOT OF ST. MEINRAD

RT. REV. FINTAN, SECOND ABBOT OF ST. MEINRAD

RT. REV. ATHANASIUS SCHMITT O.S.B., THIRD AND PRESENT ABBOT OF ST. MEINRAD

In the meantime two new recruits came to the aid of the sturdy missionaries in the persons of Father Jerome Bachmann, O.S.B., of Einsiedeln and Father Eugene Schwarzmann, O.S.B., of the Abbey of Engelberg, in Switzerland, both of whom took leave of Einsiedeln on September 25, 1853, and arrived at Ferdinand on October 28, of the same year. Father Bede now took up his residence in Cannelton, and leaving Fulda in charge of Father Eugene, Fathers Jerome, Ulrich, and Eugene made their home in Ferdinand, from where they took care of the neighboring missions under the direction of Vicar-General Kundeck, then resident at Jasper. On March 13, 1854, Fathers Jerome and Eugene (Father Ulrich remaining in Ferdinand) took formal charge of the land purchased by Father Ulrich, and on the *21st of March*, the feast of St. Benedict, Father Kundeck dedicated the little log-cabin as the future monastery, celebrated a solemn High Mass in the open air on the same occasion, and preached to the throng that had come in from all directions. The monastic home received the name of the martyred saint to whom Einsiedeln owes its existence. Of its two first members, Fathers Jerome and Eugene, the former was appointed Prior by Abbot Henry of Einsiedeln; and the latter provided for the Catholics of Fulda and the adjacent country.

We have seen that one of the aims of the new monastery was the education of youths. The fathers set to work at once to accomplish this. Already on April 17, 1854, two boys, Robert Huntington and Joseph Key, were enrolled as scholars. The new monastery suffered its first severe loss in the unexpected death of Father Eugene Schwarzmann, which happened on August 7, 1854. In the same year, Father Jerome, the Prior, went to Einsiedeln, and on his return he was accompanied by the Rev. Fathers Athanasius Tschopp, O.S.B. (at one time Dean of Einsiedeln), and Chrysostom Foffa, O.S.B. At the beginning of the year 1856 the membership of the new monastery stood as follows: Father Athanasius Tshcopp, Prior (he having superseded Father Jerome in that office), Father Ulrich Christen, Bede O'Connor, Chrysostom Foffa, and ten lay brothers. However, Prior Athanasius' health soon began to fail, and he was constrained to return to Einsiedeln as early as August 11, 1856. He was accompanied thither by Father Jerome. The administration of the institution now fell into the hands of Father Chrysostom, who, nothing daunted by the then unfavorable conditions of his shrunken community, opened up the second term of the monastic school with an enrolment of fourteen pupils. A re-enforcement that was badly

needed finally came on April 29, 1857, in the person of the Rev. Isidore Hobi, O.S.B., who, almost immediately, was entrusted with the superintendency of the school. The year 1857 was one of trials for the infant monastery, and just before its end there was added still another, perhaps the most severe of all, — the death of Vicar-General Kundeck, which occurred at Jasper on December 4th. He had always been a friend and patron of the new Benedictine colony from the day when, upon his solicitation, Abbot Henry sent the first fathers to America. The fathers of St. Meinrad have never ceased to remember him and speak of him kindly and gratefully. The years that immediately followed were unmarked by any noteworthy occurrences, and the monastic life of the community grew stronger in perfect peace and serenity. On January 23, 1858, Father Bede O'Connor succeeded Father Kundeck in the office of Vicar-General of the diocese, residing at Jasper, Ind., till 1860. On April 21st, Father Chrysostom, assisted by Father Isidore and the students of the little college, laid the corner-stone of the church of St. Meinrad. The corner-stone contained, among other things, a stone obtained by Father Kundeck, on one of his visits to Italy, from the cave of St. Benedict at Subiaco. Work on the new church progressed so rapidly that already on June 3d, the feast of Corpus Christi, Father Chrysostom was able to sing the first High Mass in the new church. During October of the same year changes in appointments were made as follows: Father Isidore took charge of Ferdinand, Father Ulrich relieved Father Chrysostom as Superior of the monastery, the latter being obliged to retire because of the shattered condition of his health brought on by the responsibilities and duties of his office. Father Chrysostom's charge now was Fulda. On November 28, 1858, the first Sunday in Advent, the monastic choir chanted for the first time the Divine Office, a duty that has continued in the same community ever since without the intermission of a single canonical hour.

At Einsiedeln interest in the new monastery was heightened by the arrival there of Bishop St. Palais, whose urgent appeal that the Benedictine colony in his diocese be placed upon a firm footing moved the Abbot to send thither two more fathers. These were Fathers Martin Marty, O.S.B., and Fintan Mundwiler, O.S.B. Arriving at St. Meinrad on September 28, 1860, they immediately set to work to take an active part in the work of education at the monastery, both serving as professors, — Father Martin of Philosophy and Theology, and Father Fintan of the Latin and Greek classics. About this time Father Bede, upon the urgent solicitation of the bishop, was made pastor of the Catholic church in Terre Haute, Vigo County. In May, 1861, Father Martin attended the third Provincial Council of Cincinnati as the theological adviser to the bishop of Vincennes, and, together with Father Bede, acted in the same capacity at the second Plenary Council held at Baltimore from the seventh to the twenty-first of October, 1861.

On October 13, 1862, the feast of the Translation of the Relics of St. Meinrad, the first religious profession, took place, Brother Meinrad Haeusler taking the simple vows of the order. Father Isidor was the Superior at that time.

One change after another was made, not only in the offices of the monastery but also on the missions, until the Abbot of Einsiedeln on May 1, 1865, permanently appointed a Prior in the person of Father Martin Marty.

At the beginning of the year 1866 the list of members of the new monastery was as follows: (1) The Rev. Fathers Martin Marty, Prior (born Jan. 12, 1834, at Schwitz in Switzerland, ordained Sept. 14, 1856, at Einsiedeln, Switzerland. Came to the United States in 1860. Blessed as first Abbot of St. Meinrad's Abbey, May 21, 1871. Consecrated vicar apostolic of Dakota Ty., Feb. 1, 1880, at Ferdinand, Indiana. Appointed first bishop of Sioux Falls, S. D., Nov. 22, 1889. Transferred to St. Cloud, Minn., in 1894. Died there Sept. 19, 1896). (2) Bede O'Connor, rector of the church at Terre Haute, Ind., Vicar-General of the diocese, senior member of the monastery; (3) Chrysostom Foffa, rector of the church at Ferdinand; (4) Wolfgang Schlumpf (he arrived at the monastery on Nov. 31, 1862); (5) Isidore Hobi, instructor of the clerics, and rector of the church at St. Meinrad; (6) Fintan Mundwiler, prefect of studies and discipline at the college, and missionary. All of the six foregoing were chapter members of the Abbey of Einsiedeln, but the following had made their profession at St. Meinrad's: (7) Benedict Brunet (born at St. Denis, France, April 1, 1838, professed Dec. 8, 1862, ordained priest Jan. 26, 1863), resident at St. Mary's in Vigo County; (8) Meinrad McCarthy (born at Monmouthshire, Ireland, Feb. 9, 1839, professed Dec. 8, 1862, ordained priest Jan. 26, 1863), also at St. Mary's, Vigo County; (9) Henry Hug (born at Umkirch, Baden, Sept. 15, 1833, professed Dec. 8, 1862, ordained priest Jan. 26, 1863), professor at the college and missionary; (10) Fidelis Maute (born at Immeringen, Hohenzollern, Prussia, on May 18, 1837, professed Sept. 8, 1863, ordained priest Jan. 2, 1864), Procurator and missionary (later rector at Jasper). Also the following clerics: (11) Placidus Zarn, (12) Benno Gerber, (13) Maur Helfrich (14) Boniface Dilger, and the following lay brothers: (15) Meinrad Haeusler, (16) Gallus Graf, (17) Joseph Benedict Labre Breunig, besides some novices and candidates.

In September, 1866, the Rt. Rev. Bishop, after recalling the seminarians from St. Thomas, near Bardstown, entrusted his diocesan seminarians to the monastery at St. Meinrad. On October 5th, the feast of St. Placidus, the building in which the college was conducted up to the year 1881, was dedicated. On June 29, 1867, the first alumnus of our Seminary, the Rev. Meinrad Fleischmann, celebrated his first holy Mass at Fulda, and on July 21, 1867, Father Brassard, another St. Meinrad alumnus, was introduced to the Leopold, Ind., congregation by Prior Martin, as the priest appointed by the bishop to administer to their spiritual wants.

All this time the monastery was prospering so satisfactorily, that as early as 1869 it was deemed feasible to apply for its elevation to an Abbey. Accordingly

on September 24th of this year Prior Martin proceeded to Rome to secure the consummation of this object. He returned to St. Meinrad's on May 10, 1870. By an apostolic brief dated September 30, 1870, the monastery was erected into a canonical and independent Abbey endowed with the same privileges as the monasteries of the Swiss Congregation of Benedictines.

By virtue of an apostolic brief, dated September 30, 1870, Prior Martin was appointed first Abbot by Pope Pius IX. The solemn abbatial benediction took place on May 21, 1871, and on the following Whitsunday the newly appointed Abbot celebrated his first Pontifical Mass. A period of great activity now set in for the institution. On May 2, 1872, the corner-stone of the new Abbey building was solemnly blessed, and on September 2, 1874, the community abandoned their old frame building and occupied the new stately edifice constructed of stone. in March, 1879, Father Wolfgang was appointed Prior there. The monastery was called St. Benedict's until it was erected into an Abbey, when it received the name of New Subiaco. The silver jubilee of St. Meinrad fell on March 21, 1879, the feast of St. Benedict. Though limited to the monastery and the neighboring parishes, the celebration was made quite solemn and impressive, indicative of that gratitude which all felt was eminently due to the Giver of all Good, whose blessings had always been with them both in joy and in sorrow, and who by placing them under the special guidance and protection of His Blessed Mother, gave them an earnest of a fruitful existence for all times to come.

Mention must be made here of the missions conducted by the fathers of St. Meinrad among the Sioux Indians of North and South Dakota. In the year 1876 Abbot Martin himself not only visited the agency of Standing Rock, N. Dak., to inaugurate the Benedictine

ST. MEINRAD ABBEY AND COLLEGE (South View) — BENEDICTINES — ST. MEINRAD ABBEY

Divine service was held in the new monastery chapel on the 8th of the same month. Besides caring for its own material and spiritual advancement, St. Meinrad took a lively interest, at this period of its history, in the founding of two new American monasteries. The first, that at Conception, Nodaway County, Mo., although not established by the fathers of St. Meinrad, received from them decisive encouragement and support. Prior Fintan, of St. Meinrad, who was detailed to journey to western Missouri to select a site for the monastery, chose a spot where the beautiful Conception Abbey now stands in the diocese of St. Joseph, Mo. The other of the two monasteries was founded from St. Meinrad; the Fort Smith and Little Rock railroad had made an offer of a tract of land in Arkansas, and Father Isidore proceeded thither in December, 1877, and decided upon a location for a new monastery. On March 6, 1878, Father Wolfgang Schlumpf, accompanied by two lay brothers, took charge of the new establishment. Shortly after, Father Boniface Luebbermann and two lay brothers were added to the little community, and missions among the Indians, but also set an heroic example of zeal for souls by his patient and fearless labors among those poor, neglected people. To put the missions upon a permanent footing he directed two of the fathers to take charge of them, viz., Father Chrysostom Foffa, in 1876, and Father Jerome Hunt, in June, 1877. To these were added Fathers Claude Ebner and Meinrad, the former in October, 1877, the latter in April, 1779. A number of lay brothers accompanied the missionaries.

God's blessings visibly attended the labors of Abbot Martin among the Indians, and so rapidly did the harvest of souls ripen that it soon became necessary to allot to the then Dakota territory a special hierarchical authority. Accordingly Pope Leo XIII raised it to a vicariate apostolic, and appointed Abbot Martin, in consideration of what his zeal had accomplished there, as the first vicar apostolic under the title of bishop of Tiberias. The Abbot received the episcopal consecration at Ferdinand, Ind., on February 1, 1880, at the hands of Bishop Chatard, the Ordinary of the Vincennes diocese, and on the 9th

of the same month took leave of his monastery to assume, like a worthy successor of the Apostles that he was, the burdens and deprivations of the far Northwest, in a vicariate of nearly twice the dimensions of Italy.

Later on he was promoted as bishop to the diocese of St. Cloud, where he died on September 19, 1896. He was an indefatigable shepherd of souls, a brilliant scholar, a saintly bishop, — in every sense an honor to the American episcopate: R.I.P.

The election of his successor to the abbatial dignity was held at St. Meinrad on February 3, 1880, and the choice fell upon Father Fintan Mundwiler, who up to that time had been the Prior of the monastery, and upon whom, in great measure, the chief management of the Abbey during the prolonged periods of absence of Abbot Martin (necessitated by the Dakota missions) had devolved. The newly elected Abbot began immediately to take a lively interest in the college and seminary, and also in the missions in the neighborhood of St. Meinrad. Even as Abbot he continued for some time to occupy the chair of dogmatic and pastoral theology. But the most marked and most lovingly remembered trait of his was the genuine, the childlike, cheerful piety that, beaming from his countenance, attracted all men to him. During his abbatial administration the large and spacious college building of stone was constructed. Pope Leo XIII appointed him the first Abbot-President of the Swiss-American congregation of Benedictines. This congregation was formed on April 5, 1881, and embraced at that time only the two monasteries of St. Meinrad and Conception, Mo. The present Abbey of St. Joseph near Covington, La., owes its existence to his initiative. In the year 1889 he purchased a large tract of land at Gessen, near Ponchatoula, La., and had a monastery built upon it; several fathers were then sent there by him from St. Meinrad. St. Joseph's was later built upon a site near Covington, La., and on June 26, 1903, was elevated to an Abbey. It was under Abbot Fintan's direction that the statutes of the Swiss-American congregation were framed, which at first received the papal approbation for three years, and afterwards in perpetuum.

ABBEY CHURCH, ST. MEINRAD
BENEDICTINES — ST. MEINRAD ABBEY

Affairs at St. Meinrad had made marked progress, and the Abbey was in a flourishing condition, when all of a sudden, on September 2, 1887, at the noon hour, a terrific disaster fell upon it, bringing gloom and desolation with it. On that day the Abbey, Abbey church, library, college and seminary buildings were totally destroyed by fire. What had taken many years of labor and self-sacrifice to build up, a conflagration of an hour or two turned into a waste of smoldering ruins.

Undismayed, and unshaken in his wonted confidence in divine Providence, the saintly Abbot immediately set to work to secure temporary quarters for his community, and, oddly enough, the old frame monastic buildings, which were still standing as little better than landmarks of past history, returned to their dignity of early days. These together with a barn that had just been finished, were occupied by the fathers, clerics, and brothers. The old frame church was reclaimed for divine service for both the community and the parish. A three-story hotel building — of which the monastery happened to be the lessor — was pressed into service for the theological seminary. The old convent at Ferdinand was kindly offered by the Benedictine sisters, and was converted into a temporary college. With what remarkable skill and rapidity matters were adjusted may be gleaned from this, that on September 19th, seventeen days after the fire, the college classes were resumed for the year with the largest attendance hitherto known, while the seminary classes were begun the day following, September 20th, although both college and seminary had lost their entire equipment of furniture and books. The monastic choir duties were continued without intermission. Hardly an hour after the Abbey lay in ruins the fathers chanted the vespers of the day in the little frame church.

Suggestions for the reconstruction of the new Abbey buildings were proposed at once. While the question of choosing another site for it was seriously broached, it was finally decided to use all the old mural structure that was not unsafe, and, in the main, to follow the outline of the former building. Work was begun immediately and with God's help and assistance of friends and patrons proceeded so expeditiously that on the second anniversary day of the fire, September 2, 1889, the new Abbey was ready for occupancy.

In August, 1889, a decision was arrived at to separate entirely the commercial course of the college from the classical by transferring the commercial department to Jasper, Ind., under the name of St. Meinrad Commercial Institute, with the proviso that it be open to Catholics and non-Catholics alike. The

classical department was retained at St. Meinrad under the name of St. Meinrad College, and thenceforth regarded as a *Seminarium Puerorum.* The new college at Jasper was solemnly opened on September 12, 1889, with the Rev. Father Athanasius Schmitt, O.S.B. (later the third Abbot of St. Meinrad), as its first rector. "Jasper College," as it is now called, has had a successful career, and is at present in a flourishing condition. The number of ecclesiastical students, both in the classical and theological departments, has grown apace. In the year 1893 Abbot Fintan attended the Eucharistic Congress at Jerusalem, Palestine. Shortly after his return he was taken seriously ill with pneumonia, which so affected him that, as a consequence, bronchial tuberculosis set in. All efforts to remove the dread disease were without avail, and on February 14, 1898, he died. His death, like his life, was that of a saintly Benedictine. When he had but a few more days to live, he received the holy Viaticum, not in bed, but attired in his monastic habit and kneeling on a prie-dieu, although he had to summon all his strength to assume that posture. He then repeated his confession of faith and renewed his religious vows, and, seated upon a chair, gave a parting admonition to the assembled community, after which, rising to his feet, he blessed them. R.I.P. On the day following his death the chapter members present in the monastery chose as administrator the Rev. Athanasius Schmitt, who at that time was serving his third successive year as rector of the theological seminary. On March 16, 1898, he was elected Abbot, and on June 15th following he received the abbatial benediction at the hands of the diocesan Ordinary, Bishop Chatard, assisted by Abbots Innocent Wolf and Frowin Conrad. The chief aim that, from the beginning of his administration, he has set himself to accomplish is the perfection of the divine service, in obedience to that precept of St. Benedict, "*Nihil operi Dei praeponatur,*" "Let nothing be preferred to the work of God." It was plain that the very first step in that direction must be an Abbey church constructed upon a large scale so that the chancel alone might provide accommodations for solemn functions, such as ordinations, solemn professions, etc., and also for the choir of chanters composed of monks and students, and, further, that the body of the church might be spacious enough to furnish seating capacity for a large congregation of laity. Accordingly, the excavations for the new great church, which had been begun shortly before Abbot Fintan's demise, were now briskly pushed to their completion, and on June 16, 1899, the first stone was placed in the foundation. On August 15, 1900, in the presence of a vast concourse of people, composed of both clergy and laity, the cornerstone was laid On March 21, 1907, the feast of the holy father, St. Benedict, the new church was blessed and used for divine service, the Rt. Rev. Abbot of the monastery celebrating a Pontifical High Mass on the occasion.

The church is a huge structure of solid stone masonry built in the pure Roman basilica style of architecture, 198 feet long and 72 feet wide, with a triple nave. Under the chancel there is a crypt used for chapel purposes. The church contains fourteen altars. The Rev. Benno Gerber, of the Abbey, who had superintended the building of the college and the rebuilding of the Abbey after the fire of 1887, also supervised the construction of the new Abbey church. The magnificent art-glass windows are the product of the art-glass works of F. X. Zettler, Munich, Bavaria, and Emile Frei of St. Louis, Mo. The high altar, a unique, gorgeous structure of Italian marble and fire-gilt bronze, studded with a multitude of genuine precious stones, was made by the famous artist, Joseph J. Deplaz, Ratisbon, Germany. The mammoth double organ (55 registers and 3015 pipes) was built at the well-known organ factory of Estey Brothers, Brattleboro, Vt.

WEST VIEW OF THE RUINS OF ST. MEINRAD ABBEY
(Burned Friday, September 2, 1887)

The membership of the Abbey at the close of the year 1907 was as follows: Rt. Rev. Athanasius Schmitt, O.S.B., Abbot; Very Rev. Luke Gruwe, O.S.B., Prior; Very Rev. Lawrence Faller, O.S.B., Sub-prior; priests, 50; clerics, 6; lay brothers, 42; novices, 7. Total, 105.

AN ACCOUNT OF THE PAROCHIAL WORK DONE BY THE FATHERS OF ST. MEINRAD

*Spencer County*

(1) St. Meinrad. This parish was established in 1854, and already in 1868 numbered 480 souls. Since the inception of the parish it has had an annual average

of baptisms 20, attendance of children at school 80. There were 408 baptisms and 78 marriages from 1861–1878; and 84 deaths (adults) from 1854–1878. The Ladies' Society was organized in 1861, and the St. Benedict's Young Men's in 1869. Forty Hours Prayer was held for the first time on December 26, 27, 28, 1861. Since the year 1873 a sermon in the English language is preached on the first Sunday of each month. The status for the year just closed (1907) is 882 souls, baptisms 28, deaths 9, marriages 8, children at school 113 (under the care of Benedictine sisters), first communicants 30. Pastor, the Rev. Odilo Witt, O.S.B.

(2) Fulda, church of St. Boniface. This parish was founded by the Benedictines in 1853, and was attended only as a mission from St. Meinrad until the year 1870, when it received a resident pastor. The church, the corner-stone of which was laid in 1860, was finished in 1865 and dedicated in 1866 by Prior Martin. It was here on June 29, 1867, that the first priest educated and ordained at St. Meinrad, the Rev. Meinrad Fleischmann, celebrated his first holy Mass. In 1907 the congregation numbered 550 souls, and the school had an attendance of 80, under the direction of the Benedictine sisters. Father Joseph Villinger, O.S.B., is the pastor.

(3) Mariah Hill, Church of our Lady of Perpetual Help. On the feast of the Immaculate Conception, 1857, the first holy Mass was celebrated at this place by the then pastor of Ferdinand, the Rev. Ulrich Christen, O.S.B. After which time it was regularly attended on the second and fourth Sunday of each month from Ferdinand, until October, 1861, when it was attended from the monastery of St. Meinrad every Sunday. The corner-stone of the church was laid on May 24, 1865, and the church was dedicated on May 24, 1869. The records of 1868 exhibit the following report: parish-membership, 550; baptisms, 25; school attendance, 80. At present (1907) the congregation numbers 840 souls. The school shows an enrolment of 110 under the direction of the Benedictine sisters. Father Maurice Wagner, O.S.B., is pastor.

(4) Rockport (church of St. Bernard). This mission was first attended from St. Meinrad in 1863. The corner-stone of the church was laid in 1875. The church was dedicated in 1876 by Abbot Martin. A priest of the diocese is now in charge.

(5) Centerville. The first Mass at this mission was celebrated by Father Isidore Hobi, O.S.B., on Low Sunday, 1863, at the residence of a Mr. Killian. A church was dedicated in 1866 in honor of St. Martin. It was attended every Sunday from St. Meinrad, and later from Rockport by a priest of the diocese.

*Dubois County*

(1) Ferdinand (church of St. Ferdinand). Beginning with the very arrival of the first Benedictines in the neighborhood of St. Meinrad, there has existed a relationship of such intimacy between Ferdinand and St. Meinrad, that the monastery has ever regarded Ferdinand as its favorite mission. In April, 1853, Father Ulrich Christen, O.S.B., the pioneer monk of St. Meinrad, came to Ferdinand, where he was later (August 1, 1854) joined by his faithful co-worker, Father Bede O'Connor, O.S.B. Already in 1854 the people of the congregation, numbering 250 families, had erected a stone church. Father Isidore, O.S.B., who succeeded Father Ulrich, procured for the church a new organ, a high altar and two side altars together with the beautiful paintings over the altars, also a number of tower bells. As early as 1868 the congregation had grown so large (numbering 2000 souls, and having a school enrolment of 350) that the pastor obtained an assistant. Father Eberhard Stadler, O.S.B., who assumed the parish in 1871, remained there until the close of his meritorious life in 1898. During his administration the church was enlarged and renovated and consecrated by the Rt. Rev. F. S. Chatard, bishop of the diocese. In the year 1871 Abbot Martin blessed the beautiful cemetery (which had been recently enlarged) and laid the corner-stone of the chapel of our Lady of Sorrows on the crest of the hill just above the cemetery. The schools of the parish were in the hands of the Sisters of Providence of St. Mary's of the

LAKE SCENE, ST. MEINRAD COLLEGE.—BENEDICTINES—ST. MEINRAD ABBEY

Woods until the year 1867, when the Sisters of St. Benedict arrived from Covington, Ky., to supplant them. The Sisters of St. Benedict now possess a flourishing Priory gracefully situated on an eminence a little outside of the town of Ferdinand. The Rev. John Schorno, O.S.B., the successor of Father Eberhard, is the present pastor. The congregation numbers 2400 souls and the school (conducted by Benedictine sisters) has an enrolment of 300 children.

(2) Jasper (St. Joseph's church). The fathers of St. Meinrad took charge of this church immediately after the demise of Vicar-General Kundeck. The corner-stone of the large stone church was laid on September 13, 1871. This church was finished and consecrated in September, 1888, its whole construction having been personally supervised by the pastor, the Rev. Fidelis Maute, O.S.B. In 1868 and 1870 Petersburgh, in Pike County, was attended from Jasper. The number of souls in the Jasper congregation (1907) is 3000. The school has an enrolment of 475 children under the charge of Sisters of Providence. The Rev. Basil Heusler, O.S.B., is the pastor.

(3) St. Anthony (St. Anthony's church). Father Eberhard, the first Benedictine to take charge of this mission, arrived there in February, 1870. In 1875 Schnellville was attached to this mission, both places being at the time in the charge of Father Placidus Zarn, O.S.B. The congregation of Schnellville is at present cared for by a priest of the diocese. The present rector of St. Anthony's is the Rev. Clement Klingel, O.S.B. The number of souls is 600, with 120 school children under care of Benedictine sisters. A stone church was built by P. Alphonse Leute, O.S.B.

(4) St. Henry (St. Henry's church). The corner-stone of this church was laid on Whitsunday, 1864, by Father Isidore Hobi, O.S.B. Father Benedict Brunet, O.S.B., was the first to attend to this congregation. It is now in the hands of the diocesan clergy.

(5) Huntingburgh (church of the Visitation). The first priest to attend to this congregation was the Rev. Bede O'Connor, O.S.B., of Jasper, who first celebrated Mass there on October 20, 1859. On the last Sunday in August, 1860, the corner-stone of the church was laid by Father Isidore, O.S.B. The present resident pastor is Father Simon Barber, O.S.B. The number of souls in the congregation is 660, with 95 school children under care of Benedictine sisters.

(6) Ireland (church of the Annunciation). The first church at this place was dedicated February 15, 1891, and the first priest to attend to the congregation was the Rev. Dominic Barthel, O.S.B., who resided at the time at Jasper College. At present there are 360 souls in the congregation, with 60 school children under care of Benedictine sisters. The Rev. Anthony Michel, O.S.B., is the rector.

(7) Celestine (church of St. Celestine). The first Benedictine to administer to this mission was Father Isidore Hobi. In 1864 the corner-stone of the church was laid. At present one of the diocesan clergy has charge.

*Perry County*

(1) Troy (church of St. Pius V). This mission was first looked after by Father Bede O'Connor, O.S.B., whose residence was at Ferdinand. The first Benedictine to act as resident pastor was Father Henry Hug. For the past several years it has been in charge of the clergy of the diocese.

(2) New Boston (church of St. Chrysostom). The first church at this place was dedicated April 6, 1861, by Father Chrysostom Foffa, O.S.B., and the first priest to attend the congregation was Father Fintan Mundwiler, O.S.B. At present it is attended by the Rev. Mark Meyer, O.S.B., residing at the Abbey.

(3) Tell City (St. Paul's church). On Christmas day, 1861, this mission was accepted by the fathers of St. Meinrad, and the first to attend it was the Rev. Martin Marty, O.S.B. One of the clergy of the diocese is now the resident pastor.

(4) Cannelton (St. Michael's church). Father Bede O'Connor, O.S.B., who was the first Benedictine to attend this congregation, took charge of it on August 1, 1853. At the present time a priest of the diocese is in charge.

(5) Cassidy's Settlement (St. John's church). The Benedictines laid the corner-stone of the church at that place on April 12, 1874. It is now attended by diocesan clergy.

(6) Sabaria (St. Martin's church). Mass was celebrated at this place on March 16, 1869. The first priest to attend the mission was Father Fintan Mundwiler, O.S.B. The present rector is Father Isidore Maenner, O.S.B. The congregation numbers 360 souls with 70 school children.

(7) Rome (St. Peter's church). This mission was first attended by Benedictines in 1868. At present it is attended by a priest of the diocese.

(8) Hagedorn (church of St. Mark). The Benedictines first attended this mission in 1863. On April 25, 1869, Prior Martin dedicated the church at that place. One of the diocesan clergy is now the resident pastor.

*Warrick County*

(1) Boonville (church of St. Benedict). Father Chrysostom Foffa, O.S.B., was the first priest to have charge of this place. He attended at the same time the mission at

(2) Yankeetown (church of St. Rupert), which latter place he first visited in 1863. Boonville and Yankeetown are both attended at present by the diocesan clergy.

(3) Newburgh. The fathers of St. Meinrad first attended this place in 1865 and on September 30, 1866, Prior Martin dedicated the church. At present this mission is attended by a priest of the diocese.

(4) Taylorsville (church of St. Thomas). The first Benedictine to take charge of this mission was Father Bede O'Connor.

*Clay County*

(1) Brazil (church of the Annunciation). This congregation was first attended from Terre Haute by Father Fintan Mundwiler, O.S.B. Father Meinrad McCarthy, O.S.B., was the first resident pastor (1872–1875). The congregation is now in charge of the diocesan clergy.

(2) Irish Settlement.

(3) Highland.

Both these missions were first attended by Benedictines in 1863.

*Parke County*

(1) Montezuma (church of the Nativity of the B.V.M.).

(2) Rockville.

Both attended from Terre Haute by the Benedictines as early as 1863.

*Sullivan County*

1. Sullivan (church of St. Joachim). This mission was first attended from Terre Haute by the Benedictines in 1863.

*Vigo County*

(1) Terre Haute.

(*a*) (St. Joseph's church). The first Benedictine to serve as resident pastor of this church was Rev. Bede O'Connor (November 21, 1860–1866). In 1863 and 1864 the Benedictine Fathers Martin, Bede, Fintan, and Meinrad resided here and attended various missions in Vigo, Clay, and Parke Counties.

(*b*) (church of St. Benedict). Father Fintan Mundwiler, O.S.B., had charge of this German congregation from 1862 to 1865, and during the time built a church for the congregation.

(2) St. Mary's of the Woods. This congregation was likewise attended at this period by the Benedictines.

Warrick, Clay, Parke, Sullivan Counties are now attended by the clergy of the diocese; St. Joseph's and St. Benedict's at Terre Haute by priests of the Franciscan order.

RT. REV. FROWINUS CONRAD, O.S.B., ABBOT OF CONCEPTION ABBEY, CONCEPTION, MO. PRESIDENT OF THE AMERICAN-SWISS CONGREGATION

## THE CONCEPTION ABBEY

### SWISS-AMERICAN CONGREGATION

Conception Abbey lies in the northwestern part of Missouri, in Nodaway County, fifteen miles southeast of Maryville, the county seat, and two and one half miles south of New Conception, the junction of the Wabash and the Great Western railways. It occupies an elevated location on the range of hills that rises from the east basin of the Little Platte river. The Abbey lies in the northwest corner of a section of arable land, which together with 100 acres of forest constitutes the real estate of the monastery.

The official Latin title of the institution is as follows: "Monasterium Immaculatae Conceptionis B. M. V. de Novo Monte Angelorum." In English this would be: "The Monastery of the Immaculate Conception of the Blessed Virgin Mary at New Engelberg" (Engelberg is a German word meaning Mount of Angels). The name, "New Engelberg Abbey," for a long time the familiar designation of the institution, was some years ago, with a view to simplifying postal arrangements, superseded by that of Conception Abbey. Since, as the sequel will show, the influences destined to result in the establishment of Conception and its Abbey were just beginning to bud when the dogma of the Immaculate Conception was proclaimed (1854), Conception may, without exaggeration, consider her name an epitome of her history, a pledge that she is consecrated, not in name merely but in very truth, to the Woman conceived without original sin.

December 8, 1856, the second anniversary of the day on which Pope Pius IX proclaimed the dogma of the Immaculate Conception, was a day of great rejoicing for the little colony of Irish immigrants at Reading, Pa. Some months previously they had resolved to establish a Catholic settlement in the West, and had sent out a committee charged with the task of obtaining a tract of land suitable for their purpose. That committee is now returned. As the result of an extended tour of observation in Kansas, Nebraska, Iowa, and Missouri, they have selected a tract of 20,000 acres of government land, lying in Nodaway County, in the northwest portion of the State last mentioned. The committee has accomplished its purpose and dissolves itself today. Conception is the name they have given to their future home; and their choice seems to be confirmed by the Immaculate One herself, whose festival beholds the conclusion of their task.

The first colonists reached their new home in April, 1858. For the first few months they tasted to the full the bitterness of pioneer life. They were beginning to discuss the advisability of returning, when they were suddenly surprised by a visit from the man who had from the beginning been the soul of the undertaking — Rev. James Powers. He had been at the head of the committee that negotiated the purchase of the land, and had now, with the consent of his own bishop, been appointed by the bishop of St. Louis as the spiritual director of the young colony. His influence induced them, much to their own subsequent satisfaction, to persevere in their laudable purpose of founding a Catholic colony in the far West. On June 9, 1860, the so-called colony house, comprising a chapel and a pastoral residence, was dedicated, and Father Powers took up his permanent residence in Conception, attending thence the surrounding missions.

Father Powers soon became convinced that the only assurance of the future of his infant colony lay in confiding it to the care of some religious community. During the fifteen years that followed — comprising

the troubles of the Civil War, the subsequent revival of the colony, its reinforcement by German immigrants, its internal dissensions — he knocked at many doors, yet always unsuccessfully. Finally, in 1873, he went to Bishop Hogan (consecrated in 1868 bishop of the newly created diocese of St. Joseph), and handed in his resignation as pastor of Conception. Though his hopes were dwindling, he confided $1000 cash and the title to 260 shares of land to the care of the bishop as partial endowment of the possibly forthcoming religious community.

The night is darkest just before the dawn. Bishop Hogan had some months previously invited the Rt. Rev. Martin Marty, Abbot of St. Meinrad's, Ind., to establish a Benedictine community in his diocese. As no response was forthcoming he had concluded that his request had been ignored, and had given the place in question to the fathers of the Precious Blood. Now on May 20th, while Father Powers was still with him, he received a visit from the Very Rev. Fintan Mundwiler, Prior of St. Meinrad's, who informed him that two Benedictines from the Abbey Engelberg in Switzerland were on the way to St. Joseph, to initiate there the community he had requested. The meeting seemed providential. Father Fintan, after visiting Conception and sending a description thereof to St. Meinrad, was authorized to accept the place. The tears and prayers of Father Powers had borne fruit. "Thank God," he cried, "the colony for which I labored twenty years is at last provided for."

CHURCH OF THE IMMACULATE CONCEPTION, CONCEPTION, MO.
BENEDICTINES — CONCEPTION ABBEY

On September 14, 1856, just at the time when the committee of the future colonists of Conception was conducting its prospecting tour, in the world-renowned sanctuary of the Mother of God, Maria Einsiedeln in Switzerland, a young Benedictine called Frowin Conrad, a monk of the Abbey Engelberg, was raised to the high dignity of the priesthood. Not even in dream did Conception and her future then occupy his mind. Yet he is the first of the two Benedictines we heard mentioned above as on their way to the West. On September 18th he reaches Conception, where, on the following December 8, 1873, the fifteenth Feast of the Immaculate Conception since the arrival of the colonists from Pennsylvania, he blesses a poor frame building, fifty feet long, twenty-five feet wide, and twenty feet high, as temporary home for the future monastic family. On the following Christmas night, assisted by four candidates who have followed him from Engelberg College, he initiates the divine office, whose solemn strains were henceforth to soar aloft in daily clouds of incense, to descend again in drops of heavenly dew upon the Abbey and the parish, upon the diocese and the world. A week afterwards, on New Year's Day, 1874, he receives seven candidates, four as clerics and three as brothers, into the novitiate, and thanks God for these buddings of monastic life on the prairies of Missouri by consecrating house, church, and parish to the Sacred Heart, thus introducing a practise which every New Year since has seen renewed.

The year 1874 was devoted principally to the task of forming in his novices a deep and solid foundation for the religious life. Prayer, instruction, study, manual labor, privations, trials, humiliations — all contributed their share towards transforming the youthful and impressionable souls into the spiritual pillars of the young community. Nor did Father Frowin neglect the needs of his parish. The church, built by Father Powers in 1867 to replace the chapel constructed in 1860, having become too small for the prospering congregation of ninety-five families, was now enlarged by an addition fifty feet long and thirty-two feet wide, thus growing into a total length of ninety feet. His work of enlarging and embellishing the church was zealously seconded by the societies for men and for women, for young men and for young women, which he had organized in the parish. September 8th the church was dedicated by Bishop Hogan to the honor of Mary Immaculate and of St. Columba, the patron of the former chapel. A few weeks later, New Year's, 1875, its newly dedicated walls beheld the first members of the monastery binding themselves by the vows of religion irrevocably to the service of God. Aloysius Conrad, Joseph Ineichen, Fridolin Conrad, Joseph Widmer, and George Kellenberg, five of seven who had begun the novitiate a year before, abandoned that day the world once for all, to be known henceforth as: Father Pius, Father Anselm, Father John Evangelist, Brother Meinrad, and Brother Anthony.

It need scarcely be mentioned that the mother

Abbey, Engelberg, then under the able direction of Abbot Anselm Villiger, followed with loving interest the development of her foundation in America. How deep this interest was is clearly shown by the efficient support, both material and spiritual, which she continued to bestow on the young community. By 1877 the members of the monastery, recruited chiefly by candidates from Engelberg, were rapidly becoming too numerous for the building they had hitherto occupied, and Father Frowin was compelled to begin the construction of the present edifice. The west wing and a portion of the south wing were occupied by the monastic family on January 7, 1881.

ST. JOSEPH'S CHURCH, SPRINGFIELD, MO.
BENEDICTINES—CONCEPTION ABBEY, MO.

The veteran Father Powers, after retiring from active pastoration, continued from time to time to visit his beloved Conception. On one of these occasions, June 11, 1881, he brought with him from Maryville a package of documents. What was his surprise when the two briefs of Pope Leo XIII which it contained were found to be, one the appointment of Father Frowin as first Abbot of Conception, the other the erection of the Swiss-American Congregation of Benedictines under the title of the Immaculate Conception. The solemn blessing and the installation of the newly appointed Abbot took place on June 29th following.

ST. FRANCIS' HOSPITAL, MARYVILLE, MO.
BENEDICTINES — CONCEPTION ABBEY, MO.

As the church, too, had become too small for the needs of the parishioners, the present beautiful and capacious Romanesque edifice was begun November 2, 1882. From lack of means it progressed slowly, but was finally completed in 1891 and consecrated by Bishop Hogan on May 10th.

Step by step the brick walls of the remaining wings of the Abbey sprang from their rocky foundations, till finally, in 1906, the square was completed and the roof closed over the final section of the stately structure. Well might the Abbey and the parish celebrate with grateful hearts the twofold golden jubilee of the founding of Conception and of Abbot Frowin's ordination to the priesthood. The number of monks in this jubilee-year had reached seventy-five: forty-two priests, four clerics, three novices, twenty-six lay brothers.

The principal occupation of the monks of Conception is the solemn liturgical service, the work of God, to which the rule of St. Benedict allows nothing at all to be preferred. The daily round of service begins at four in the morning with Matins and closes at eight in the evening with Compline. High Mass is an integral part of each day's service. The music employed for rendering the strictly liturgical text is, and has been from the beginning, exclusively plain chant, according to the Vatican edition where available, otherwise according to the Solesmes. In the few years that have elapsed since Gregorian chant was reinstated by Pope Pius X, the monks of Conception have held several courses in plain chant, at the Abbey and elsewhere, even as far away as Cincinnati and Boston, thus contributing to the progress of the reform movement in church music.

After the divine office, the tasks next in importance are the care of souls and the instruction of youth. For the latter purpose Abbot Frowin founded a college September 3, 1883. In the present neat and substantial structure about one hundred students are being educated.

Only Catholic boys are admitted, and the course is exclusively classical. Sports, as a means to proper physical development, are warmly encouraged, and opportunity thereunto afforded by a gymnasium and an extensive campus, while the open, unimpeded nature of the surrounding districts often allure the students to undertake long cross-country excursions. Frequent reception of the Sacraments, daily attendance at High Mass, active participation in the solemnities of the principal festivals, constant instruction in the mysteries of Faith and in the method of using the means of salvation properly — all tend to the highest aim of true education, the development of Christian character.

The parish of Conception, now numbering near 1000 persons, was from the beginning connected with the Abbey. Besides this, the fathers of Conception have the care of quite a number of parishes in the dioceses of St. Joseph and Kansas City. A few years ago some fathers, at the request of the Rt. Rev. A. M. Glorieux, bishop of Boise City, took charge of two parishes at Cottonwood and Keuterville in the diocese of Boise, Idaho, intending ultimately to establish there a monastic foundation. Many missions are attended from Conception itself, while the services of the fathers are much in request for missions, forty-hour devotions and other pastoral functions.

At the earnest request of Rt. Rev. Martin Marty, Apostolic Vicar of Dakota, Abbot Frowin undertook in 1884 the care of the Indian Missions in Standing Rock Reservation. Four fathers have been occupied there continuously for a number of years. Father Martin Kenel was made superintendent of the Indian school of the Reservation, in which position he evinced such ability and attained such success, that when shattered health compelled him to resign the office, the government showed its appreciation of his merits by naming the institution, The Martin Kenel Industrial School.

In the year 1875 some Sisters of Maria Rickenbach, a foundation of Abbot Anselm Villiger of Engelberg, arrived from Switzerland and began a convent. Their first house, situated not far from the monastery, was dedicated on December, 8, 1875, the second, two miles northeast of the Abbey, on May 3, 1882. By the blessing of God they prospered so rapidly, that thirty years from March 20, 1876, the day when their first novices were invested, they number one hundred sisters, have constructed a beautiful chapel of Perpetual Adoration, and have adorned it with a series of magnificent mosaics that seek far and wide for their equal. Their principal occupation is the Adoration of the Eucharist, which never ceases, day or night, from one year's end to another. Further, they conduct an academy for girls, possess an orphanage for girls, teach some public schools in the neighborhood, are skilful in the art of preparing church vestments, and conduct a popular periodical known as *Tabernable and Purgatory*.

Another branch of these sisters, at the request of Rt. Rev. Martin Marty, established itself at Yankton, where they are exerting, in schools and hospitals, a salutary influence. Also in the above-named Standing Rock Reservation they are doing noble work among the Indian children.

Two other Benedictine foundations deserve mention in connection with the establishment of Conception: St. Scholastica's convent in Colton, Wash., and St. Martin's convent in Sturgis, S. Dak., both originating

ST. BENEDICT'S MISSION, STANDING ROCK AGENCY
FORT YATES, SO. DAKOTA
BENEDICTINES — CONCEPTION ABBEY, MO.

from convents under the jurisdiction of Engelberg, the former from St. Andrew's in Sarnen, the latter from Melchthal. The former has a flourishing convent and an academy, and furnishes the teachers for a considerable number of parish schools. The latter possesses likewise a prosperous boys' and girls' school and an academy, and is entrusted with the care of the hospital in Deadwood and of the sanitarium in Hot Springs.

When in 1881 Conception became an Abbey, Father Adelhelm Odermatt, the faithful companion of Father Frowin in his early struggles, was sent by Abbot Anselm Villiger of Engelberg, together with Father Nicolaus Frei of the same Abbey, to found a monastery in Oregon. This foundation, known as Mount Angel, was raised to the dignity of an Abbey March 23, 1904, Father Thomas Meienhofer being chosen first Abbot.

Churches under the care of the Benedictines of Conception with the date when they were founded by the Abbey or granted thereto by the Ordinaries:

(1) Conception, Mo., granted in 1873; title Immaculate Conception; two parish schools; with care of Benedictine convent of Perpetual Adoration (founded 1875) at Clyde and of orphan asylum (founded 1881) at Conception. The schools in care of the Benedictine sisters.

(2) Maryville, Mo., granted in 1873; title St. Mary; with care of St. Francis' Hospital founded in 1894; parish school in care of Sisters of St. Francis.

(3) Enyart, Mo., granted in 1873; title Seven Dolors; attended from the Abbey.

(4) Ford City, Mo., founded in 1878; title St. Patrick; handed over to the Ordinary in 1880.

(5) Stanberry, Mo., founded in 1880; title St. Peter; given to the Ordinary in 1880.

(6) Andover, Mo., granted in 1882; title St. Mary.

(7) Burlington Junction, Mo., founded in 1880; title St. Benedict; attended from the Abbey.

(8) Parnell, Mo., founded in 1890; title St. Joseph; attended from the Abbey.

(9) Savannah, Mo., founded in 1892; title St. Rose; attended from the Abbey.

(10) Pilot Grove, Mo., founded in 1893; title St. Joseph; parish school; with care of St. Martin's at Martinsville.

(11) Clear Creek, Mo. (Pilot Grove P. O.), granted in 1881; title St. John the Baptist; parish school.

(12) Pierce City, Mo., founded in 1882; title St. Mary; parish school.

(13) Verona, Mo., granted in 1888; title Sacred Heart; parish school.

(14) Springfield, Mo., founded in 1893; title St. Joseph; parish school.

(15) Billings, Mo., founded in 1888; title St. Joseph; parish school; given to the Ordinary in 1905.

(16) Indian Missions in the Dakotas, granted in 1884; titles: St. Peter, Fort Yates, St. James, St. Elizabeth, St. Benedict, St. Aloysius, St. Edward, St. Bede.

(17) Clyde, Mo., founded in 1886; title St. Benedict.

The Swiss-American Congregation of Benedictines was erected April 5, 1881. The first president was the Rt. Rev. Fintan Mundwiler of St. Meinrad's. On his decease, in 1898, the Rt. Rev. Frowin Conrad of Conception was elected as his successor, a position which he continues to hold to the present date. The Congregation comprises six Abbeys, whose year of erection and present status (1912) are as follows:

RT. REV. IGNATIUS CONRAD, O.S.B., FIRST AND PRESENT ABBOT OF NEW-SUBIACO ABBEY. BORN NOV. 15, 1846; PROFESSED IN M. EINSIEDELN AUG. 30, 1868; SAC. SEPT. 17, 1871

| Abbey | Erected | Priests | Clerics | Novices | Lay Brothers | Lay Nov. | Religious |
|---|---|---|---|---|---|---|---|
| St. Meinrad | 1870 | 52 | 11 | | 37 | | 100 |
| Conception | 1881 | 47 | 3 | 3 | 29 | | 82 |
| Subiaco | 1892 | 33 | 9 | | 23 | 2 | 67 |
| Covington | 1903 | 26 | 3 | 2 | 7 | 1 | 39 |
| Richardton | 1903 | 29 | 9 | 1 | 14 | | 53 |
| Mt. Angel | 1904 | 24 | 5 | 5 | 28 | 5 | 69 |
| | | 211 | 40 | 11 | 138 | 8 | 410 |

## THE NEW-SUBIACO ABBEY

### AMERICAN-SWISS CONGREGATION

The Benedictine community of this Abbey was founded in the year 1878 under the name of St. Benedict's Priory by the Very Rev. P. Wolfgang Schlumpf, a member of the renowned Swiss Abbey of our Lady of the Hermit (Maria Einsiedeln). He had at that time been transferred to St. Meinrad, Indiana, to help in its foundation. The Rt. Rev. Martin Marty, then Abbot of St. Meinrad, later Bishop of Sioux City, Dak., and St. Cloud, Minn., knowing the piety and zeal of P. Wolfgang, sent him on Ash-Wednesday of the above-named year in company of two lay brothers to Arkansas. The Little Rock and Fort Smith R. R. Co. had donated one section of land and $1000 for a church and school building. On this section of land the pioneer priest found a one-room log house, which served as kitchen, dining-room and bedroom, whilst the first Masses were said on a rude altar erected on its porch, the few people assisting under the surrounding trees.

God knows the privations and ceaseless work of the beginning. The monastery with the church under one roof was commenced at once; it was a one-story frame structure. This served the community, which had been increased by occasional arrivals of several fathers and brothers from St. Meinrad and M. Einsiedeln, for eight years.

In the fall of 1887, Rev. P. Gallus D'aujourd'hui, heretofore assistant Prefect of students in the monastery of our Lady of the Hermit in Switzerland, came over from there with eight enthusiastic young men, who all studied for the priesthood. Aware of this intention, P. Wolfgang had added a second story to this first monastery. The western half of this second story served as church with six altars, and the eastern half as novitiate. Their arrival instilled a new life into the small community. Under the kind and judicious guidance of P. Gall, as master of novices and professor, the monastic life developed grandly, the divine office in the choir never failed.

The college was at once begun with all the features of a pioneer life. An humble college building was erected some distance from the monastery.

August 3, 1891, Pope Leo XIII of happy memory raised the Priory to an Abbey, giving it the name of "New-Subiaco." He benignly granted its chapter the privilege of electing the first Abbot. This election took place in presence of the Rt. Rev. Fintan Mundwiler, Abbot of St. Meinrad and Praeses of the Swiss-American Benedictine Congregation, on March 24, 1892. Father Ignatius Conrad, also a professed religious of M. Einsiedeln, who had assisted his brother, the Rt. Rev. Frowin Conrad since 1875 in founding the Conception Abbey in Missouri, and who served as pastor of the St. Joseph's Cathedral, St. Joseph, Mo., for fourteen years, had been called to this election as witness and teller, and was the unanimous choice of the community.

The young Abbot, blessed on May 24th following, at St. Joseph, Mo., considering the frail condition of the frame buildings and the undesirable location,

set his mind at once to the task of erecting a solid rock monastery. But the small revenues, which were merely sufficient to live from hand to mouth, delayed the realization of this plan for some years. Through frequent mission work and judicious management he was finally enabled to put his plans before the chapter, November, 1897.

At this chapter it was agreed to build the new monastery upon an eminence, some distance from the old place. On May, 1898, the Abbot blessed the future monastery ground and made the commencement of the excavation for the foundations with his own hands. May 9, 1899, the corner-stone was blessed. Whilst the solid stone walls of the building rose more and more heavenward, the Abbot furnished the money by his untiring mission labors. It is now a structure which, it is said, for unity of plan and beauty of execution, rivals any building of this kind in this country.

## THE ST. JOSEPH ABBEY

### AMERICAN–SWISS CONGREGATION

In the days when the Kulturkampf threatened the existence of the religious orders in Germany, the Benedictine Monastery of Munich sent the Rev. Father Ægidius Hennemann, O.S.B., to reconnoitre the shores of America to select some spot for the future establishment of the Benedictines, should the danger of expulsion become imminent. With this intention Father Ægidius bought six hundred acres of land in the rice district of Louisiana.

But the cloud of peril melted away and the Benedictines of Munich never crossed the Atlantic. Owing to the protracted and serious illness of Father Ægidius, the finances began to sink and the property was placed under mortgage. In this extremity he applied to the Benedictine Abbey of St. Meinrad, Ind. The Rt. Rev. Abbot Fintan immediately advanced $3000,

NEW-SUBIACO ABBEY, SPIELERVILLE, ARK. — BENEDICTINES — NEW-SUBIACO ABBEY

But before it was finished and ready for occupancy, the young community was visited with a great calamity. In the night of December 15, 1901, the old monastery was destroyed by fire; only the little cottage was saved. In this the whole community accommodated itself to the completion of the new home. In 1904 at last it opened its portals to its occupants.

Yet the Abbey, according to the plans, is not yet completed. It is intended, when finished, to form a quadrangle 216 feet square, with an open court in the center and an adequate church from the center of the west wing, extending west, to correspond with the extension from the east wing.

The fathers conduct the New-Subiaco College with an attendance of over eighty students and are engaged in missionary work in Arkansas, Missouri, and Texas.

New-Subiaco Abbey counts now eighty-seven members consisting of the Rt. Reverend Abbot, thirty-two priests, eight clerics, twenty-four lay brothers, four novices. Eighteen fathers attend the Congregations in Arkansas, Missouri and Texas.

and upon the death of Father Ægidius, St. Leo, three miles from Rayne, La., became the property of the Benedictine fathers of St. Meinrad.

Fathers Sylvan and Felix were sent to Louisiana in 1887, Rt. Rev. Abbot Fintan was desirous of making St. Leo the site of a new Benedictine Abbey, plans were completed and the grounds measured out, when Abbot Fintan received a request from Archbishop Janssens to open an ecclesiastical seminary. In the opinion of the archbishop, St. Leo was too distant (about 150 miles) from New Orleans, and the zealous Abbot was easily induced to purchase from the Very Rev. Father Bogaerts, Vicar-General of the diocese at the time, a strip of land on the banks of the Natalbany and Ponchatoula rivers, about twelve miles north of Lake Maurepa, fifty miles from New Orleans. In November, 1889, Father Lukas Growe was appointed Prior of the new community; and, accompanied by Brother Chilian ( † 1907) they set out for their new home in distant Louisiana.

The Natalbany river is a navigable stream, and its waters abound with fish of every kind, but its banks are

fringed by murky cypress swamps, where the venomous moccasin and the alligator rule with undisputed sway. Even the highland wears a somber aspect. But nothing could daunt our brave pioneers. Successive reinforcements arrived. Fathers Alphonse and Paul, Columban, Gallus, Nazar, and Brothers Matthew, Mark, and Aloysius were all in Louisiana before the year 1891 had elapsed; and their combined efforts were more than a match for the obstacles which nature had placed in their way. The saw-mill on the bank of the Natalbany was put in operation, and ere long a seminary, church, and monastery grew up in the heart of the forest; so that on September 3, 1891, the archiepiscopal seminary entered upon its beneficial career; and when, upon the death of Archbishop Janssens, the seminary was closed, over thirty young men, who are now zealous priests, had received a religious training in the solitude of Gessen.

RT. REV. PAUL SCHÆUBLE, O.S.B.
ABBOT OF ST. JOSEPH ABBEY

The death of the beloved Archbishop Janssens was a heavy blow to the community. What might have been an ideal place for a seminary was entirely unfit for a college; and a removal to a more favorable locality became necessary. In the meanwhile the community numbered over thirty members, and Abbot Athanasius urged that the dependent Priory was strong enough to become an independent Abbey. The energetic pastor of St. Boniface, Father Paul Schæuble, was unanimously elected, and Fathers Joachim and Gallus became respectively Prior and Sub-prior of St. Joseph's Abbey.

Twelve hundred acres of land having been purchased within four miles of Covington, in 1901 the community with all its effects removed to its new place. The history of the newly created Abbey from 1901 to 1907 might be written with these few words: constant hard, uphill work and a most promising dawn of success.

To give a bird's-eye view of the progress and improvements of the five years, let the reader accompany us to St. Joseph's Abbey and College as it stood on November 29, 1907. The New Orleans Great Northern Railroad will bring us within less than a mile of the Abbey, to the little town of Ramsay. On our way to the college we pass the hotel St. Joseph, which offers its excellent accommodations to the visitors of the Abbey and College, and stands on the bank of the Bogue Falaya. This pretty stream with its picturesque banks is spanned by a bridge of 200 feet, the work of one of the fathers; and before we have crossed you will notice several skiffs along the eastern bank of the stream. A few steps more will bring us to the Abbey.

The main building is a frame structure of three stories and 200 feet of front. Here is the student's study-hall, classrooms, the chapel, two libraries, containing about 10,000 volumes, and 30 rooms for fathers and professors. Here, too, on the first floor, are the music rooms, with four pianos, and the instruments of the college band and orchestra. Adjoining the main building is a spacious dormitory of two

ST. JOSEPH'S COLLEGE (Front View) — BENEDICTINES — ST. JOSEPH ABBEY

stories, with 100 feet of front, ideal in all its details. The basement contains the lavatory, shower baths, toilets, and a trunk room. The two upper stories, two large, airy, and cheerful rooms, have a space for 75 beds each.

The two-story building to the west of the dormitory contains the kitchen and refectories on the first floor; while the second story is the little cloister of the Benedictine sisters, who have been exiled from France, and now have charge of the cuisine.

South of this stands a magnificent chapel just nearing completion, reminding us with its stately rows of the columns of a Greek temple.

The buildings are illuminated with acetylene gas, heated by steam and equipped with waterworks.

Up to November 30th, 130 students had registered at St. Joseph's College, and the community had 21 priests, 4 clerics, and 8 brothers, besides candidates and novices.

The college was doing solid work; each professor teaching his special branch, and St. Joseph's College and Abbey looked forward to a bright and prosperous future, when suddenly a terrible calamity wrecked all the hopes of the present; on November 30th, at 6.10 A.M., a fire broke out in the main building, and St. Joseph's Abbey and College were reduced to ashes.

RUINS OF STUDENTS' DORMITORY AND ST. JOSEPH'S FOUNTAIN
BENEDICTINES — ST. JOSEPH'S ABBEY

When the bright morning of the feast of St. Andrew began to dawn on the evergreen forests which encircled the Abbey and College of St. Joseph, it was little suspected that the 30th of November would be the darkest day in the existence of the community. The monks rose as usual and chanted their office. At 5.30 Masses began on the four altars in the chapel, and the clerics and brothers received Holy Communion. It was at this time that Father Martin perceived the pungent odor of smoke; but no smoke was visible. He examined the rooms adjoining the chimney, and, finding no traces of fire, he descended to the heating-room and informed George, the fireman, of the peculiar odor he had noticed. George made a careful examination, but with the same result. The younger fathers now ascended the altars; and it was ten minutes after six when a dense volume of smoke was seen to issue from the boiler-room, situated in the center of the main building. The fireman, assisted by Professor Brady, sought to extinguish the flame, but in

THE NEW COLLEGE AT COVINGTON
BENEDICTINES — ST. JOSEPH'S ABBEY

a minute a sheet of fire broke from the ceiling, and then the alarm was given. The rector of the college now notified Father Augustin, the prefect, who slowly conducted the unsuspecting students to the first floor.

The rear was brought up by several fathers, the Rt. Rev. Father Abbot among the number. By this time, too, three fathers were forced from the altar; the clerics left the chapel, and one of them, Father Joseph, hastened to his room. The Blessed Sacrament was now taken from the tabernacle, and the bell was rung to give the alarm to the surrounding country. The bell did not, however, ring long. The rapid flames had already penetrated through the floors and the rope was burnt atwain. All this was the work of four minutes.

In the meanwhile Mr. Greenlaw had despatched the whole force employed in the great saw-mill of Ramsay to the scene of destruction. The main building and the refectories were ablaze, and the waterworks could not be approached on account of the intense heat. The trunks and most of the effects of the students were snatched from the dormitories by several fathers and brothers; whilst the inhabitants of Ramsay made a desperate struggle to save the new church which was fuming from the glowing heat of the fire. It was at this time, when the three buildings were in full blaze, that some thought they heard a cry of anguish from the

burning pile. Father Joseph never retraced his steps; the black smoke had, very likely, overcome him; and it was only after the fire that his cremated remains were found. Last of all, the gymnasium and the playhall caught fire; the water-tower was in danger, and even the old Hosmer Home on Cedar Hill was threatened. But the entire force of Ramsay's trained band of fire-fighters was brought to bear on the flames of the toppling Aquinas Hall; and the fire, after destroying all the new structures of the last five years, began to abate its fury.

At eleven o'clock the students were sent to their homes on a special train, and in the evening the remains of Father Joseph were buried in the little graveyard hard by the forest.

The loss covered by the insurance was a trifle, amounting to about one fourth of the actual value of what had been destroyed; hardly sufficient to extinguish the debt that was still weighing on the property.

This is a brief story of the auspicious beginning of the St. Joseph Abbey; all conditions most favorable, and indicating great success; which also shows the working of the will of God, seemingly opposed at times to human efforts. However, though tried by fire the brave fathers of St. Joseph were not daunted; what they had done before had taught them courage and unflagging determination.

Before the ruins ceased to glow it was determined, with the help of God, to rebuild in brick a new Abbey and college.

The main building, which arose phœnix-like from the ashes of the old Abbey and college, destroyed by the conflagration, is a most imposing structure 250 feet long and three stories high.

RT. REV. VINCENT WEHRLE, O.S.B.
ABBOT OF ST. MARY'S ABBEY AND
BISHOP OF BISMARCK, N. DAK.

The walls of the massive pile, enclosing 48,000 square feet of floor space, are built of brick and cement blocks, and the exclusive use of structural steel and reinforced concrete in the interior render it absolutely fireproof.

## THE ST. MARY ABBEY

### SWISS–AMERICAN CONGREGATION

In the year 1888 the Rt. Rev. Bishop Martin Marty, Vicar Apostolic of Dakota, sent the Rev. Vincent Wehrle, O.S.B., a priest of the monastery of Einsiedeln, Switzerland, to Devils Lake, N. Dak., to take charge of that congregation and the missions attached to it. At that time the mission extended north to the international boundary line of Canada, west to the boundary line of Montana, a territory equal in extent to Lombardy and Piedmont combined. The greater part of the country was as yet unsettled; Ramsey County and adjacent counties were thinly settled; farther west there were only few people living along the Great Northern Railroad, which had been built through this new territory within the last two years. The only church building was a small frame church at Devils Lake; at other places Mass was celebrated in railroad depots, in the humble sod shanties of the new settlers, and even in tents. Many a time one single family was the whole congregation.

But with the settlement of the country the number of Catholics increased; in 1889 a brick church was built in Minot; another church at Burlington.

In order to provide for the new-coming settlers and to lay a solid foundation for Catholicity in this developing territory, Father Vincent, with the approval of the Ordinary, Rt. Rev. Bishop John Shanley, decided in 1893 to establish a Benedictine monastery. The Holy See approved of this plan and appointed Father Vincent as the first Canonical Prior of St. Gall's Priory. An ideal place was selected for the monastery two miles from the town of Devils Lake, along the shores of the lake. On the feast of St. Scholastica, 1895, one novice who had assisted in the erection of the first buildings, pronounced the simple vows as lay brother. The first clerical novices made their novitiate at Conception, Missouri, and made their profession toward the end of the same year. These, with two monks from St. Meinrad's Abbey, sent to the Prior to assist him in his difficult task, were the nucleus of the future Abbey.

True to the tradition of the Benedictine order, that to every monastery an institution of learning should be attached, the monastery opened in 1895 St. Gall's College, with twenty-five students. But the increasing number of Catholic immigrants made it imperative to devote most of the labor to missionary work. In the course of time the following churches have been built under the supervision of the priests of the monastery: Sacred Heart, at Cando; St. Benedict, at Rutten; St. Peter and Paul, Sweet Water; Immaculate Conception, Pennsylvania; St. Vincent, Leads; St. Boniface, Trier; St. Anselm, Fulda; Sacred Heart, Crary; St. John Nepomuck, Blumenfeld; our Lady of Mount Carmel, Brazil; Assumption, Starkweather.

In 1891 the first Catholic immigrants from Russia and Hungary, all speaking the German language, arrived in the southwestern part of North Dakota, settling at Dickinson, Richardson, and adjacent districts. The bishop found it most difficult to provide them with priests, and finally came to the conviction that only the establishment of a religious order in their midst would save them from apostacy. Prior Vincent had given missions in these places and was well acquainted with the conditions. In 1899 the bishop entrusted him with the care of the missions of Richard-

ton. Some monks remained at Devils Lake to continue the work of St. Gall's Priory; but the Prior himself, with the greater number of the community, moved to Richardton, which became the principal monastery.

God, who is with those who labor for His poor, has evidently blessed the work of the monastery. A large number of Catholic immigrants, mostly from Russia and Hungary, have within a few years settled the country around the monastery. Therefore the following congregations have been organized and provided with church buildings: St. Elizabeth, 1900; St. Stephen, 1900; St. Thomas, Gladstone, 1903; St. Placidus, 1904; St. Peter and Paul, 1904; St. Vincent, at Mott, 1905; St. Martin, 1906; St. John, at Hebron, 1906.

Besides these missions there are many more which have no churches at the present, but which promise to become fair congregations in the near future.

On account of the scarcity of priests, especially of priests who know the German language, the bishop has entrusted to the monastery some other missions: Glen Ullin, with St. Clemens and St. Joseph; Strassburg, Emmons County, with three congregations; Crown Butte, with some out missions.

That a monastery small in number and established only since 1893 should have charge of so many missions, shows very clearly that the word of Christ applies in truth to these new missions: *Messis quidem multa operarii aute pauci.* But God has also heard the prayer: *ut mittat Dominus operarios in messem suam;* for in spite of all difficulties has the number of monks increased so that at the present the monastery has twenty-nine priests, ten professed clerics, fourteen professed lay brothers, and seven novices and candidates.

For this reason Pius X has, November, 1903, raised the monastery to the dignity of an Abbey and has appointed the Prior, Vincent Wehrle, Abbot. St. Mary's Abbey has the honor of being the first monastery raised to the dignity of an Abbey by the present Pope, Pius X.

In 1909 the monastery church and the other buildings were completed; 1910 Pope Pius X appointed Abbot Vincent Wehrle the first bishop of Bismarck, which diocese comprises the western half of the State of North Dakota. One of his first episcopal acts was to consecrate the Abbey church at Richardton. The Rt. Rev. Bishops Trobec, of St. Cloud, Minn., Busch, of Lead, S. Dak., Lawler, auxiliary bishop of St. Paul, and Abbots Engel of St. John, Minn., and Conrad, of Conception, Mo., consecrated the side altars.

The same year St. Mary's Abbey took charge of the Indian mission of Elbowoods, N. Dak., where two monks attend to the mission work and eight Benedictine sisters conduct an Indian school of about seventy children.

ST. MARY'S ABBEY, RICHARDTON, N. DAK.
BENEDICTINES—ST. MARY'S ABBEY

## THE ST. BENEDICT ABBEY

### SWISS–AMERICAN CONGREGATION

When, in the year 1873 the Rt. Rev. Abbot Anselm Villiger of Engelberg, Switzerland, sent Prior Frowin Conrad, O. S. B., to found the Abbey of Conception, Mo., he gave him as a companion, Rev. Father Adelhelm Odermatt, O. S. B., whom Prior Frowin appointed rector of St. Mary's church, Maryville, Mo. With the help and blessing of God the congregation flourished and prospered; but the hard climate of extreme heat and cold in Nodaway County, Prairie, did not agree with the delicate health of the young missionary. Hence, Rt. Rev. Abbot Anselm, of the mother-house, sent Father Adelhelm, some eight years later, to the far west of the United States for the foundation of a new Benedictine Priory. After traveling extensively over Colorado and California, he arrived in Portland, Ore., August 2, 1881, where the saintly Archbishop Charles John Seghers, D.D., received him very kindly, and invited him to select any spot in his archdiocese for the erection of a monastery. Everybody on the railroad cars and on the ocean steamers praised the beautiful "Willamette Valley," which was settled in 1824; its counties were the wealthiest and best populated in the State. The valley, 150 miles in length and 60 in breadth, contains 5,000,000 acres of very fertile land. The heart of it is Marion County, with the capital at Salem.

Father Adelhelm had been invited by the archbishop and Mr. Math. Butch, Sr., to hold service in

Fillmore on Sunday, October 3, 1882. So he did, and also in Sublimity. Afterward he went to Puget Sound, Tacoma, and Seattle, and as far north as Walla Walla. But he had left his heart in Fillmore, as the place most suitable for all purposes. After his return to the archiepiscopal residence in Portland, His Grace asked Father Adelhelm what place he liked best for a suitable location. He answered, "The Butte or Mount in Fillmore." To which the archbishop replied: "You have made a fine selection. I always wished to have a church on that mount, and I hereby appoint you pastor of Gervais, Fillmore, and Sublimity." Father Adelhelm took charge of the three parishes on November 17, 1881. Temporarily he resided in Gervais, where he preached in English, French, and German every Sunday; whilst in Fillmore and Sublimity he spoke in German once a month. God blessed his work. The spiritual harvest was great, but the laborers few. Therefore Archbishop Seghers urged Father Adelhelm to return to the mother-house in Engelberg to obtain help — fathers, brothers, and sisters. His Grace gave him a petition to Cardinal Simeoni, for the canonical erection of a Priory and sister's convent. Father Adelhelm reached the mother-house, Engelberg, on the Feast of St. Aloysius, and, in public chapter, at the wish of Abbot Anselm, described the climate and fertility of Oregon, and recommended a certain mount at Fillmore as a suitable location for a monastery. The chapter unanimously decided in favor of the new foundation. At a second chapter held on July 2d, Rt. Rev. Abbot Anselm, after consulting each capitular, appointed Father Adelhelm founder and first Prior of Oregon. On July 16, 1882, His Holiness Pope Leo XIII granted the above-mentioned petition of Archbishop Seghers.

VERY REV. ADELHELM ODERMATT, O.S.B.
FOUNDER OF MT. ANGEL

On September 29th Prior Adelhelm left Switzerland with thirty-seven persons. Eleven of them he left in the East, mostly all in Conception, Mo. He arrived safely with twenty-five persons in Gervais, Ore., fifteen members for the monastery and ten for the convent.

Rev. Mother Bernardina Wachter, O.S.B., the foundress of the convent of the Sisters of Perpetual Adoration, also arrived with several sisters and candidates.

On October 30th, the Feast of the Holy Relics, Prior Adelhelm sang the first Solemn Highness at the church of St. Gervase and Protase in Gervais, Ore., in presence of a large congregation of Irish, German, and French families. These Catholics were very happy under the Benedictine régime from 1881 to 1884; they sent one hundred and thirty children to the Catholic parochial school, taught by the Benedictine sisters.

It was a very sad day for Gervais when, on May 17, 1884, Prior Adelhelm laid the corner-stone of St. Benedict's Priory and church in Fillmore, which place he called after the mother-house in Switzerland, "Mount Angel" (Engelberg).

In the eastern part of Marion County, sixteen miles northeast of Salem, seven miles east of Gervais, and four miles north of Silverton, there rises an isolated and most strikingly beautiful small mount, some three hundred feet in height, and covering nearly a section of land. It is fringed about its base with fir groves, and, whilst its north side is all heavy timber, its south side and top are devoid of timber except a few old oaks and about a dozen gigantic firs whose weighty limbs are drooping with age. A meridian section line passes over the middle of this mount, and four sections corner near its top.

In the year 1850, Indians traveling from the North and South generally camped upon the banks of the Abiqua creek, a rapid stream of pure, cold water, which issues from the mountains upon the plain. The mount was near; this they ascended, and, taking seats within the stone sanctuaries formed by them, communed in silence with the "Great Spirit," as they styled God. They bowed their head upon their hands, resting them upon the knees for a few moments; then, sitting erect and gazing to the West over the enchanting valley interspersed with meadow, grove, and stream, they worshiped the setting sun. They said to white eye-witnesses, that the Great Spirit had spoken to them and told them there once would be a *Grand Institution* on this *mount*. When the Indians were asked why they did not worship God down near the Abiqua creek, where they had put up their tents, they answered, "God was just a little above the top of the mount." Therefore they called that lonely butte in their Indian language, "*Tap-a-lam-a-ho*," signifying in our language, "*Mount of Communion*." This mount Prior Adelhelm purchased with several surrounding farms, for a Benedictine monastery, college, and seminary. And he, praying on the top of that mount, promised our Lady of Maria Einsiedeln (Notre Dame des Eremites) that, if she would furnish the means towards a monastery like the one in Switzerland, the Benedictine fathers of Mount Angel would cheerfully do all the work attached to such a pilgrimage place as Einsiedeln.

But as there was no water on the top of the mount, he was prevented from building on the top of the mount, and was compelled to put up temporary frame buildings on the old John Palmer place. On July 14, 1884, he moved the Priory from Gervais to Mount Angel where, on July 27th, he dedicated the new St. Mary's church attached to the new monastery.

In the year 1888 he founded Mt. Angel College and appointed Rev. Father Barnabas Held, O.S.B., its first director, under whom the school grew rapidly. In the same year the community ventured upon the field of journalism, entrusting the enterprise to Brother Celestine Mueller, a man well versed in his profession. This new undertaking developed so rapidly that today a weekly newspaper of eight pages and two magazines are issued, viz., *St. Joseph's Blatt* and *Poor Souls' Friend*, in German, and *Mt. Angel Magazine*, in English. Forty-four thousand names are now on the subscription list of these publications.

RT. REV. PLACIDUS FUERST, O.S.B.
ABBOT OF ST. BENEDICT'S ABBEY

In the following year, 1889, at the special wish of His Grace, Archbishop W. H. Gross, C.S.S., Father Prior founded St. Anselem's Petit Seminary and St. Thomas Aquinas' Grand Seminary, with Father Dominic Wadenschwyler, O.S.B., as director. Owing to the great zeal, the spirit in the seminary was excellent, and the institution made rapid progress.

Amidst great success, God, in his infinite wisdom, saw fit to visit this community with a severe calamity, which threatened to wipe it out of existence. On the Feast of the Finding of the Cross, May 3, 1892, a disastrous fire in two hours swept away the monastery, church, and seminary, carpenter-shop, flour-mill, and engine-house. Father Prior saved the Most Blessed Sacrament from the tabernacle of the church, carrying it on the top of the mount into the tabernacle of the pilgrimage chapel. The fathers, brothers and students saved the college, some risking even their lives. Two hundred persons to shelter, two hundred mouths to feed, some fifty thousand dollars in ashes, the labor of ten years ruined in the twinkling of an eye; everything burnt, excepting bills, notes, and mortgages in the hands of creditors — Father Prior encouraged his community to commence all over and to work harder than ever. The fathers and brothers acted very nobly in leaving the only building saved to the students, to carry on the school. All the good neighboring parishes, especially Portland and Salem, helped with provisions. The kind Benedictine sisters, for the time being, took care of the two hundred hungry mouths till the fathers had their own kitchen and bakery again. His Grace, the Most Rev. Archbishop, came to visit and to console the Benedictine fathers in their great distress. The schools were not interrupted except during the two hours of the fire. With a strong appeal of Archbishop Gross to all the bishops in the United States, the Prior left immediately for the large cities in the East. With the permission of ordinaries and parish priests he occupied every pulpit granted to him. God blessed his hard work wonderfully.

In the meanwhile, Very Rev. Benedict Gottwald acted as Prior in Mt. Angel and worked very hard for the spiritual and temporal welfare of the monastery. He sent the promising fratres, Bernard Murphy and Jerome Wespe, to the college of St. Anselm in Rome to study philosophy and theology, whence they returned as accomplished scholars and ever since are indefatigable workers in the college, seminary, and monastery. Rev. Father Bernard has lately been appointed Sub-prior, and Father Jerome is acting secretary of the Rt. Rev. Abbot Thomas.

But to return to our sketch. Prior Benedict also started free scholarships for the seminary, and under him the printing of the *Armen-Seelen-Freund* came into the hands of our monastery. On account of ill health, Prior Benedict obtained permission to return to Engelberg and Father Adelhelm was reappointed Prior. He returned home from the East, June 10, 1899. During six years of missionary work in different States in the East, he had collected enough to build the first wing of the monastery on the top of Mount Angel, the very spot where the Indians had worshiped half a century ago.

ST. BENEDICT'S ABBEY AND COLLEGE, MT. ANGEL, ORE.
BENEDICTINES — ST. BENEDICT'S ABBEY

On June 21st His Grace, Archbishop Alexander Christie, D.D., laid the corner-stone of the new St. Benedict's monastery on the mount, the foundation and first story of which Prior Benedict had already built. By New Year's, 1900, Prior Adelhelm had the monastery wing under roof. Thus far the collection funds reached.

As the arduous duties of Superior were becoming burdensome for the now aged founder, on July 11, 1901, the Very Rev. Thomas Meienhofer was elected Prior. He resigned May 26, 1910, having become blind in one eye, and having serious trouble with the sight of the other.

CHRISTIE INDUSTRIAL SCHOOL AT KAKAWIS, VANCOUVER ISLAND, B. C. CONDUCTED BY BENEDICTINE FATHERS OF MT. ANGEL, ORE.

The present Abbot, the Rt. Rev. Placidus Fuerst, O.S.B., was elected August 30, 1910. He was born in Bremen, Sachsen Weimar, Germany, June 8, 1868, and commenced his classical studies at the college of Engelberg, Switzerland, 1879–82. In the fall of 1882 he followed Prior Adelhelm Odermatt, O.S.B., to Mount Angel, where he entered the Holy Order of St. Benedict, made profession July 11, 1884, and after having absolved his classical course, philosophy, and theology, he was ordained priest July 11, 1891. A born musician and an excellent teacher, he helped found Mount Angel College and rendered great services as professor, doctor, and president of the same from 1887 to 1899, when Father Prior Adelhelm sent him to the Catholic University at Washington, D.C., for a post-graduate course in music and electricity. On his return in 1900 he was appointed parish priest of Mount Angel. Under his wise and able direction the parish grew until it counted three hundred families, and at the time of his election as Abbot he had nearly put under roof a beautiful new parish church of cement brick.

CONVENT AND ACADEMY QUEEN OF ANGELS, MT. ANGEL, ORE. BENEDICTINES — ST. BENEDICT'S ABBEY

The community consists at present of thirty-five fathers, eight scholastics, and thirty-five lay brothers. The Petit and Grand seminary and college have about one hundred boarders and some ten day scholars. Its main work is the divine office, the work of God in the well-known Benedictine choir, where we execute in daily conventual High Mass the Vatican edition of the Gregorian chant, Rt. Rev. Abbot Placidus presiding at the organ. The Rev. Father Dominic Wädenschuyler, O.S.B., is also a fine musician and composer. Father Dominic was appointed parish priest by the new Abbot Placidus and is now finishing St. Mary's church.

The college is in charge of the Rev. Father Basil Schieber, O.S.B., and the seminary in charge of the Rev. Father Ambrose Walsh. The large printing plant, equipped with the newest inventions, is under the able direction of Brother Coelestine Müller, O.S.B.

Besides founding the monastery, perhaps the most important and successful idea of Very Rev. Prior Adelhelm was the establishment of the printing office in 1889. Small indeed was the beginning, but since then the publishing house of the Benedictine fathers, called "The Benedictine Press," has grown to such an extent that it is now one of the largest private printing plants on the coast, due to the untiring work of Brother Miller, who has superintended the office ever since its establishment. This publishing house is not a local affair, for it was, and always will be, an important factor for the development of the country. In 1909 — just twenty years after Father Prior decided to buy a plant—a new modern printing house was built. Everything necessary for an up-to-date publishing house is under one roof, and this roof covers a substantial stone building close to St. Benedict's Abbey. Everything has been planned for the production of high-class printing. This publishing house has so large an output of printed matter that the Mt. Angel post-office ranks third of all the post-offices in all Oregon in regard to the second class mail matter.

The publications of the Benedictine fathers who own the Benedictine Press, viz., *The St. Josephs-Blatt, The Armen-Seelen-Freund* and *The Mt. Angel Magazine*, being of general circulation all over the Union and Europe, have a combined circulation of not less than 128,000 copies per month.

The office is equipped with all modern machinery that money can buy. There is a Double Supplement Hoe-Web Perfecting press that prints 24,000 papers per hour, all delivered folded, cut, pasted, and counted from one or two rolls of paper. Next there is a Babcock Two-revolution press, and job presses, a complete stereotype outfit, a periodical folder, power cutting and stitching machines, etc. A great attraction to every visitor are the latest model of the monotype casters, keyboards for setting, and casting types or typematter. All the machines are driven by electric power, and every machine has its own motor. In all, 42 H.P. are needed. Besides the rooms for the different departments there are rooms for the editors, library, private rooms, etc.

Fourteen religious, O.S.B., sacrificed their lives for this foundation in the last twenty-five years (1882–1907).

In the spring of 1900 Prior Adelhelm sent Rev. Father Maurus, O.S.B., to found at Kakawis, Vancouver Island, B.C., the Christie Industrial School for Indians. God blessed that work so visibly that the school soon had sixty Indian children as boarders, and in 1907 were confirmed over twenty Indian boys and girls.

What a pleasure it will be for Pope Pius X to learn that an Indian boy is playing and Indian children are singing the Gregorian chant, just the same as we do here in Mt. Angel, Ore., and receiving Holy Communion daily, according to his wish.

Besides the parish of Mt. Angel, the following parishes and missions are under the charge of St. Benedict's Abbey, Mt. Angel:

(1) Sacred Heart parish and Catholic Institute in Portland, Ore., Rev. Gregory Roble, O.S.B., rector.

(2) St. Joseph's parish (German) Rev. I. Berchtold Durrer, O.S.B., rector.

(3) St. Agatha's parish, Sellwood, Portland, Rev. John Cummisky, O.S.B., rector.

(4) Different missions, Kronenberg, Sandy, etc.

(5) Christie Industrial school, Clayoquat, west coast, Vancouver Island, B. C., for Indian boys and girls, Rev. Frowin Epper, O.S.B., principal.

(6) Hesquiat Indian mission, Rev. Charles Moser, O.S.B., rector.

(7) St. Anselms' Indian church, Rev. Jos. Schindler, rector.

(8) Indian Training school, the only one on the Pacific coast from Alaska to Mexico, and east as far as Idaho and Montana, at Chemawa, five miles north of Salem, Ore., with several hundred Indian boys and girls, Father Adelhelm Odermatt, O.S.B., Prior of Mt. Angel, chaplain.

## ST. MICHAEL PRIORY

### SWISS–AMERICAN CONGREGATION

The Cancas Prairie, of Nez Percé Indian warfare fame in 1877, at an elevation of 3600 feet, is considered, according to official statistics one of the most fertile spots in the entire Union. The early Catholic colonists, who in the year 1883 entered

ST. MICHAEL'S PRIORY, COTTONWOOD, IDAHO
BENEDICTINES — ST. MICHAEL'S PRIORY

this secluded highland plateau, were occasionally visited by the Rev. Jesuit Missionaries Dismede and Sorr from their settlements and Lopwaiand, Lewiston, Idaho. After a pastorate of several years by the secular clergy, the Rt. Rev. A. J. Gloriend, D.D., pioneer-bishop of the See of Boise, secured two monks of Conception Abbey, who in November, 1904, assumed charge of the congregations at Cottonwood and Kenterville, Idaho. A few years after the parishes of Ferdinand and Grangeville, together with numerous missions in the Bitter Root Mountains, were also given to the care of the Benedictines. Meanwhile preparations were made for the establishment of a monastery; four miles west of Cottonwood a large tract of agricultural land and timber was acquired, and a temporary building erected at the foothills of the so-called Craig mountains. The site selected for the monastical activity within the future cloister, as well as the pastoral surroundings with the snow-covered mountains in the background, offer at all seasons a view of unsurpassed beauty. On July 22, 1908, the Rt. Rev. Abbot-Praeses Frowin Conrad of Conception, Miss., solemnly dedicated the new house to the honor and service of God, under the patronage of Blessed Michael, the Archangel. On November 23d of the same year the Holy See sanctioned the new foundation and empowered the Priory to open a novitiate for postulants. Besides missionary and pastoral work in the above-named parishes and districts, the fathers also have charge of the near-by St. Gertrude's convent, whose inmates — the spiritual daughters of St. Benedict — devote their lives, besides the solemn daily recitation of the divine office according to the rule of the great patriarch, especially to the education of youth. By appointment of the Abbot-Praeses, the Very Rev. P. Berthold Jaeggle, Prior, presides over the community which at present numbers six priests, two pro-

fessed brothers, and several candidates. May God's abundant blessings rest upon St. Michael's Priory, the Benjamin of the Swiss-American Benedictine Congregation.

## THE SACRED HEART ABBEY

### CASSINESE CONGREGATION OF THE PRIMITIVE OBSERVANCE

Although of comparatively recent establishment in the United States, it has been the mission of the Benedictine fathers of the Primitive Observance to cultivate a portion of our Lord's vineyard which at first seemed most unpromising, but which has since become a flourishing diocese.

RT. REV. ISIDORE ROBOT, O.S.B.
FIRST PREFECT APOSTOLIC OF INDIAN TERRITORY (now Oklahoma)
1875–1887

This branch of the ancient order of St. Benedict dates its foundation from the year 910, when it was first established at Cluny in France. It has since been twice reorganized: under Pope Eugene IV in 1417 and under Pius IX in 1851.

It is at present the largest congregation in the Benedictine order and one of the most illustrious for the piety and learning of its members. Under its care are the famous sanctuaries of Subiaco in Italy and Montserrat in Spain, the first the cradle of the Benedictine order, and the second the most venerable pilgrimage in Spain, dedicated to the Immaculate Mother of God.

Sacred Heart Abbey, the American branch of the Congregation of the Primitive Observance, was founded by the Rt. Rev. Isidore Robot, O.S.B., in 1875. Before this foundation an attempt had been made to establish a house at Savannah, Ga.; but soon after the yellow fever visited that city, and several of the religious fell victims of their charity in administering to the sick and were themselves swept away by the malady.

The few remaining religious returned to Europe or to the new foundation in Oklahoma of which we must now speak.

As we have said, this house owes its foundation to the Rt. Rev. Isidore Robot, O.S.B., who was a monk of the monastery of St. Mary at Pierre-Qui-Vire in the archdiocese of Sens in France. He was sent to America with one companion in 1873, by his superiors, to engage in missionary labors. Arriving at New Orleans, these zealous monks were directed by the archbishop of that city to undertake a mission among the Pottowatomie Indians who had been lately established in Oklahoma by the government.

Father Robot established himself at Atoka where there were a few white Catholics, but he soon saw the necessity of removing into the interior of the territory where he would be better able to reach the Indians and erect schools for their children. He therefore began hewing logs for a small house and chapel, which he built on the present site of Sacred Heart Abbey seventy miles northwest of Atoka. In the meantime he had been joined by several companions, one priest and one sub-deacon from France as well as two young religious from the late mission in Savannah. With these few companions Father Robot began the missionary and educational work which was destined to open the way for Catholicity in the new country.

RT. REV. M. BERNARD MURPHY
O.S.B., SECOND ABBOT OF SACRED HEART ABBEY

Father Robot placed the new mission under the patronage of the Sacred Hearts of Jesus and Mary. He opened a small chapel for the few Indian families around the mission, and as soon as the necessary buildings could be provided, he opened a school for Indian boys.

In 1876 Pope Pius IX erected the Indian Territory, comprising what is now the State of Oklahoma, into a Prefecture Apostolic and appointed Father Isidore Robot first Prefect Apostolic. Two years later he was created Abbot.

The success of the new foundation was now secured. New candidates came from Europe and the United States, and in spite of the poverty and hardships of the new mission persevered in their religious vocation.

The Indian school continued to flourish, and in 1880 Father Robot secured a few Benedictine sisters from New Orleans to open an Indian school for girls at Sacred Heart. But in 1884 this school was placed in the hands of the Sisters of Mercy from Illinois. These good sisters have continued their labors in the territory, and now direct two fine academies and a number of parish schools.

The influx of white population necessitated the erection of a college distinct from the Indian school. This college was begun under Father Robot, and has continued ever since. A charter was afterwards secured from the Oklahoma Legislature.

Death closed the laborious career of Father Robot in 1887. He was succeeded in the administration of the Prefecture Apostolic by Father Ignatius Jean, O.S.B., who held that office until the appointment of the Rt. Rev. Theophile Meerschaert as first Vicar Apostolic, in 1891.

Father Robot had entrusted the direction of the religious community and college to the Very Rev. Thomas Duperon, O.S.B. Father Thomas enlarged the college and monastery and began the erection of a beautiful Gothic church which was completed and dedicated in 1892.

The little community of monks introduced by Father Robot had grown into a large body, and in 1896 the Holy See erected Sacred Heart monastery into an Abbey with Father Thomas Duperon as the first Abbot. Father Thomas died at Paris in 1897, having been Abbot scarcely a year. He was succeeded by Father Felix De Grasse, one of the pioneer priests of the community, who had labored for many years as a missionary among the Indians and white settlers.

Under his administration the disastrous fire took place which swept away the labors of more than twenty years, completely destroying the monastery, college, and church, as well as the convent of the Sisters of Mercy nearby. Great sorrow was felt by the whole community for the loss of their ancient home, but more especially at the destruction of the beautiful new Abbey church, which was by far the handsomest church in Oklahoma at that time. The Abbot was in Europe attending to business of the order when the conflagration took place; he hastened homeward and began to labor at once for the restoration of the monastery buildings. He was particularly aided by alms received from generous members of the American clergy and religious orders. About a year after the fire the Abbot was enabled to complete a modest brick structure which was to serve as a monastery. A commodious frame building was erected at once to serve as an Indian school. A temporary church building had been prepared immediately after the fire to accommodate the Catholics of the neighborhood.

The necessity of rebuilding the college appeared to all, so as soon as the means could be collected, a small building was put up for the accommodation of white students and was placed in charge of the religious.

The venerable Abbot was foremost in every labor undertaken for the rebuilding of the monastery and college. But soon his cares began to tell on his health, already impaired by the hardships and privations of a long missionary life. After several months of patient suffering he calmly expired on January 3, 1905.

The Rt. Rev. Bernard Murphy was chosen to succeed the lamented Father Felix. The new Abbot's first care was to enlarge the college buildings by several considerable additions. His zeal accomplished wonders in the thorough reorganization of the monastery and college. He began the erection of a large and commodious church, and plans to increase the college facilities by the construction of a modern and thoroughly equipped fire-proof building as soon as pecuniary circumstances will allow.

The object of the college has always been to give students a moral as well as an intellectual training. So far the work has been very successful. Many young men who have graduated from Sacred Heart College are now holding high positions in the professional and commercial world. A number of exemplary secular priests have been trained at Sacred Heart.

Although the Benedictines have established most

ST. BENEDICT'S CHURCH, SHAWNEE, OKLA.
BENEDICTINES — SACRED HEART ABBEY

of the Catholic parishes now existing in Oklahoma, many of these have passed into the hands of the secular clergy since the erection of the Vicariate Apostolic. By decree of the Propaganda, however, the Benedictines were entrusted with the care of all parishes and missions in the Pottawottomie and Seminole counties as well as the parishes of Krebs, McAlester, and Andarko with its Indian mission.

In Pottawottomie County are located the flourishing parishes of Shawnee, Sacred Heart, and Wanette, besides churches at McCloud, Tecumseh, Maud, and missions in several towns. The parish of Shawnee was formerly established in 1895 by the late Abbot De Grasse, then acting as a missionary in Oklahoma. At present Shawnee has a magnificent new Gothic church, a comfortable parish house, parish school, and convent. The school is directed by the Sisters of Mercy. The missions of McCloud and Tecumseh are both attended from Shawnee and are provided with churches.

The parish of Sacred Heart is the oldest in Oklahoma. It was established in 1875 by the venerable Father Robot; it is now one of the most numerous in the diocese; most of the members are well-to-do farmers; many Indians also attend the parish church at Sacred Heart. The priests of the Abbey attend the missions of Maud, Asher, Konawa, and several others of the Seminole County.

The parish of Krebs is also one of the largest in Oklahoma; it was founded toward the close of the year 1886 by the Rt. Rev. Isidore Robot. He built a

SACRED HEART COLLEGE, SACRED HEART, OKLA.
BENEDICTINES — SACRED HEART ABBEY

BASE-BALL TEAM, SACRED HEART COLLEGE (1907)
BENEDICTINES — SACRED HEART, OKLA.

INDIAN PUPILS, ST. MARY'S, SACRED HEART, OKLA.
BENEDICTINES — SACRED HEART ABBEY

ST. MARY'S ACADEMY AND INDIAN INDUSTRIAL SCHOOL
BENEDICTINES — SACRED HEART ABBEY

small frame church and a parish school which he entrusted to the care of Sisters of Mercy from Sacred Heart. The parish of Krebs has grown remarkably; at present it contains about two thousand members, most of whom are engaged in the numerous coal-mines in the vicinity. The parish has a handsome church edifice, a large convent, and a parish school taught by seven Sisters of Mercy. This parish was in Father Robot's own charge until the time of his death in 1887, when it passed into the hands of his coadjutor, Father Bernard, who governed it until his election as Abbot. Two Benedictine fathers have charge of the congregation.

The parish of McAlester was established in 1890 by the present Abbot of Sacred Heart, then pastor of Krebs. However, the congregation was very small and poor, and it was not until 1895 that a church was begun. There were many difficulties in the way of its completion, but the work was accomplished, and today McAlester possesses a fine stone church.

The Indian mission of Anadarko was established about 1890 by the Benedictine fathers. The mission is equipped with a beautiful chapel and several large buildings which accommodate over one hundred Indian children of the Kiowa, Comanche, Apache, and other tribes who are taught by seven sisters. A number of children of the famous Geronimo band have been educated at the mission. The Benedictine fathers who are in charge of the mission also attend the parish church in the city of Anadarko.

ST. JOSEPH'S CATHEDRAL, OKLAHOMA CITY
ERECTED BY REV. ILDEPHONSE LANSLOTS O.S.B.
BENEDICTINES — SACRED HEART ABBEY

There is also a branch-house of Sacred Heart Abbey at Monte Bello in the diocese of Los Angeles, California.

The fathers residing at this house are engaged in giving missions particularly to the immigrants from the south of France, who have settled in great numbers in California.

The constant numerical increase of the community at Sacred Heart renders possible the establishment of a new mission-house in one of the Southern States. This foundation will, in all probability, be made in the course of two or three years.

The history of a religious community must necessarily be great in part the history of the men who have labored to establish and perfect it. That the Benedictines of the Primitive Observance had many great men among them, may be seen from the work they have accomplished in spite of the almost insurmountable difficulties with which they had to contend in the establishment of their institute and in propagating Christianity in Oklahoma.

The priest who first deserves the gratitude of posterity for his evangelical labors is Father Isidore Robot, the founder of the Benedictines in Oklahoma and one of the earliest apostles of the Indian Territory. Father Robot was born at Tharoiseau, in the Department of Yonne, France, in 1837. He manifested a priestly vocation in early life, and after completing his college and seminary course, was ordained priest, December 20, 1862. He served as parish priest and afterwards as chaplain in the family of the famous Count Montalembert and in that of the Prince of Monaco. He afterwards held several important offices among the diocesan clergy, but in 1871 he gave up all prospect of further honors and advancement by entering the Monastery of Pierre-Qui-Vire, at that time one of the few Benedictine monasteries which had been reorganized after the French Revolution. He made his religious profession in 1872, and after several years spent in the quiet seclusion of the cloister, he was sent by his superiors to establish a house of his order in the United States. He was the first resident priest in what is now the State of Oklahoma. His merit was recognized by Pope Pius IX, who named him as the first Prefect Apostolic. He sat in the Plenary Council of Baltimore in 1884, and aided the deliberations of that august assembly by his great learning and experience. During his missionary career he traversed the whole country from the northern boundary of Texas to the southern counties of Kansas, everywhere gathering together the Catholic Indians and whites and administering to them the consolations of religion.

Although he left but few churches, and those poor and small, he did immense good by opening the territory to religion and by introducing other missionaries who continued his noble work.

The successor and coadjutor of Father Robot, Father Thomas Duperon, was a man in no way inferior to his predecessor in strength of character and administrative ability. He was born in Ascain, in the south of France, in 1842. He manifested sentiments of great piety from his early youth, and when still quite young, entered the diocesan college of Bayonne. He passed from there to the seminary, and in 1868 was ordained priest. His first office was that of professor in the Seminary of Laressore. He held several high clerical positions in succession, and at the outbreak of the Franco-Prussian war, was appointed army chaplain. He served with distinction in this capacity, and soon after the war, entered the monastery of St. Mary of Pierre-Qui-Vire. He made his religious profession in 1874, and in the fall of the next year he went with several companions to found a monastery at Belloc,

in the diocese of Bayonne, France. However, the expulsion of the religious from France in 1880 compelled Father Thomas and his companions to take refuge in Ireland. From there they proceeded to England, where they established themselves in the ancient monastery of Buckfast. From here, at the call of obedience, Father Thomas set out to undertake the direction of the little community at Sacred Heart. To him is due in great measure the progress which the community and college made in the first years of their existence, since he devoted himself more especially to this work, while the missions outside mainly occupied Father Robot's attention. Father Thomas directed the monastery as Prior for several years, and was then raised to the dignity of Abbot. Death overtook him as he was journeying back to his native place in search of health. Father Thomas was a man endowed with all priestly virtue; he was especially esteemed as a pulpit orator of remarkable eloquence and as a skilful and prudent spiritual director.

The second Abbot of Sacred Heart, Father Felix De Grasse, was born at Bacourt in Lorraine, France, in the year 1842. He entered the monastery of Pierre-Qui-Vire at the age of twenty-two, and after completing his novitiate, made his religious profession and was sent to Rome to pursue the study of theology at the Roman College, where he had as instructor the learned Father Franzelir who was afterwards raised to the dignity of Cardinal by Pope Pius IX.

In 1871 Father Felix was ordained priest, and six years later was sent to Oklahoma to aid Father Robot in his missionary labors. From this time Father Felix engaged almost continually in such work until 1896, when he was recalled to the monastery and named Master of Novices. In 1898 he was elected Abbot to succeed Father Thomas Duperon. The new Abbot at once undertook the direction of the community, which he continued until his death in 1905.

Father Felix was of a noble French family which was lineally descended from Admiral De Grasse, the commander of the French fleet which aided the American colonies during the Revolution. Gifted with a brilliant mind, Father Felix gave his time to the study of the Indian languages, and became a proficient preacher in the Osage and Pottawottomie dialects. Father Felix was an indefatigable missionary. He left as monuments of his zeal churches and schools at Pawhuska, Elgin, Guthrie, Shawnee, Chandler, Perry, Mulhal, Ponca City, Langston, and elsewhere.

The Rt. Rev. Bernard Murphy succeeded Father Felix as Abbot of Sacred Heart. He is a man in every way worthy of his illustrious predecessors. Like them he has spent the greater part of his life in the upbuilding of the Church in Oklahoma.

Father Bernard was born in Savannah, Ga., in the year 1858. He received his early education in the schools of that city, and at the age of seventeen was received as a novice in the Benedictine community which had been established at Savannah. But an epidemic of yellow fever suppressed the little band of monks. Father Bernard, then a novice, was sent by his superiors to the new mission which had been lately established in the Indian Territory. Here he found Father Robot located at Atoka, with one lay brother. They were joined soon after by several others, and immediately proceeded into the interior of the country to establish the mission in the heart of the Pottawottomie Reservation. Father Bernard was assigned to teach the little Indian school which Father Robot had opened. This was the scene of his labors until

SACRED HEART CHURCH, BUILT BY REV. CONSTANTINE POURCIN, O.S.B., 1902, EL RENO, OKLA. BENEDICTINES — SACRED HEART ABBEY

the time of his ordination in 1883, when he began his active missionary life in company with Father Robot. After the death of the latter in 1887, the care of the whole of Indian Territory devolved on Father Bernard. Gradually, however, others came to join in his labors, and his own care was given exclusively to the parishes of Krebs and McAlester, with the neighboring missions. Father Bernard has erected churches at McAlester, Krebs, and Hartshorne. The first two are particularly worthy of mention as they are among the handsomest in the diocese.

Father Bernard has labored for the welfare of his community with the same zeal and fervor which distinguished his missionary career. He resigned in 1910.

This sketch can hardly be closed without a few words about Father Gregory Gerrer, the brilliant artist of Sacred Heart. Although still comparatively young, Father Gregory has won great distinction in the artistic world. In 1904 he painted a portait of His Holiness, Pope Pius X, from actual sittings. This picture was exhibited at the St. Louis Exposition; it is now the property of Sacred Heart Abbey. By special request of His Holiness, the artist prepared a copy of the picture, which has been placed in the Vatican Palace. Father Gregory has painted a historical scene which will probably be one of his chief works.

Since its foundation, Sacred Heart Abbey has been

dependent on the French province of the Congregation of the Primitive Observance, but the recent persecution in France, which has resulted in the dispersion of the French religious, renders this system far from convenient, and for this reason the American fathers anticipate in the near future the erection of a new province embracing the houses and missions of the United States.

This will be without doubt very advantageous to the order in America, as the immediate supervision of provincial Superiors will promote religious discipline, and insure an exact observance of the regular customs.

According to the laws of the Congregation, three houses are necessary to form a province. At present the fathers of the Primitive Observance have, besides their Abbey at Sacred Heart, a mission-house in California; and the rapid increase in the community will soon permit the establishment of another monastery. The place of this foundation has not as yet been determined, but the great demand for missionaries in all parts of the West provides ample opportunity for new religious enterprises. It has been truly said that the development of the Church in America cannot, at present, keep pace with material growth, on account of the small number of clergy. The Benedictine fathers realize this, and are heartily devoted to training their younger members according to the spirit of the order, that they may, in future, serve as teachers and missionaries in the most neglected parts of the country.

We close this sketch of Sacred Heart Abbey with the tables of membership in every decade from 1877 with the present year.

REV. BROTHER GABRIEL-MARIE, SUPERIOR-GENERAL OF THE BROTHERS OF THE CHRISTIAN SCHOOLS

| Year. | Priests. | Clerics. | Novices. | Lay-brothers. | Total. |
|---|---|---|---|---|---|
| 1877 | 3 | 2 | 2 | 2 | 9 |
| 1887 | 7 | 7 | — | 8 | 22 |
| 1897 | 12 | 8 | 2 | 12 | 34 |
| 1907 | 31 | 14 | 5 | 20 | 70 |
| 1911 | 34 | 7 | 5 | 16 | 62 |

## BROTHERS OF THE CHRISTIAN SCHOOLS

*Introduced into the United States in 1845*

The Institute of the Brothers of the Christian Schools is a religious congregation of men, vowed to the Christian education of youth. Founded at Rheims by Saint John Baptist de la Salle, in 1680, and approved by the Holy See in 1725, it has extended through France and many remote countries.

The growth of the brotherhood, as well as the popularity of their schools, is to be attributed, in a very great measure, to the genius and wisdom of their founder St. de la Salle. He originated and applied many educational principles which are popularly, but erroneously, regarded as the product of later days. Discarding the individual method of instruction in use in his day, he initiated his first associates and fellow teachers in the simultaneous methods which obtain in the schools of today. He organized the primary free schools in 1682, the normal schools in 1684, the technical school and the school of design in 1699, the boarding college in 1698, and the protectory in 1705; Sunday-schools and evening schools were also established by St. John Baptist de la Salle.

It was during the eighteenth century that the brothers applied and elaborated under various forms the types of educational methods which Saint John Baptist de la Salle had created. They established a well-defined separation between the elementary and the secondary schools which, up to their time, had been confounded. They gave the boarding-schools a larger, more generous, and more practical form. In them were taught mathematics, architecture, drawing, surveying, bookkeeping, horticulture, and the natural sciences. Excellent text-books were published, based upon the methods and principles laid down in the *Conduite des Ecoles* of their founder.

The nineteenth century was for the Christian schools, under the brothers, a period of more complete development and wider expansion, although at the start of the century the Brothers' Institute had to undergo a restoration, owing to the scattering and demolition which the Revolutionary storms had brought upon Europe. Regaining legal existence by a decree of Napoleon in 1808, and protected by Pius VII, who visited the brothers in Lyons, where the reorganization had taken place, the Institute was now launched anew upon its mission. The grain of mustard seed, sown by St. de la Salle, became, in the twentieth century, a gigantic tree, reaching out its branches in every part of the world. According to the statistics of 1900, the Institute of St. de la Salle is represented by 15,405 brothers on duty, 4035 novices under training in 45 normal institutes, 2048 schools having 8428 classes, 375,000 students, and 61,021 young men in alumni and kindred associations.

The normal school is a creation of the brothers, as Brother Azarias conclusively shows in his *Essays Educational*. Independently of normal institutes for the training of novices, they have now, besides normal courses, as in Manhattan College, seven normal schools for secular teachers, in Austria, Belgium, Ireland,

Chili, Colombia, and Panama, most of which receive government support.

The technical school has been developed by the brothers, along professional, agricultural, industrial, and commercial lines. They have about one hundred and fifty such schools in various parts of the world. The work of these schools has won prizes in the Expositions of Vienna, Paris, London, New Orleans, Chicago, and St. Louis, and has done much to direct the attention of educators to their importance. The largest and most comprehensive types of industrial schools are the New York Catholic Protectory, St. Nicholas' Schools at Vaugirard (Paris), Igny, Issy, and Bauvais.

The great boarding-schools of Saint-Etienne, Passy, Toulouse, and Lyons give superior courses, preparing candidates, already provided with a college degree, for the School of Mines, the Ecole Centrale, and similar professional schools. Their students have for many years taken the lead in entrance examinations. In the same class belong the flourishing colleges which crown the educational system of the brothers, wherever they are established: the renowned Manhattan College in New York; the Christian Brothers' College, St. Louis; Rockhill College, Ellicott City, Md.; Mount St. Louis College, Montreal, Canada, etc.

In no part of the world has the Institute of the brothers developed so largely and so rapidly as in the Western Hemisphere. There are fifty-three establishments in Panama, Mexico, Cuba, Porto Rico, Chili, Argentina, Colombia, Brazil, Nicaragua, and Ecuador; forty-five establishments in Canada; and in the United States ninety institutions, comprising normal schools, colleges, high schools, academies, parish schools, protectories, industrial schools, and orphanages, distributed through thirty archdioceses and dioceses, forming four provincial districts.

REV. BROTHER FACILE, FIRST PROVINCIAL OF THE BROTHERS OF THE CHRISTIAN SCHOOLS

REV. BROTHER JOSEPH, LATE VISITOR-PROVINCIAL BROTHERS OF THE CHRISTIAN SCHOOLS — NEW YORK PROVINCE

REV. BROTHER PATRICK, SECOND PROVINCIAL OF THE BROTHERS OF THE CHRISTIAN SCHOOLS

## THE PROVINCE OF NEW YORK

It was at the request of the Rt. Rev. Bishop Hughes that, in 1848, the Rev. Brother Philippe, Superior-General of the Congregation, sent a little group of pioneer brothers to open a school in the parish of St. Vincent de Paul, New York. This little band, consisting of Brothers Stylian, Andronis, Albien, and Pastoris, was welcomed into the New World's metropolis by the Rev. Annet Lafont, the pastor of St. Vincent's. Under his auspices the brothers organized a school on Canal Street which they named St. Vincent's Academy. It was a novel experiment, this brothers' school at that period in New York, and all eyes were turned toward it. The brothers, however, conducted the school with such success that their school soon won the confidence of the surrounding Catholic population. This appreciation voiced itself in appeals from the reverend rectors of New York parishes for brothers to open new schools or to take charge of some that already existed. The most pressing request was from the energetic bishop of the diocese, the Rt. Rev. John Hughes. Deeply interested in Christian education, the bishop, an observant spectator of the brothers' work, was so well pleased, from all that he saw, that he placed his own cathedral school under their direction in 1849. Other schools followed: St. Stephen's and St. Mary's in 1850; St. James', Brooklyn, in 1851; St. Francis Xavier's, in 1852; the Academy of the Holy Infancy, now Manhattan College, in 1853; Assumption Academy, Utica, and Christian Brothers' Academy, Albany, N. Y., in 1854; St. Joseph's, New

York, in 1855; Transfiguration school, New York, in 1857, and St. Brigid's, in 1858.

Whilst the young branch of the congregation was inaugurating its work of Christian education in New York, the Superior-General of the order sent over as his representative, the Rev. Brother Facile, a man of indomitable courage and persevering energy. Brother Facile was destined to further, in a marked degree, the prosperity of Catholic education in America. His influence, at the head of the American branch of the Institute gave so wonderful an impetus to its work, that schools increased rapidly, both in repute and numbers, throughout Canada and the United States. Montreal, Quebec, Three Rivers, New York, Philadelphia, Baltimore, and St. Louis soon got their organized system of brothers' parochial schools, academies, and colleges. After twenty-five years of devotedness to the cause, and when broken down with labor and years Brother Facile sailed for France, in 1873, he left behind him, as a monument to his zeal and devotedness, 3 flourishing provinces, 76 establishments, 1000 brothers and 36,500 pupils.

REV. BROTHER CLEMENTIAN
ASSISTANT SUPERIOR-
GENERAL

REV. BROTHER CHRYSOSTOM, LATE
PROFESSOR OF ORATORY IN
MANHATTAN COLLEGE

REV. BROTHER LEONTINE, LATE
RECTOR OF THE NEW YORK
CATHOLIC PROTECTORY

Associated with and successor to Brother Facile, as Provincial of the brothers in America and Assistant Superior-General of the order, was another famous man, Brother Patrick. For more than thirty years Brother Patrick was identified with the movement of Catholic education in the United States. He was one of the great educators of our time and country. Coming from a patriotic Irish Catholic family (Murphy), which did and suffered much for the land they loved, he entered the brothers' novitiate in Montreal, where he received the name since so widely known.

Archbishop Kenrick having invited the brother to St. Louis, where an academy was opened, Brother Patrick was sent there in the summer of 1853. His presence infused a new life into the young institution, which he soon raised to the rank of a college. It was also by the zeal, vigor, and energy of Brother Patrick that the Holy Infancy Academy of New York became Manhattan College. Wherever he went Brother Patrick left the trace of a master-hand. Much of the prestige now enjoyed by the disciples of St. John Baptist de la Salle on the American Continent is due to the ability, zeal, piety, and liberal, enlightened mind of the Rev. Brother Patrick. In 1861 he succeeded Brother Facile as Provincial Visitor of the American establishments, and in 1873 he was appointed Assistant-General of the order. He died in 1891.

Since the time of Brother Patrick, New York has been the scene of the greatest activity of the brothers in the United States. Under the fatherly patronage of Cardinal McCloskey, Archbishop Corrigan, and especially of the present Cardinal Farley, a renowned champion of Catholic schools, the New York province of the brothers has been developed in a remarkable degree.. Their College at Manhattanville, their academies, institutes, and parochial schools have become prosperous in the metropolis and in surrounding cities. Schools and orphanages have been established in Troy, Buffalo, Albany, Syracuse, and Utica. In New York City there has been developed under the inspiration and guidance of the diocesan Board of Education a broad system of brothers' parochial schools and high schools. Today after sixty years of existence the New York province is in a most flourishing condition. It has prosperous establishments in the archdioceses of New York, Boston, and Halifax, and in the dioceses of Albany, Buffalo, Brooklyn, Cleveland, Detroit, Fall River, Manchester, Providence, Hartford, Syracuse, and Porto Rico.

Following is an enumeration of the Visitor-Provincials and Assistant-Generals who have continued the work of Brothers Facile and Patrick, and who have been identified with the growth of the Christian Brothers in America:

(1) Brother Clementian,—of whose learning, zeal, and devoted life, rich in good deeds, many pages might easily be filled. Briefly, Brother Clementian, successor of Brother Patrick as Assistant Superior-General, has care of the provinces of America, England, Ireland, and India. He resides at the mother-house of the Institute in Europe and visits his various provinces once a year.

(2) Brother Justin, — a co-worker of Brother Patrick and his successor as Provincial-Visitor of the brothers in New York. Brother Justin stands out as a strong factor in the growth of their institutions. Gifted with excellent administrative ability and remarkable personality he nobly promoted the efficiency of their schools. Born in New York, trained in the Church schools, thoroughly understanding the need of the times, he became the exponent of a broad system of Christian education. During his administration new establishments were opened, and those in existence received the impetus and direction which has made them noted educational institutions of the day. Brother Justin is now the president of St. Louis College.

(3) Brother Joseph, the late Visitor-Provincial of New York. Appointed in 1898, his administration has been devoted to the development and thorough grading of the parish schools under the brothers. These schools have so grown in numbers and efficiency that they are now parallel with the best in the educational system of the eastern section of the country. To Brother Joseph's efforts is also due the erection of a thoroughly equipped modern normal school and novitiate at Pocantico Hills, N. Y. Brother Joseph died in 1909. He has been succeeded by Brother Gerardus, the former Provincial of the brothers in the St. Louis province.

LA SALLE ACADEMY, NEW YORK. BROTHERS OF THE CHRISTIAN SCHOOLS, NEW YORK PROVINCE

Associated with the above-mentioned superiors, and for some period of time filling the office of Provincial-Visitors, mention should be made of Brother Ambrose who, in the early days of the brothers in America, was the chief factor in the development of the old De La Salle Institute at Second Street, New York, and in the growth of the order in New York, New Orleans, and St. Louis. Another co-worker of Brother Patrick was Brother Paulian, for a time Visitor-Provincial of the New York district and closely identified with the growth of Manhattan College, of which he was for a long time president. Brothers Quintian and Christian are also honored names in the annals of the New York province, the former associated with Brother Justin in the work of systematizing the schools under the brothers, the latter an experienced man of affairs, whose chief work is the organization of the brothers' Bureau of School Supplies and the publication of class books used in the Christian schools. Finally, Brother Eliphus Victor, who is now the assistant of Brother Gerardus, and who, as Inspector of Schools, has contributed to the present efficient grading and thorough equipment of their parochial school system.

NORMAL SCHOOLS, COLLEGES, INSTITUTES, AND PAROCHIAL SCHOOLS, UNDER THE BROTHERS OF THE CHRISTIAN SCHOOLS IN THE PROVINCE OF NEW YORK

ST. JOSEPH'S NORMAL COLLEGE. — Founded in 1861. Located at 50 2d Street, New York, 1861–1871; at Westchester, 1871–1883; at Amawalk, N. Y., 1883–1905; at Pocantico Hills, 1906.

The Institute of the brothers had been established in North America for twenty-three years before a permanent novitiate was founded in the New York province. During that time its novices were formed at the Montreal novitiate which had existed since 1838. In 1861 the New York novitiate was opened in the house occupied by De La Salle Institute, 50 2d Street. Brother Hosea, its first director, came from Montreal with twenty-five novices and ten postulants. Four years later he was replaced by Brother Edward of Mary who was to preside over the formation of the novices for a period extending over a quarter of a century.

Owing to its rapid growth and environing climatic conditions, the novitiate had to be transferred to Westchester village in 1871, to Amawalk in 1883, and to Pocantico Hills, its present home, in 1906, where it is beautifully located away from the bustle and noise of city traffic and railroad grinding.

Overlooking the lordly Hudson on the one side and the distant stretches of Long Island Sound on the other, the magnificent building, constructed at a cost of a half million dollars, stands as a grand testimony to the inspiring mind of the Rev. Brother Imier, the special representative of the Superior-General of the brothers in the United States, and to the progress of the brothers of the Christian schools in New York, as also to the deep interest which Catholics take in Christian education. An appeal having been made, on the occasion of its erection, to former and present pupils of the brothers, and to Catholics in general, for contributions to the building fund, was met with generous response from all.

The building was begun in 1904, completed and dedicated in 1906. Its halls are now occupied by 150 young men training for the brotherhood and distributed in the preparatory department, the novitiate, and the scholasticate.

MANHATTAN COLLEGE, NEW YORK. — Founded in 1853. The chief establishment of the brothers in America is Manhattan College. Its history might be said to go back to the year 1849 when an academy was opened by the brothers in Canal Street, close to the church of St. Vincent de Paul. It was only in 1853, however, that the academy of the Holy Infancy was started on the site now occupied by the college. The locality was then in the heart of the country commanding a wide and sweeping view of the Hudson with the Palisades on the west shore. Its organizer was Brother John Chrysostom, one of the first English-speaking members of the brothers in the United States. Brother John Chrysostom was destined to spend his whole life in Manhattan College, and to be closely identified with its growth as a literary institution.

Under the presidency of Brother Patrick, the establishment entered on a career of prosperity as a home of learning and Christian education. Brothers Justin, Paulian, Anthony, Thomas, Azarias, Potamian, and John Chrysostom have together and successively labored with great results in Manhattan's development. Theirs are honored names on the tablets of fame that grace the annals of the college.

MANHATTAN COLLEGE, NEW YORK
BROTHERS OF THE CHRISTIAN SCHOOLS — NEW YORK PROVINCE

In the month of April, 1863, the institution received its charter from the regents of the university of the State of New York with the corporate title of Manhattan College. Three years later, in 1866, the first commencement exercises were held on the campus, on which occasion the honorary degree of Doctor of Laws was conferred on the Rev. P. J. Ryan, of St. Louis, late Archbishop of Philadelphia.

For many years the college limited its scope to the faculties of Arts and Sciences; but in 1887 it was decided to extend the work by the addition of courses in civil engineering, the first class in that department graduating in 1892. Facilities for post-graduate work and research were offered at an early date by Manhattan and led to the degrees of M.A., M.S., and C.E.

The total number of men who successfully completed the courses leading to the Bachelor's degree is 825, of whom a considerable number entered the priesthood, while others followed the professions of law, medicine, teaching and engineering.

The character of the work done in Manhattan during the past forty-five years is attested by the successful career of its graduates in the literary and scientific world as well as in the professions and in business pursuits. Not a few have achieved distinction in Congress and in the Senate Chamber, while many lead at the bar or dispense justice from the bench.

In addition to the college proper, Manhattan has a School of Commerce, which offers courses in culture subjects as well as business procedure and office methods. A third department of Manhattan is a well-attended high school, which prepares directly for the college.

The studies pursued conform to the syllabus for secondary schools, prepared by the educational department of the State.

Chief among the institutions affiliated to Manhattan College in New York are the following, which we shall briefly describe:

(1) De La Salle Institute, 108 West 59th Street, New York. Founded in 1887. Old De La Salle Institute, at 48 2d Street, which was founded in 1848, had grown to such proportions that it became necessary to extend its work beyond the limits of its 2d Street home. So in 1887 a spacious building, the Charlier Institute, West Central Park, was bought and fitted out as a new De La Salle Institute. Brother Anthony brought his experience and talents to the organization of the new institution, which immediately started on an era of prosperity.

Among the noted directors of the institution special mention should be made of Brothers James, Isaac, John, Charles, Agapas, and Pompian, who have been factors in development of the institute to its present efficiency.

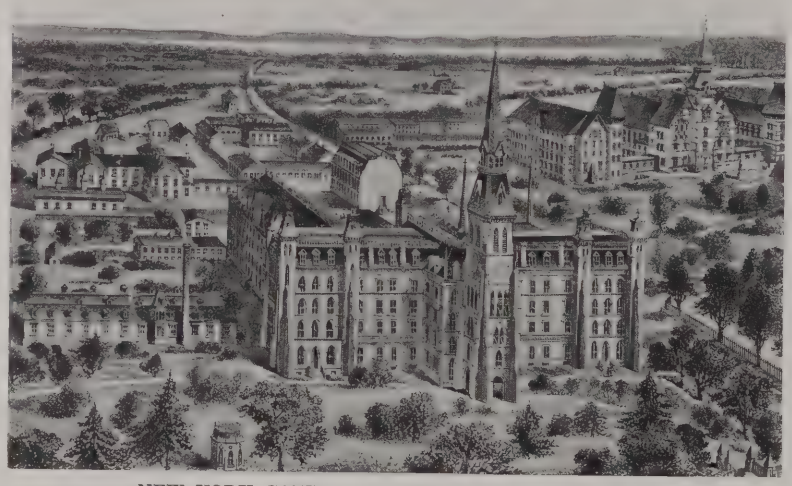
Today De La Salle Institute is one of New York's greatest private schools, well equipped with chemical, physical, and biological laboratories. Its courses, comprising eight years pre-academic work, four years academic, two years commercial, two years scientific, and two years arts, are attended by over 200 students. Its graduates to the number of 300 form a prosperous Alumni Association.

(2) La Salle Academy, 48 2d Street, New York, is the oldest institution of the brothers in New York, dating its foundation to the origin of their institute in the United States (1848). Its first location was on Canal Street in the parish of St. Vincent de Paul.

The first director was Brother Stylian, a man of great zeal and a true teacher, who conducted it to such success that its quarters on Canal Street soon became too small for its numerous and increasing students. Accordingly, in 1854, a new home was provided for it at 301 Mulberry Street, and in 1857 it moved to its present quarters at 48 2d Street.

From this on, its history is one of rapid development and increased prosperity under the direction of the well-remembered Brothers Ambrose, 1854–1861, Hugh, 1861–1862, Patrick, 1862–1865, Urban, 1865–1867, and Stephen, 1867–1874, under whose administration a young men's society was organized among the older students, for the purpose of developing a taste for letters. This society flourished for years and expanded into the De La Salle Catholic Association, composed chiefly of graduates of the academy, whose chief work and lasting monument was the publication of the *De La Salle Monthly*, a magazine of ability that treated of Catholic matters with taste and judgment.

During the course of the year 1887 a new academy of the brothers was opened on 59th Street, facing Central Park. It was an extension of the 2d Street Academy. The name "De La Salle Institute," which the 2d Street house had borne with honor and dignity for twenty-five years, was given to the new institution; "La Salle Academy" became the title of the old home.



NEW YORK CATHOLIC PROTECTORY, NEW YORK
BROTHERS OF THE CHRISTIAN SCHOOLS — NEW YORK PROVINCE

This division of teachers and students, whilst giving to the De La Salle Institute an immediate assurance of success, did not weaken the popularity of the old school. Its classes remained filled; a good English commercial high school course assured its permanent usefulness as a home of Christian education and practical training for life.

Under Brother Joseph, late Visitor-Provincial, La Salle Academy was registered by the regents of the university of the State of New York, June 24, 1896, and empowered to hold regents' examination and to grant regents' academic diplomas and regents' preliminary academic certificates.

Today, after sixty years of existence, its courses in mathematics, English, and commerce are thorough and well attended. Its students feel proud of its past success; over 12,000 pupils have been educated within its walls; its graduates are to be found in high places in the ranks of professional and business life.

(3) Clason Point Military Academy, Westchester, N. Y. Founded in 1883. Up to 1883 the present site and buildings of Clason Point Military Academy were used as a novitiate for the New York province. As the property was then vacated by the novices it became a boarding-school, known for many years as the Sacred Heart Academy. Under the direction of Brothers Dositheus, Elexius, James, and August it rose to prominence as a boarding secondary school and affiliated institution to Manhattan College, whilst under the present direction of Brother Edmund it has developed into a military academy offering special advantages in the upbuilding of character which a life of soldierly regularity, out-door exercises, and military tactics cannot fail to impart. Located in one of the most beautiful spots on Long Island Sound, far enough from the centers of trade and still within the limits of New York City, it affords every facility for the academic and urban life of its students.

Besides the above-mentioned secondary schools and academies, the brothers in New York City conduct the boys' department of twenty-five schools, of the parish school type and grammar grades, some adding two to four years of academic work to lower grades.

St. James' Academy, Brooklyn, N. Y., is one of these latter institutions. Founded in 1854 by the Rev. Father McDonough, it has made a record in the field of education, including among its 1100 graduates men who have distinguished themselves amongst the clergy and at the bar and bench of justice. Its honor list of directors include the Rev. Brothers Isaiah, Chronian, Fabrician, Bertram, Tatian, Castoris, and Anselm. A magnificent new building has been erected recently by the rector of the cathedral, Rev. Peter Donohue. In its spacious halls the 1000 students of St. James' Academy will find the inspiration to continue and excel the record of the past. The courses of the academy comprise eight years of pre-academic work and four-year high school.

In the same category of schools as St. James', Brooklyn, we find the Cathedral School, N. Y., St. Gabriel's, N. Y., and St. James', N. Y. The first of these was taken charge of by the brothers in 1882, the second early in 1857, and the third earlier still, in 1854. All three have made a reputation for themselves in New York; all have a galaxy of names of prominence in their big lists of graduates. The Cathedral School has a two-year high school course in addition to its eight years grammar. St. Gabriel's and St. James' conduct similar courses in high school and pre-academic work.

With these schools, of a semi-academic type, must be

named the many parochial schools properly so-called, under the charge of the brothers in New York: St. Patrick's School (old Cathedral) which was granted to the brothers in 1849 by the Rt. Rev. John Hughes, bishop of New York, now a popular school devoted chiefly to the education of our young Americans of Italian origin; St. Peter's School, the oldest parochial school in the archdiocese of New York, conducted by the brothers since 1873; St. Joseph's School, 4th Street, N. Y., dating its foundation to 1858 and renowned as a home of Christian education; St. Francis Xavier's School, which, with some years of interruption, was under the care of St. de la Salle's disciples since 1851; St. Mary's and St. Teresa's Schools, both located in the present congested section of New York, both holding places of honor in the records of the past, St. Nicholas' and the Holy Redeemer Schools, doing noble work in what was once the exclusive German quarter of New York City; the Annunciation School, founded in 1853, now located in a magnificent new structure on 131st Street, N. Y.; St. Brigid's School, on the east side of New York, still doing admirable work and keeping up its reputation in spite of the influx of a non-Christian and foreign element within the limits of its field of recruitment; Holy Innocents' School, founded in 1872 by the Rev. John Larkin; the Immaculate Conception School, East 14th Street, under the brothers' charge since 1880, noted for the excellent results it achieved in its classes; St. Alphonsus' School, conducted by the Christian brothers since 1884, and doing good work in the business section of New York City; the Immaculate Conception School, Melrose, N. Y., founded in 1873 by the Rev. Father Stumpe, in what was then a wilderness, but now is a populous German residential section of Greater New York.

Since 1900 a number of schools, some new foundations and others existing for years, have passed under the direction of the brothers in New York. The Epiphany on East 22d Street, a large school of growing importance, has its male department under the brothers' management since 1900. Of the new foundations, admirably equipped according to the requirement of the most exacting up-to-date type of popular schools, the following have lately been placed under the direction of the brothers: Holy Trinity, 1903; Carmelite School, St. Veronica's, and Holy Name of Jesus School, 1905; St. Augustine's in 1906, and Holy Cross School, 1907.

Within the limits of the archdiocese of New York, the brothers also conduct schools in Yonkers and Newburgh. St. Mary's School, in Yonkers, founded by the Rev. Edward Lynch, has been under the charge of the brothers since 1861. It has a good grammar course with an additional year of commercial work. In Newburgh St. Patrick's School, founded in 1886 by the Rev. J. Mooney, now Vicar-General of the archdiocese, is the popular Catholic school of the city.

ST. VINCENT'S INDUSTRIAL SCHOOL, UTICA, N. Y.
BROTHERS OF THE CHRISTIAN SCHOOLS — NEW YORK PROVINCE

From the city of New York we pass to parts of New York State further north, where the brothers have important institutions of learning.

(1) St. Joseph's College, Buffalo, N. Y. (now St. Joseph Collegiate Institute). Founded in 1861. Through the exertions of the Rt. Rev. Bishop Timon, bishop of Buffalo, efforts had been made to establish a college in his diocese. Early in 1849 he had opened St. Joseph's College and placed it under the charge of the reverend clergy of Buffalo. Having witnessed, in his travels both in America and Europe, the results that were attained by the children of St. John Baptist de la Salle, Bishop Timon opened negotiations for introducing a community of the brothers into his diocese.

As a result of his appeal six brothers, under the direction of Brother Crispian, arrived in August, 1861, and took immediate charge of St. Joseph's College. Under the care and direction of its first and succeeding presidents the college became a

flourishing institution. A few years ago new buildings were erected at 1238 Main Street, affording ample room and providing modern equipment for its collegiate courses.

In Buffalo, also, we have to chronicle the successful career of four parochial schools under the brothers. St. Brigid's Academy, a foundation of Mgr. Gleason, St. Stephen's School, South Buffalo, founded by Father McDermott, St. Louis School, started in 1888, and finally the Cathedral School, all four comprising grammar grades and short commercial or high school courses.

In central New York are a group of flourishing academies conducted by the Christian brothers. In Troy the famous La Salle Institute, founded by the Rev. Peter Havermans, has become renowned as a registered regents' academy, under the successive management of Brothers Edward, Josiah, Famian, Abdon-Edward and Arnold. La Salle Institute is now the leading Catholic institution of secondary education in the city of Troy. Its students and alumni feel proud of its rank as a home of culture and Christian education.

Albany, Syracuse, and Utica have each a brothers' academy. The Assumption Academy in Utica, and the Christian Brothers' Academy in Albany were both founded in 1854. The former had been the field of the activity and zeal of Brothers Clementian and Justin; the latter has been conducted by men like Brothers Jeremy, Urban, Hugh, and Leontine. The Christian Brothers' Academy in Syracuse was restored in 1900 after some years of interruption, and is fast growing into popularity as a school of higher education in central New York.

New England has been another field of activity and education for the brothers belonging to the New York province. The oldest establishment in that part of the country is La Salle Academy, Providence, R. I. Opened in 1871 as the "Brothers' School" by the Rev. Michael Tierney, now Bishop of Hartford, it was at first intended as a parish school for the Cathedral and St. John's. In 1878, however, through the efforts of the Rt. Rev. Thomas F. Hendricken, the school began to assume something of a diocesan character. As a consequence of the extension thus given to the institution, the number of pupils steadily increased. During the eighties and nineties accommodations became inadequate. The Rt. Rev. Matthew Harkins, therefore, in 1901, had the old building completly renovated, and a fine new structure erected. The student body then became so great that the grammar grades had to be eliminated. Only pupils qualified for high school work are now received.

La Salle Academy in Providence owes much of its past success and present rank, as a leading Catholic high school in New England, to the impulse and direction of Brother Peter, now President of Manhattan College, who, for nearly a quarter of a century, has guided its destinies.

ST. JOSEPH'S NORMAL SCHOOL AND NOVITIATE, POCANTICO HILLS, N. Y. (Rear View)
BROTHERS OF THE CHRISTIAN SCHOOLS — NEW YORK PROVINCE

Also in Providence and affiliated to La Salle Academy are two prosperous parochial schools, St. Teresa's on Manton Avenue and St. Mary's on Bainbridge Avenue. Comparatively young, these schools have made rapid progress as popular educational institutions.

Fall River, Lynn, and Waltham, Mass., have each their brothers' academies, growing institutions, well located, well attended, and successful in every sense of the word. St. Ann's Academy, the parish school of St. Ann's church, Fall River, was founded in 1895 by the Rev. Charles B. Sauval; St. Mary's, Lynn, belonging to the parish of the same name, was taken charge of also in 1895; whilst St. Joseph's in Waltham, founded 1891, under the patronage of the Rev. Timothy Brosnahan and the direction of the learned Brother Noah, has for years been a noted institution achieving success in diocesan competitions and fame in the high standing of its graduates.

Manchester and Dover, New Hampshire, may also boast of their Christian schools, at the head of which in either city is to be found an academic school conducted by the brothers: — St. Joseph's High School, Manchester, owes its origin to the late Rt. Rev. Bishop Denis M. Bradley, and St. Joseph's School, Dover, was founded in 1890 by the Rt. Rev. D. W. Murphy. The latter was organized by Brother Victor, its first principal, now the assistant to the Visitor-Provincial of New York. Hartford, Connecticut, has St. Joseph's Cathedral School, a recent foundation under the brothers destined to be the Catholic High School of Hartford.

At the extreme western limits of the province of New York the brothers have schools in Cleveland, O., and in Detroit, Mich. The Cleveland School called St. Malachi's was founded in 1893 as a parish school. St. Joseph's Commercial School, Detroit, Mich., partakes of the type of academic school. Its origin dates back to the early seventies.

At another extremity of the field of labor of brothers belonging to the New York district, away down in the blue waters of West Indies on the Island of Porto Rico, in its capital city, there is to be chronicled the successful working of one of the very recent foundations of the brothers, Colegio San Pablo. Founded in 1905 by the Rt. Rev. James H. Blenk, then Bishop of Porto Rico, it already conducts preparatory, intermediate, and academic courses, well attended and well equipped to develop an active Christian life and American ideals in the growing generations of one of America's latest territorial acquirements.

In Cuba several flourishing establishments are conducted by the brothers. All of late origin, modern in equipment, these schools are destined to head the system of parish and academic schools in the West Indies, conducted by the brothers.

CHARITABLE INSTITUTIONS, PROTECTORIES, INDUSTRIAL SCHOOLS, ORPHAN ASYLUMS, AND HOMES UNDER THE DIRECTION OF THE BROTHERS OF THE CHRISTIAN SCHOOLS IN THE NEW YORK PROVINCE

THE NEW YORK CATHOLIC PROTECTORY. — Founded by Archbishop Hughes in 1863. Few institutions in the United States deserve more attention than the New York Catholic Protectory. Its object appeals to every lover of the poor destitute children of our large cities. Before the establishment of protectories the sad condition of juveniles throughout the United States was a fact admitted by every student of social economy. Catholics, especially, feel that this work of regeneration must fall to their share.

ST. JOSEPH'S NORMAL SCHOOL AND NOVITIATE, POCANTICO HILLS, N. Y.
BROTHERS OF THE CHRISTIAN SCHOOLS — NEW YORK PROVINCE

In 1862 His Grace Archbishop Hughes, at a meeting of prominent Catholics in the church of the Annunciation, received a definite promise from Brother Patrick that brothers would be given to take charge of an institution for the reclaiming of the wayward youth of New York and the vicinity. Turning to the assembly he said: "Then, gentlemen, in God's Holy Name

let us begin the good work." Subscriptions were immediately offered; a society was formed under the title of "The Society for the Protection of Destitute Roman Catholic Children in the City of New York." The incorporators were: Felix Ingoldsby, Charles A. Stetson, Eugene Kelly, Charles M. Connolly, Daniel Devlin, Andrew Carrigan, L. Silliman Ives, Edward C. Donnelly, Edward Frith, Henry J. Anderson, Joseph Fisher, Eugene Plunkett, John McNenory Doratien Binsse, Lewis J. White, John O'Brien, John Milhan, Bernard Amend, John E. Devlin, Stephen J. Philbin, Florentio Escalante, John O'Connor, Henry L. Hoguet, James Lynch, Fred E. Gilbert, and Daniel O'Conor.

On obtaining the charter, two private dwellings in 36th and 37th Streets, near 2d Avenue, New York, were obtained for immediate occupancy. The direction of the boys was confided to the brothers of the Christian Schools and that of the girls to the Sisters of Charity. In 1866 a farm of 114 acres was purchased near the village of Westchester to meet the requirements of increasing numbers. The male department was then under the rectorship of the Rev. Brother Teliow, to whose untiring zeal and devotedness so large a share of success which has blessed the progress of the New York Catholic Protectory is due.

Year by year the numbers increased, new buildings were erected, improvement succeeded improvement, under the energetic management of the Rev. Brother Leontine and the generous patronage of powerful friends, until it now counts 2000 inmates, 100 brothers, a plant worth millions, and a yearly expenditure of $500,000. Its present rector is the Rev. Brother Henry and its board of managers: Geo. B. Robinson, President, James R. Floyd, Frederick W. Floyd, Francis Higgins, John Burke, Robert J. Hoguet, William H. Hurst, Charles V. Fornes, Thomas P. Fitzsimmons, Michael Coleman, Richard O'Gorman, Myles Tierny, Lorenzo Ullo, M. J. Drummond, Thomas F. McAvoy, James Clarke, Joseph J. O'Donohue, Jr., John J. Pulleyn, William E. Paine, Rt. Rev. Joseph F. Mooney, Michael E. Bannin, Robert Louis Hoguet, John J. Deery, Hugh O'Donoghue, Edmund J. Curry, Michael J. Mulqueen.

ST. PHILIP'S HOME FOR INDUSTRIOUS BOYS. — Founded January, 1902, by the board of managers of the New York Catholic Protectory. The purpose of this institution is to provide a suitable boarding home for worthy and friendless boys earning their living in New York City. The unique feature of the work is the home influence and surroundings which are thrown about the boys. Its city home is 417 Broome Street, New York, where spacious quarters and cheerful surroundings have been provided for the young men. Positions in good commercial houses are open for the boys, so that none of them is idle for want of work. Habits of strictest economy enable the young earners to start bank accounts of their own. The summer home furnishes needed recreation and a most important safeguard. There during the summer evenings, and on Saturdays and Sundays, our little friendless city worker lives a clean, healthy life, with plenty of opportunity for proper recreation, rational amusement, and exercise. During the summer of 1907 the magnificent Dykeman Estate, situated 218th Street and Broadway, Manhattan, was secured for the summer home for St. Philip's boys.

CLASON POINT MILITARY GROUNDS, N. Y.
BROTHERS OF THE CHRISTIAN SCHOOLS — NEW YORK PROVINCE

NEW YORK CATHOLIC PROTECTORY AGRICULTURAL SCHOOL. — Founded in 1906 by the Board of Managers

of the New York Catholic Protectory. The Agricultural School is located in the county of Westchester, at Somers Center, forty-five miles from New York City. It contains 560 acres of land well suited for farming. The purpose of the foundation is to give the boys of the New York Catholic Protectory a chance to acquire a knowledge of agriculture and its allied branches.

ST. VINCENT'S INDUSTRIAL SCHOOL, UTICA, N. Y. — This excellent institution, situated in one of the finest localities of the city of Utica, was founded March 25, 1862, by the Rev. Thomas Daly, of St. John's church. It was incorporated April 21st of the same year under the title of St. Vincent's Orphan Asylum.

At this period it was mainly supported by St. Vincent's Society and the congregation of St. John's, the brothers of the Christian schools conducting it under the control of a board of managers. After passing through a financial crisis that brought the corporate St. Vincent's Orphan Asylum to an end, it was restored through the good offices of Rt. Rev. Francis McNierney and the managers of the New York Catholic Protectory. The brothers afterward acquired the title to the institution and placed it on a prosperous footing.

Under the administration of the brothers, a family spirit has been developed in the institution which is the best proof of the successful work done by St. Vincent's Industrial School.

TROY CATHOLIC MALE ORPHAN ASYLUM, TROY, N. Y. — On an elevated site in the city of Troy, at the corner of Hanover and Bedford Streets, is situated the Catholic Male Orphan Asylum. From the year of its foundation in 1850 to the present time, about 4900 boys have found in it a home and an education.

It owes its origin to the zeal and the charity of the Rev. Peter Havermans, pastor of St. Mary's, who called the brothers to take charge of the institution in 1852. Its beginnings were small and modest: in January, 1864, when it was incorporated under the general law, its inmates numbered 153. Two years later, in May, 1866, the old asylum, a frame building, was destroyed by fire. The orphans in utter destitution were dispersed for a time to such places of shelter as could be found among Catholic people. Laboring under untold difficulties and hardships, the board of trustees undertook the work of reconstruction. The present four-story brick building was then erected. The institution has been prosperous since, and affords a home to its 300 inmates. Twelve brothers look after their care and education.

Besides the asylums already mentioned there is in Albany St. Vincent's Industrial Schools, in charge of ten brothers of the Christian schools. It is supported chiefly by the rates received from the State for the 200 orphans in shelter.

Finally in Halifax, Canada, St. Patrick's Home harbors nearly 100 boys, some destitute orphans and some committed by the authorities of the city of Halifax. It was founded in 1884 by Mr. Patrick Power, from whose generous charity the home sheltered and educated 1125 children during its 23 years of existence.

SUNDAY-SCHOOLS

Another specialty in the field of education to which the brothers have given their care in New York is the Sunday-school for Italian children. Instruction has been given week-days and Sundays to children who

ST. AUGUSTINE'S PAROCHIAL SCHOOL, N. Y.
BROTHERS OF THE CHRISTIAN SCHOOLS
NEW YORK PROVINCE

frequent the public schools, for the purpose of preparing them for their first Communion and Confirmation. Among the churches in which the brothers have had charge of Sunday-schools mention may be made of our Lady of Pompei, St. Joachim, and the church of the Holy Ghost, all three under the charge of the missionaries of St. Charles Borromeo; St. Brigid's and the Transfiguration under the Salesian fathers.

Assisting at the beautiful ceremonies of the first Communion or Confirmation in any one of these churches, a person can appreciate the extent of the good that is done to young Catholic Americans of Italian descent in the Sunday-schools which they attend.

Rev. Brothers Eliphus and Anselm were the organizers of the Italian Sunday-schools in New York.

## THE PROVINCE OF BALTIMORE

The city of Baltimore, Md., the primatial see of the United States, was the cradle of the institute of the brothers of the Christian schools in the great American Republic. Rev. Charles I. White, D.D., was truly the first founder of the brothers in the United States. In June of 1842, Dr. White brought an excellent young man named Francis Mattingly to the

brothers' novitiate in Montreal, Canada, with the understanding that after his probation, Mr. Mattingly or a substitute should be returned to Baltimore with one or two other brothers to open a school in that city. In the May previous, Rev. J. B. Gildea, pastor of St. Vincent's church in the same town, had brought three young men to the novitiate, but they soon forsook the place and returned home.

The climate of Canada proving too severe for Mr. Mattingly, he was allowed, after three years' stay, to return to his family in Baltimore in order to recuperate. The change helped him considerably, and in the meanwhile, Dr. White, now rector of St. Vincent's parish, persuaded him to take charge of a boys' school that had been just opened by the joint efforts of Drs. White and Coskery. This was in 1845. Mr. Mattingly having been joined by another delicate confrère, named Brother Edward, took charge of this little school of two classes of forty and sixty boys, respectively, and resumed his name in religion, Brother Francis. All this was done without proper authority, but Drs. White and Coskery were so anxious to have the brothers in climate, whereupon Brother Francis endeavored to teach both classes but fell ill, and the school was disbanded July 5, 1846. The little school was again reopened later in the same year under the direction of Brother Leopold who had been officially appointed by the Superior-General of the brothers, Brother Philippe, of saintly memory. The chief agent in effecting this was Rev. Dr. Coskery, rector of the cathedral, who has been considered the real founder of the Christian brothers in the United States, notwithstanding the first attempts of Dr. White who always claimed that honor. A little brick house of two stories located in the yard of "Old Calvert Hall" was the first dwelling occupied by the brothers in the United States. It was a wretched haunt, the lower floor, one room, divided in two parts by a curtain separating the brothers' study from the kitchen; the upper floor being used as a common dormitory for the three or four brothers who composed the community.

ST. THOMAS' COLLEGE, SCRANTON, PA.
BROTHERS OF THE CHRISTIAN SCHOOLS
BALTIMORE PROVINCE

The old cathedral, Bishop Carroll's only cathedral, was known as St. Peter's church. It stood almost directly on the site long since occupied by "Old Calvert Hall," which had been erected by the Young Catholic Friends' Society, an organization similar to the well-known St. Vincent de Paul Society. This building

CATHOLIC PROTECTORY, PHILADELPHIA, PA.
BROTHERS OF THE CHRISTIAN SCHOOLS — BALTIMORE PROVINCE

the Maryland diocese, that they hoped by this means to hasten the coming of the brothers to Baltimore. Brother Edward was soon obliged to seek a change of

had been used for some years both as a public hall for lectures and musical entertainments, and for rooms for the Young Friends' Society. In 1847 it came entirely into the hands of the Cathedral authorities, whereupon Dr. Coskery had it remodeled for use both as a free school and a pay-academy under the charge of the Christian brothers. This arrangement continued till A.D. 1870, when the parochial school was transferred to a neat brick building on Cortland Street. This building had been erected by the brothers as a school for the cathedral parish in return for the use of Calvert Hall as a pay-school under the title of St. Joseph's Academy. Brother Candidian, director, and Brother Patrick, visitor, were chief factors in this wise arrangement. This academy continued to occupy "Old Calvert Hall" until A.D. 1892, when the brothers removed to the elegant marble structure now standing on the corner of Cathedral and Mulberry Streets, and known as "Calvert Hall College," the leading Catholic male school in Baltimore.

ST. JOHN'S COLLEGE, WASHINGTON, D. C.
BROTHERS OF THE CHRISTIAN SCHOOLS
BALTIMORE PROVINCE

THE BALTIMORE NOVITIATE. — From the reopening of the parish school in the remodeled music-hall in 1847, some candidates for admission to the brotherhood occasionally presenting themselves, the idea was at that time fostered of opening a novitiate. The first candidate had presented himself in 1846; two others were added in 1848, and three more in 1849, while from 1851 to 1853, seven more were enrolled. Such results were encouraging, and accordingly in 1859, the superiors at Paris granted permission to establish a novitiate in Baltimore, with Brother Adelbertus as director. The applications for admission ceasing shortly after, this permission was withdrawn the year following upon the representations of Brother Facile, visitor, and in its stead, a novitiate was opened in New York City, which flourished rapidly and supplied brothers for communities throughout the entire United States and South America until several new districts were opened therein — that of St. Louis in 1866, San Francisco in 1870, New Orleans in 1872, Santa Fé in 1874, and lastly Baltimore in 1878.

In 1874 Brother Romuald, director of St. Michael's school, Philadelphia, was appointed assistant-visitor of New York but particularly charged with Baltimore affairs. He held this office about one year and was then appointed visitor of the St. Louis district. In the meanwhile, Baltimore was directed from New York.

In 1878 Brother Lothaire, ex-visitor of India, was appointed visitor of the brothers' houses between New York and Washington, D. C. He labored strenuously to establish a novitiate at Baltimore, but was unable to accomplish his designs, being called in August of 1878 as visitor of the St. Louis district.

Brother Christian of Mary, director of novices at Montreal, Canada, succeeded Brother Lothaire and assumed office August 20th of the same year. He is truly the founder of the Baltimore district. It was owing entirely to his remarkable patience and prudence, and to his extraordinary financial ability, that the new district was put upon its feet and has since developed so rapidly. He it was who opened the new Baltimore novitiate in "Old Calvert Hall," November 1, 1878; it was he who effected the purchase of the new property at Ammendale, Md., and erected thereon the present beautiful building, and developed that property from a wild into its present excellent condition. In all these projects he was ably seconded by His Eminence, Cardinal Gibbons who, from its very inception, took a most active interest in the maintenance and development of this great work.

The novitiate at Ammendale is the central or mother-house of the Baltimore district. This district includes all the brothers' schools in the States of New Jersey, Pennsylvania, Maryland, Virginia, and Georgia. The brothers direct large parish schools in Jersey City, Newark, Paterson, and Orange, N. J. In Washington, D. C., St. John's College, a well-known institution of the capital city, is under their direction. In Pennsylvania they direct St. Thomas' College, Scranton, and two extensive industrial schools, at Eddington and Pawling, respectively. In the city of Philadelphia, besides their own La Salle College, they have charge of eight large parochial schools, as well as "The Drexmor," a home for working-boys, an annex to the Eddington Industrial School, both being foundations of the noted Drexel family. In Baltimore city they own "New Calvert Hall College" and direct two large parish schools. Outside of Baltimore, at Ellicott city, they own an excellent boarding-school known as Rock Hill College. At Cumberland, Md., they have direction of a high school, endowed and supported by the Federation of Catholic Societies of Alleghany County. In Virginia they direct an extensive industrial and agricultural college for negroes at Belmead named after St. Emma. This institution is another of the

CALVERT HALL COLLEGE, BALTIMORE, MD.
BROTHERS OF THE CHRISTIAN SCHOOLS — BALTIMORE PROVINCE

LA SALLE COLLEGE, PHILADELPHIA, PA.
BROTHERS OF THE CHRISTIAN SCHOOLS — BALTIMORE PROVINCE

AMMENDALE NOVITIATE, AMMENDALE, MD.
BROTHERS OF THE CHRISTIAN SCHOOLS — BALTIMORE PROVINCE

ST. EMMA'S INDUSTRIAL SCHOOL FOR COLORED BOYS, BELMEAD, VA.
BROTHERS OF THE CHRISTIAN SCHOOLS — BALTIMORE PROVINCE

many charitable institutions supported by the Drexel family of Philadelphia, Pa. At Richmond, the capital of Virginia, they direct a large parish school; while at Augusta, Ga., St. Patrick's Commercial Academy is under their charge.

QUALIFICATIONS FOR ADMISSION

*Moral.* — Candidates should be of good character and of a docile, sociable disposition. They should also be detached from worldly goods and interests, have great zeal for God's glory, for the salvation of youth, and for their own perfection.

*Physical.* — They should possess sufficient health and strength to endure the fatigue of teaching. They should be free from hereditary and chronic diseases, as well as from any important bodily defect.

*Intellectual.* — High school or college graduates preferred. Persons with a fair education and good judgment accepted, and others fitted for the manual offices of the community.

NOVITIATE, GLENCOE, MO.
BROTHERS OF THE CHRISTIAN SCHOOLS — ST. LOUIS PROVINCE

The Baltimore district has prospered remarkably in the past twenty-five years. It was founded on the Cross, it will flourish by the Cross. Repeated and numerous demands have been made upon it to open new schools in various sections of this territory, but the supply of subjects falls far short of the demands. God grant that in due time kind Providence will answer the many prayers offered for an increase of vocations, and send laborers manifold into the field to reap the golden harvest that awaits them in this blessed "land of Opportunity — America."

## THE PROVINCE OF ST. LOUIS

The Most Rev. Peter Richard Kenrick, Archbishop of St. Louis, one of the most distinguished prelates of the Church, while attending a council in Baltimore, in the beginning of 1849, came in contact with Brother Facile, the Provincial of the brothers of the Christian schools. So earnest was the appeal of this strong advocate of Christian education that the Provincial agreed to send the brothers to St. Louis the following September, although he was then at a loss how to meet this new, unexpected demand. Brothers Gelisaire, Peter, and Dorothy were the men selected to open this important mission, and arrived in St. Louis on the feast of St. Louis, August 25, 1849. They took charge of the parochial school connected with the old cathedral on Walnut Street. Here the brothers taught for several years, having had some of the now most prominent citizens of St. Louis in their classes.

The zealous and learned archbishop, having keenly observed the methods and results of the disciples of St. John Baptist de la Salle, concluded that they were eminently qualified to give a higher education. He therefore counseled the brothers to buy a large house on Eighth and Cerré Streets, adjoining the McDowell Medical College. The property was bought, and it became the nucleus of the present well-known Christian Brothers' College. The archbishop not only gave it his moral and financial support, but he also encouraged his clergy to send young men, having a vocation to the priesthood, to the new college.

Brother Facile, the Provincial, visited the little community of St. Louis, May 21, 1850, bringing with him three brothers to commence the work of education on broader lines. He seemed particularly selected by Providence to direct and guide the institute in the United States and to plant it where it would fructify and do most good for Holy Mother Church and Christian education. His choice for the presidency of the college fell upon Brother Patrick. Under the management of this ideal college president, the Christian Brothers College of St. Louis came to the front and gained the honored distinction of being one of the leading colleges of the Mississippi Valley. Having

entered into the views of the archbishop, Brother Patrick, with his Faculty, devised a complete program of higher education, comprising all the courses generally taught in similar institutions of the country. The curriculum thus planned was approved by the archbishop and has since served as the basis of the education given by the brothers in St. Louis. Brother Patrick was president of the college from 1853 to 1861.

In 1855 the management of the college made application to the State Legislature for a charter of incorporation. The application was granted in December of the same year.

The incorporators of the college were Brothers Patrick, Paulian, Barbas, Dorothy, and Noah. From the year 1856 to the present time, annual examinations have been conducted by the Faculty, in which students, aspiring to degrees, are required to pass satisfactory examinations in the various courses established in the college. After the commencement, July 25, 1861, Brother Patrick was transferred to Manhattan College, New York, and was succeeded by Brother Ambrose, August 5, 1861.

During the Civil War the school sessions were continued without interruption, although the building was partly occupied by the Federal troops in charge of the Confederate soldiers, then imprisoned in McDowell College, adjoining the brothers' property. On February 9, 1862, the college was freed from the inconvenience of the guard by the removal of the prisoners to Alton, Ill.

For the seventeen years following, *i.e.*, from 1864 to 1881, the college continued to attract students from far and near, despite the fact that the locality was yearly becoming less fitted to serve its original purpose. The terminals of the Missouri and Frisco railroads were year by year approaching the college property, and the management determined to look for a better site. This was secured in the present magnificent property on Easton Avenue and King's Highway.

Brother James, the president of the college, purchased a thirty-acre tract and greatly improved it. The foundation of the new building was begun in April, 1877, and work was sufficiently advanced by the spring of 1882 to promise an early opening for the reception of students.

Among the presidents who guided the destiny of the college after Brother Patrick were Brothers Ambrose, Bettelin, Edward, James, Romuald, Paulian, Virgil, Elzear, Emery, Baldwin, Justin and Emery at present. During Brother Justin's administration the Engineering department was inaugurated. Courses in mechanical, electrical, and civil engineering were offered, leading to degrees in each department. Practise and theory go hand in hand, for the students are required to spend many hours in the various shops to become familiar with the tools and the practical working of the course. Hence, manual training, pattern making, designing, and the like constitute an important part of the daily program. Apart from this, students are supposed to spend at least six hours a week in the chemical and physical laboratories, devoted to the solution of problems in connection with their special branches.

CRETIN HIGH SCHOOL, ST. PAUL, MINN.
BROTHERS OF THE CHRISTIAN SCHOOLS — ST. LOUIS PROVINCE

Until 1870 St. Louis was connected with New York, Brother Patrick being Provincial of the United States and Canada. But as years elapsed the number of brothers and schools increased, and thus St. Louis became a separate district, having for its first visitor Brother Edward. The latter, however, had since 1886 a nominal charge of the district, and was instructed to make arrangements for a novitiate.

The archbishop of St. Louis, who had been affiliated to the institute in July, 1867, entered heartily into the plan, and made a donation of the old seminary building

CHRISTIAN BROTHERS' COLLEGE, ST. LOUIS, MO.
BROTHERS OF THE CHRISTIAN SCHOOLS — ST. LOUIS PROVINCE

CHRISTIAN BROTHERS' COLLEGE, MEMPHIS, TENN.
BROTHERS OF THE CHRISTIAN SCHOOLS — ST. LOUIS PROVINCE

DE LA SALLE COMMERCIAL COLLEGE, KANSAS CITY, MO.
BROTHERS OF THE CHRISTIAN SCHOOLS — ST. LOUIS PROVINCE

SAINT MICHAEL'S COLLEGE, SANTA FÉ, N. M.
BROTHERS OF THE CHRISTIAN SCHOOLS — ST. LOUIS PROVINCE

and premises in South Street, St. Louis, then known as Carondelet, for a novitiate. In this old-fashioned building the novitiate of the district was opened in May, 1866. Brother David was the first Master of Novices and had about twenty subjects. There are several of these novices still engaged in the active work of education.

In September, 1866, Brother Pirmian was appointed Master of Novices, and under his tactful direction the novitiate flourished. With the progress of a large city, the Carondelet novitiate became every day a less desirable place. The house was old-fashioned and inconvenient, and condemned as unsanitary. At this period, in 1885, the diocese of St. Louis had a protectorate for boys at Glencoe, Mo., about twenty-six miles from St. Louis. The protectorate board was obliged to sell the property for lack of support. Brother Paulian, then visitor, took advantage of the offered sale and secured the property, giving therefor the old Carondelet novitiate with a monetary consideration. The Glencoe property contains over three hundred acres and is a valuable acquisition. It is an ideal place for a novitiate.

The Very Rev. Brother Joseph, Superior-General, generously donated $40,000.00 toward the building of the novitiate in 1886. The house is large and commodious, having all the modern conveniences. It has four departments, viz., the novitiate, the preparatory novitiate, the normal college, and a home for the aged and infirm. At present there are twenty novices, fifteen scholastics, thirty preparatory students, and twenty aged and infirm brothers. The district is taxed to support these different departments. Brother Baldwin is the present Master of Novices.

The visitors who governed the district of St. Louis were Brothers Edward, Romuald, Lothaire, Paulian, and Gerardus. Brother Emery is the present incumbent in office, since 1909.

At the extreme west of the St. Louis District is St. Michael's College, Santa Fé, N. M. Seeing the great need of schools to further the teaching of Catholic traditions and to instruct children in the Christian doctrine as well as to impart secular and religious instruction, the Rt. Rev. John B. Lamy, D.D., resolved to begin the good work. Having no money he had to adopt the most economical plan to purchase ground and buildings for the college and parochial school in Santa Fé. There was then in San Francisco Street, Santa Fé, an old church closed to public worship ever since 1846, owing to the fact that it had been used for soldiers under the Spanish and Mexican governments. The bishop obtained permission from Pope Pius IX to sell it. From the proceeds of this sale he was enabled to purchase a large tract of land and a house, excellently suited for a boarding-school. In order to get teachers, he sent his Vicar-General, the Very Rev. Peter Eguillon, to France, with orders to make a personal appeal to the Very Rev. Brother Philippe, Superior-General of the brothers of the Christian schools.

ST. JOSEPH COMMERCIAL COLLEGE, ST. JOSEPH, MO.
BROTHERS OF THE CHRISTIAN SCHOOLS — ST. LOUIS PROVINCE

He met in Paris very little encouragement, but finally on reaching Clermont, through the influence of Brother Arteme, the visitor of the district, several brothers volunteered to go to New Mexico and establish there the work of St. John Baptist de la Salle. The brothers selected for this mission were Brothers Hilarion, Geramius, and Galmier.

They set out in company with the Vicar-General,

the Very Rev. Peter Eguillon, and nine ecclesiastics, including priests, among these the Rev. John B. Salpointe. After a brief rest in New York, and, taking with them Brother Optation, they proceeded on their long journey by way of St. Louis and Kansas City, Mo. They crossed the plains in a caravan, exposed to constant danger almost the whole distance. They arrived at length in Santa Fé, October 27, 1859. The following day they entered the new establishment adjoining the old chapel, San Miguel. When they took possession of the buildings "they found," says Brother Hilarion, "the coolest chronicler, the bare walls." To furnish the apartments, five chairs, five mattresses, five blankets, two tables and benches, and a few worn-out carpets were brought them.

Brother Hilarion, the first director, opened the house for boarders, November 9, 1859, and for day students in December the same year. From 1859 to 1871 the enrolment varied from 150 to 250 pupils, boarders hardly exceeding, at any time, 50.

In February, 1862, Brother Hilarion was called to France and Brother Gondulph succeeded him. Brother Domitian, on February 7, 1862, was named vice-president. This venerable pioneer continued to work as sub-director in the novitiate at Glencoe, Mo. He died at the good old age of 91, esteemed and regretted by all.

Brother Gondulph, director, felt the absolute need of having more brothers, hence he visited St. Louis, New York, and Montreal in 1865 for the purpose of obtaining help. He was fortunate in getting Brothers Gelasin and Catalius from Montreal, Canada, and Brothers Junianus, Filberto, and Meldan from New York.

On reaching Fort Leavenworth they were hospitably received by the Rt. Rev. Bishop Miege, who entertained them for two weeks. The little band arrived in Santa Fé, August 14, 1865.

Brother Geramius was appointed successor to Brother Gondulph, September 10, 1867. This zealous brother resigned in 1869 and was succeeded by Brother Domitian. On August 14, 1867, Brothers Augustine of Mary and August came to Santa Fé. From June, 1869, to November, 1870, the outlook for these devoted teachers was not very encouraging. Indeed, correspondence was opened with Brother Patrick, the visitor of New York, for closing the school, and, accordingly, notices were sent out that the institution was to be closed at the end of the scholastic session, 1870. Brother Patrick, however, advised them to keep up their courage, and sent them Brother Botulph from New York, who took charge, November 2, 1870. The enrolment for 1871 was 17 boarders and 166 day students.

DE LA SALLE INSTITUTE, CHICAGO, ILL.
BROTHERS OF THE CHRISTIAN SCHOOLS—ST. LOUIS PROVINCE

When Brother Botulph had become acquainted with conditions, he clearly saw that the buildings had to be replaced by more modern constructions, if the brothers intended to have a good school and accommodate the youth of the growing territory. He was slow to act, and especially was he careful not to contract a debt if at all possible. He immediately set to work and collected funds in the territory, amounting to $5,000.00. On April 11, 1878, the corner-stone of the new building was laid, and the new college was ready for occupancy

in November, 1879. The total cost was $19,900.00, an enormous outlay for Santa Fé in those pioneer days.

In 1887 the college was not large enough for the number of students, and Brother Botulph was again obliged to erect another building to provide suitable accommodations. This building was completed in 1887, at an outlay of $17,000.00. Today the management finds itself obliged to refuse students, owing to the lack of room. This means that another building is needed in the near future.

Brother Botulph was director of the college from November 2, 1870, to February 9, 1905. The success of the institution is undoubtedly due to his discreet and able management.

Brother Honorius Edward is the present director, having over 175 boarders and nearly as many day students. He is a man of much experience and is gentle in his government.

In 1858 the friends of Christian education in the city of St. Joseph, Mo., made application for the brothers to take charge of a college. Before negotiations were completed the Civil War broke out, and thus arrangements could not be perfected until 1865. In that year Brother Noah opened the college and continued in charge until 1868. Brother Aurelian was his successor, and the college had an attendance of 110 students. At the opening of the scholastic year, 1869, a boarding department was established with a view of aiding the institution financially. Nine students were sent to the college by the Rt. Rev. Bishop Hogan.

In the summer of 1872 Brother Agatha was appointed president. It was during his administration that additional grounds were purchased, the college incorporated, and, in consequence, the attendance was considerably increased. At the close of 1879 the enrolment was 169 pupils, including 20 boarders.

In 1882 Brother Constantius was named president by Brother Patrick. The program of studies was brought up to a higher standard. The enrolment that year was 210, the highest record thus far in the attendance of the college. Brother Constantius felt that the old building was inadequate and hence commenced the agitation for an additional building. Accordingly he had plans drafted by Thomas Smalely, the architect, which were submitted to the superiors for approval, and were finally adopted in a modified form in 1885. Subscriptions were raised to the amount of $10,000.00, and the building became a reality. Brother Romuald, the auxiliary visitor, was sent to assume charge and to supervise the construction. The new college was ready for occupancy in 1888. Since then the college has been doing well. The Alumni Association which was formed in 1882 is today a powerful factor for good. The members have a yearly meeting during the Christmas holidays, when propositions for promoting the welfare of the college are entertained, discussed, and brought to a successful issue. The association is a credit to its *Alma Mater*, and includes in its membership some of the most successful and influential men of the city. Brother Heraclian, the present director, is indefatigable in his efforts to carry on the good work of the college and to maintain its high standard.

Another institution worthy of special mention is the Christian Brothers' College in Memphis, Tenn. In the year 1865 the Very Rev. Thomas L. Power, O.P., the pastor of St. Peter's church, applied for Christian brothers to Brother Facile, the Provincial, and purchased a very desirable lot on Wellington Street for a college. Pressing needs elsewhere prevented the brothers from coming at that time, and chiefly on account of the loss of eleven brothers in New Orleans during the yellow fever epidemic of 1867.

In 1870 the Rt. Rev. P. A. Feehan, D.D., then Bishop of Nashville, Tenn., with the Very Rev. M. J. Riordan, Vicar-General, and the Very Rev. Stephen Byrne, O.P., urged their request for brothers. The great fire of Chicago of October 9, 1871, placed some brothers at the disposal of the visitor of the district, so that on November 20, 1871, the college was opened for students.

The college holds a charter from the Legislature of the State of Tennessee by which it is empowered to confer academic and honorary degrees. Brother Maurelian, by appointment, assumed the presidency of the college in 1871, and to him is due the splendid growth and success which this college attained. The curriculum prescribed by him attests his experience and ability as an educator.

The directors during the forty years of the existence of the college were Brothers Maurelian, Anthony, and Icarion. Brother Jovitus Edward is the present energetic, progressive director.

The curriculum of the college runs through preparatory, commercial, literary and scientific courses. Religious and moral training are of supreme importance.

Besides the regular branches, elocution, music, and drawing receive due attention and suitable encouragement.

The college has a large library, well-equipped laboratories and gymnasium, also a museum of natural history.

The alumni are distinguished in Church, State, the professions, and in commercial pursuits. Socially they rank high.

In Chicago the brothers have two schools, viz., St. Patrick's Commercial Academy and De la Salle Institute. The former school was opened in 1860 and the latter in 1891. As the city developed so marvelously since the great fire in 1871, the southern section was without a good Catholic school for higher education. To supply this need, Archbishop Feehan requested Brother Paulian, the visitor, to erect a suitable school to meet the demands of the city for higher Christian education. The request of His Grace was honored, and Brother Adjutor was entrusted with the responsibility of collecting the means and of building the new institute on the south side. Brother Adjutor employed all the available means at his disposal and nobly did he work. Needless to say that he was successful, for in sixteen months after obtaining the commission, he erected and completed a monument worthy of Catholic education. The total cost of the building and its equipment was $188,000.00.

The object of the institute is to give a complete higher commercial course. Many of its alumni are prominent in all spheres of life. Brother Liguori James is the present director. The enrolment is 485.

The work done by the brothers of Kansas City, Mo., since 1885, has been productive of good results. The present school is too small to accommodate the number of pupils. Hence, to have a wider, broader scope in matters educational, the Rt. Rev. John Hogan, D.D., Bishop of Kansas City, requested the brothers to build a college so as to compete with the city high schools. The brothers have accepted the proposal, the plans of the new De la Salle Commercial College are drafted and the building will cost $70,000.00. Brother Charles is the director appointed to collect the funds and to erect the college. The courses are to be literary, scientific, and commercial. The necessity of a Catholic high school or college is imperative, if the faith and morals of the young men are to be kept pure.

Besides colleges and high schools, the St. Louis district extends to the north. There are two flourishing high schools in St. Paul and Minneapolis, Minn. Both of these schools owe their success in great measure to the Most Rev. Archbishop Ireland. They are overcrowded with young men.

In September, 1907, Brother Gerardus, the visitor, opened the Cathedral High School of Duluth, Minn., at the request of Bishop McGolrick. Brother Baldwin is the director. In September, 1911, Brother Emery, the visitor, opened a high school, Winona, Minn., at the insistent, urgent request of Bishop Heffron.

Then again, in the far western section of the district, are St. Nicholas Academy, at Bernalillo, N. M., and De la Salle Institute, Las Vegas, N. M., and St. John's Indian School, Osage Nation, Okla.

In the city of St. Louis there is a flourishing parochial school, in St. Alphonsus' parish.

St. Louis district comprises St. Louis, Glencoe, Kansas City, St. Joseph, Mo.; Chicago, Ill.; Santa Fé, Bernalillo, Las Vegas, N. M.; Osage Nation, Okla.; St. Paul, Minneapolis, Duluth, Minn.; Memphis, Tenn.; *i.e.*, in 4 archdioceses and 6 dioceses.

St. Louis district has 240 brothers, teaching 3500 pupils, 2 colleges, 9 high schools, 1 parochial school, 1 public school, and 1 Indian school.

REV. BROTHER XENOPHON-CYRIL, PROVINCIAL OF THE BROTHERS ON THE PACIFIC COAST

## THE PROVINCE OF SAN FRANCISCO

The brothers came to California in 1868 to assume the direction of St. Mary's College. At that time their Superior-General was Frère Philippe, whose long and faithful administration is identified with the establishment of the Christian schools in the United States and Canada. The Most Rev. Joseph Sadoc Alemany was Archbishop of San Francisco. It was in response to his earnest and persistent demand for brothers, and through the paternal intervention of Pope Pius IX that Frère Philippe sent members of his order to found a province on the Pacific Coast. At the present time, 1912, the brothers conduct colleges in Oakland, San Francisco, and Sacramento; they have an academy in Berkeley. They have charge of parochial schools in San Francisco, Oakland, Santa Cruz, and Walla Walla. They direct the Diocesan Orphan Asylum at St. Vincent, Marin County, Cal. They are preparing to open a boarding-school in Santa Monica, near Los Angeles. Their Normal Institute for the education of candidates to their order is located near Martinez, Cal., and they have a commercial college in Portland, Ore. These institutions represent the normal growth and development of the work of the brothers, from 1868 to the present.

Forty years ago Brother Justin with seven companions came from New York in obedience to the order of his general, and assumed the direction of St. Mary's College, near San Francisco. The college had been founded in 1863, and it owes its existence to the religious zeal of the Very Rev. James Croke, Vicar-General of the Archdiocese. The object was not only the higher education of Catholic young men, but also and especially the fostering of ecclesiastical vocations, and the preparation of candidates for the seminary.

During the first five years of its life the college was in charge of the secular clergy, aided by laymen. The scarcity of priests, however, made its management burdensome on the archdiocese. It was accordingly with pleasure that the clergy surrendered their charge to the brothers, whose special vocation is the education of youth. They took up the work entrusted to them by order of the Vicar of Christ, and God has blessed it with a large measure of success.

In 1872 the college was chartered by an act of the Legislature of the State of California, and endowed with all the rights and privileges accorded to a university. When the college was chartered it had an attendance of 250 students. This meant a growth of over 200 students in four years.

In 1870 His Holiness Pope Pius IX, whose paternal solicitude and kindly intervention had induced Brother Philip to do the impossible, as it were, to send some of his brothers to the archbishop of San Francisco, sent the students of St.Mary's College the

following letter in response to their address and offering.

LETTER OF POPE PIUS IX

"Beloved Children, Health and Apostolic Benediction: We recognize, beloved children, in your good sentiments, the lively faith and entire devotion to this Holy See which so eminently characterize your teachers; and we rejoice that you who are the first fruits of your people, are so thoroughly imbued by them with like sentiments. For they who hold the faith recognize the Vicar of Christ in the successor of Peter, and in his person love and venerate Christ Himself. They never depart from sound doctrine because they adhere constantly to the Rock on which Christ built His Church. His doctrine not only specifies what is necessary to attain eternal happiness, but in view of this end it also prepares men to fulfil faithfully and zealously all those duties which they owe civil society; and in this way it enables them to be good citizens, good magistrates, and good fathers of families, and also secures them the greatest amount of happiness that can possibly be enjoyed in this vale of tears.

"We therefore give thanks to God that you have been thus instructed, and that your rising city is favored with such religious institutions; for blessed is the nation that hath God for its inheritance.

"Wherefore, beloved children, we accept your affectionate address and the accompanying gift as a pledge of that faith and piety which we hope you will ever preserve. Meantime we invoke God's most abundant grace upon, and, as a testimony of our grateful and paternal kindness, we impart most lovingly to you, your relatives, and teachers our Apostolic Benediction.

"Given at St. Peter's, Rome, on the 16th of February, 1870, the 24th of our Pontificate. — PIUS PP. IX."

REV. BROTHER FABRICIAN, PRESIDENT OF ST. MARY'S COLLEGE

The original site of St. Mary's College was the old Mission Road, San Francisco. For reasons growing out of increased attendance and the insalubrity of the locality, the college was transferred in 1889 to one of the suburban quarters of Oakland. The new site affords many advantages: it is sufficiently remote from the center of population, and yet near enough for the convenience of day students, the climate is salubrious, the environs embrace a long reach of the Piedmont hills and a vast stretch of land and water scenery extending west to the Golden Gate.

The laying of the corner-stone by the most Reverend Archbishop Riordan was an event of much significance. It brought to Oakland the Catholic organizations of San Francisco and some of the Bay cities, together with a large gathering of interested friends of the college. The event was a strong evidence of the living interest of the people of California in Catholic education. A stirring discourse was delivered by the Rev. Father Sasia, S.J. He said: "We hold that there can be no true education which is not founded on the principles of religion. How, then, is the work to be accomplished? I know of no process but that under which the Christian brothers are now building this temple to education. Their motto, 'Religion, Science, Morals,' reveals the foundation of their work. Here in this college the youth of California will learn fidelity to their country, obedience to their Superior, and devotion to their God."

St. Mary's College is one of the oldest and best-known educational institutions of the State. Among the Catholic colleges west of the Rocky Mountains it has the largest roll of graduates. It has graduated 364 students in the literary and scientific courses, and 434 in the commercial department. Twenty-eight of its graduates have been elevated to the holy priesthood, and four are judges of the superior court. From the first the college won public confidence and patronage, and today, says the historian of the Catholic church in California, "to be educated in St. Mary's College is sufficient guarantee of a young man's acquirements." The first two presidents of the college were Brothers Justin and Bettelin who were also the Provincials of the province of California. Their administrations cover the period of thirty-two years. Brother Theodorus was Provincial from 1900 to 1910, when he was succeeded by Brother Xenophon-Cyril whose efficient direction is being felt in all the brothers' institutions on the coast. Brothers Cianan, Walter, Michael, Erminold, Vellesian, and Florinus have directed the affairs of St. Mary's College since 1900. Brother Fabrician was appointed president in 1911. *The Collegian*, a monthly publication edited by the students, is a very fair specimen of the excellent work done in the literary course. The League of the Sacred Heart has a large roll of students who approach the Sacraments once a month. The college has one of the best athletic associations on the coast. It is conceded by those who are in a position to know, that most of the graduates of St. Mary's keep the faith and the practise of their religion.

The opening in 1901 of courses in civil engineering marks an important progress in the branching out of the educational work of the college. The efficiency of these two courses is evidenced by the recognition extended to the graduates by civil engineers and miners.

Sacred Heart College, conducted by the Christian brothers, was founded in 1878. The need of a Catholic high school for boys was keenly felt by Archbishop Alemany through whose efforts the Christian brothers

had been induced to take charge of old St. Mary's College on the Mission Road. A lot of generous proportions was secured on the corner of Eddy and Larkin Streets, and a substantial frame building was erected — a building that was for many years a landmark in the City That Was.

Brother Justin, at that time the Superior of the Christian brothers on the Pacific Coast, took an active interest in the rising institution and co-operated with its first president, Brother Cianan, in making it a telling factor in the Catholic life of the city. Year after year the college increased in efficiency and won its way into popular favor. Among the men who guided its destinies were Brothers Genebern, Alexander and Erminold, — all three men among men, and hundreds of the graduates of the college today recall their names with sentiments of love and esteem.

In 1899 Brother Erminold was succeeded by Brother Florinus, at the present time head of the Christian Brothers' College in Sacramento. The new president showed himself possessed of more than ordinary executive ability, and in more ways than one increased the scope of the institution. When, three years later, he vacated the president's chair in favor of Brother Xenophon, the several departments of the college were in splendid working order, and most of the classes were taxed to their capacity. The most notable event of the administration of Brother Xenophon was the establishment of evening classes wherein boys and young men unable to attend the day sessions received instructions in the commercial branches. Brother Xenophon likewise organized the former students of the college into an alumni association — an organization which has proved of incalculable benefit to the college and to the men who compose it.

ST. JOSEPH'S ACADEMY, PERALTA PARK, BERKELEY, CAL.
BROTHERS OF THE CHRISTIAN SCHOOLS — SAN FRANCISCO, CAL.

The earthquake of April, 1906, inflicted but relatively small damage on the college building, but the subsequent fire proved more disastrous. The venerable building at Eddy and Larkin Streets was destroyed on the second day of the conflagration, and the brothers took temporary refuge at St. Mary's College, Oakland. Brother Lewis, the president, who had succeeded Brother Xenophon some months before, at once set about the task of erecting a temporary building, in which project he was materially assisted by the Rev. Joseph P. McQuaide, himself a former student of the college, who placed a lot on Fell Street near Fillmore at the disposal of the brothers.

Sacred Heart College reopened for the fall term in temporary quarters and the attendance was gratifyingly large. At the present time nearly five hundred students are enrolled in the various departments of the institution, which is under the direction of Brother Gregory. Plans are now being matured for the erection of a permanent structure.

There are five distinct departments at Sacred Heart College: The preparatory, for young boys, the grammar for boys in the higher grammar grades, the academic, where high school studies are begun, and the commercial, where bookkeeping, shorthand, typewriting, and the other business branches are practically taught. Besides these there is the evening school, where in addition to the commercial studies, instruction is given in mechanical and architectural drawing.

It is a noteworthy fact that the students of Sacred Heart College have always taken an active interest in the welfare of the institution and have interested themselves in forming various clubs and societies for their intellectual betterment. Among the organizations of this sort at the present time in a flourishing condition are the Azarias Reading Club, the Brownson Debating Society, and the Sacred Heart College Dramatic Club. The study paper, *Blue and White*, a monthly publication, is a fair specimen of the work done by the students with literary bent.

ST. JOSEPH'S ACADEMY, PERALTA PARK, BERKELEY, CAL. — This is the preparatory school of St. Mary's College. It is situated at Peralta Park west of Berkeley on a twelve-acre tract. The spot is an ideal one, near the foothills and in full view of the Golden Gate. The Academy was founded in Oakland in 1870, and transferred to its present site in 1903, by Brother Theodorus, the Provincial. The object of the academy is to provide boys under fourteen with the safeguards of a good, cheerful, and comfortable Christian home during the earlier period of their school life.

It has a good gymnasium, an excellent library for boys, a beautiful chapel with resident chaplain, well-

ST. MARY'S COLLEGE, AFTER THE EARTHQUAKE
BROTHERS OF THE CHRISTIAN SCHOOLS — SAN FRANCISCO PROVINCE

SACRED HEART COLLEGE, SAN FRANCISCO, CAL.
BROTHERS OF THE CHRISTIAN SCHOOLS — SAN FRANCISCO PROVINCE

ST. MARY'S COLLEGE, OAKLAND, CAL.
BROTHERS OF THE CHRISTIAN SCHOOLS — SAN FRANCISCO PROVINCE

ST. VINCENT'S ORPHANAGE, SAN RAFAEL, CAL.
BROTHERS OF THE CHRISTIAN SCHOOLS — SAN FRANCISCO, CAL.

equipped classrooms, and a fine campus. Its first director was Brother Genebern.

Brother Vellesian is its present director, under whose management the school is prosperous. It has accommodations for 130 boarders. It is always full; and there are generally several waiting for admission.

CHRISTIAN BROTHERS COLLEGE, SACRAMENTO, CAL. — In the early seventies the brothers were invited by the Rt. Rev. Bishop Monague to open an academy in the capital of the State. Through the active zeal of the Rev. Patrick Scanlon a site had been acquired in the vicinity of the cathedral and a substantial building erected. Accordingly, Brother Justin, the Provincial of California, sent Brother Cianan with five brothers to open what is now known as the Christian Brothers College of Sacramento. It has a preparatory and a high school course and is for boarders and day scholars. It is affiliated to St. Mary's College where many of its graduates complete their collegiate studies. Some of the best educators of the province have been connected with the institution. Mention may be made of Brothers Genebern, Bertram, Walter, Virgil, and Ambrose who lost his life in the wreck of the ill-fated Bourgogne. The present director is Brother Florinus. The institution has an average attendance of 275 boys.

During the thirty-two years of its existence it has done its full phase of educational work. Its graduates have forged ahead into the higher activities of life, and they are giving a good account of their Catholic training.

CHRISTIAN BROTHERS IN PORTLAND, ORE. — On the invitation of Archbishop Gross, the brothers took charge, in 1886, of St. Michael's Commercial High School, in the city of Portland. Brothers Aldrick, Bertram, and Michael were the pioneers who labored for many years in poverty and hardships in the upbuilding and development of that school. Thanks to their self-sacrifice it is now a prosperous institution, and is growing in material equipment and the number of its students. Its first director was the saintly and scholarly Brother Aldrick who died a month after assuming charge of the school. Such was the poverty of the house that his funeral expenses went begging, and were met by a Protestant gentleman named McCook. It is needless to say that he is remembered with gratitude by the brothers of Portland. The institution grew from 90 to 225 boys in the space of three years. The school has won the confidence and patronage of the people of Portland. Its graduates are giving a good account of their religious and secular training, and they wield an influence for good in the various parishes of the city. The present director is Brother Andrew. Under his management the school acquired a very suitable site and a more commodious building was erected in East Portland. The corporate name of the school is "The Christian Brothers Business College."

In the diocese of Seattle the brothers have an excellent parochial and commercial school in Walla Walla under the direction of Brother George.

The school owes its existence to the Rev. Father Flohr. It was opened in 1899 with Brother Jasper as director. He was succeeded by Brother Vantasian in 1902. The attendance is 125 boys. Santa Cruz in the diocese of Monterey and Los Angeles has a very prosperous parochial school under the management of the brothers. It was in answer to the earnest and persistent solicitations of the Rev. Father McNamee that Brother Theodorus sent members of his community to take charge of this school. The population of Santa Cruz has been from the first very sympathetic with the work of the brothers. The school in consequence is prosperous and doing much good in the parish. Brothers Lascian, Andrew, Euphrasius, and Justian have had successively charge of it since its foundation.

St. Peter's parochial school in San Francisco was opened in January, 1887, on the invitation of the pastor, the Rev. Father Casey. It has been a very prosperous school, and now has 375 boys divided into seven classes. Eight brothers are in charge with Brother Felan as director. The school embraces the primary and grammar grades, together with one high school grade.

St. Patrick's parochial school in West Oakland has been in successful operation for twenty-five years, and has done its full share in the education of the present generation of the parish. It has 235 boys in five classrooms. The Rev. Father McNally is the founder of the school, and Brother Joseph its present director.

St. Anthony's parish in East Oakland has an excellent school of four classes and 140 boys. The Rev. Father Gleeson invited the brothers to take charge of the school in 1880. Some of the most successful teachers of the California province have taught in it and kept it up to a uniform high grade of efficiency. The Rev. Dr. Yorke who succeeded the saintly and scholarly Father Gleeson, has taken an active interest in the school and kept it in splendid equipment. The present director is Brother Vivian.

ST. VINCENT'S ORPHANAGE, NEAR SAN RAFAEL, MARIN COUNTY. — This home for orphans owes its origin to Hon. Timothy Murphy who donated a large tract of land to the Most Rev. Archbishop for the purpose. In 1855 the Sisters of Charity from St. Joseph's House, Emmitsburg, Md., were appointed to take charge of the orphanage. A frame building was put up by Mr. Miller, a neighbor of the asylum ranch, and three sisters with four orphans opened the institution. A few months later the Dominican sisters from San Rafael took charge of the classes, and clergymen appointed by the archbishop managed the affairs of the asylum. In 1894 it was transferred to the Christian brothers by the Most Rev. Archbishop Riordan. Brother Michael was its first director, and he had with him twelve brothers. Under the inspiration of Brother Michael and his zealous associates, the asylum became a model institution of its kind. There are 520 inmates. They are all boys under 15 years. They are given a grammar school course of instruction, taught household and farm work, and generally placed in good families when they leave the asylum. The boys have a good orchestra, a dramatic club, and a very active athletic association. The State pays one hundred dollars a year for full orphans and seventy-five for half orphans up to the age of fourteen; other

children sent to the institution are paid foy by their parents.

The asylum has a ranch of 1100 acres turned into orchards, pasture, and meadows, and is stocked with cattle, horses, and other domestic animals. Brother Michael was at the head of the asylum from 1897 to 1905 when he was succeeded by Brother Xenophon. When the latter was appointed Provincial, Brother Paul, the present superintendent, assumed charge of the asylum.

THE NORMAL INSTITUTE. — In 1879 the brothers established the Normal Institute of the California province near Martinez in Contra Costa County. The property which was acquired by Brother Justin is a seventy-acre tract of high land, commanding an extensive view of Suisun Bay and Carquinez Strait. It is planted with a large vineyard and a good olive grove, and is well stocked with cattle and poultry. A limited quantity of altar wine and pure olive oil is made for the market.

The buildings are simple and commodious. It has a good chapel and suitable equipment for the training of teachers. There are thirty-seven students under preparation. Brothers Jasper, Leo, Aldrich, and Lactain are connected with the administration. The institute is also a home for aged brothers who have passed out of active life in the functions of teaching.

The growth and progress of the California province is represented by 108 brothers doing active duty, 37 novices following the courses of the Normal Institute, 12 houses or schools educating 2740 boys. To this must be added the associations of alumni connected with Sacred Heart College and St. Mary's College.

VERY REV. JOS. WECKESSER
PROVINCIAL OF BROTHERS OF MARY

## BROTHERS OF MARY

*Introduced into the United States in 1849*

THE Society of Mary was founded by the Very Rev. William Joseph Chaminade, a priest of the diocese of Bordeaux, France. The origin of the society dates from 1797. It was in that year, whilst absorbed in prayer at the shrine of our Lady of the Pillar, in Saragossa, Spain, that Father Chaminade conceived the idea of founding a society under the name and the auspices of the Blessed Virgin Mary. This society was to have for object the restoration of the Christian spirit which had become extinct in many hearts during the French Revolution. It was an outcome of the sodalities of the Immaculate Conception which Father Chaminade had founded in Bordeaux.

But the actual existence of the Society of Mary dates back only to 1817. In that year, on October 2d, the first five members were united to constitute a society. They were soon joined by two other members, and on December 11th of the same year, these seven made their temporary vows, and in the following year their perpetual profession.

The Society of Mary is composed of professed clerical and lay members, both categories enjoying the same privileges, and both being eligible to the same offices, except to those requiring the sacred ministry, and a few other functions expressly reserved in the constitutions, some for the priests, and some for the lay members.

Since the transfer of the seat of its general administration from Bordeaux to Paris, in 1860, the society is known as the Society of Mary of Paris, to distinguish it from another society of Mary which was founded by several priests of Lyons in 1830. For the same reason the members of the Society are officially known as Marianists, whereas the members of the Lyons Society are known as Marists.

The society devotes itself chiefly to education in every form and grade, but with a special predilection for primary instruction. The society undertakes, therefore, the management of colleges, high schools, parochial schools, orphanages, agricultural schools, etc. Moreover, the society devotes itself to various works of zeal, as sodalities of the Blessed Virgin, retreats, missions, and to all the different functions of the holy ministry, whether among the religious of the community, or among the pupils and seculars. All these works may, in fact, be looked upon as the complement of Christian education.

It was on account of this varied apostolate that Father Chaminade desired, and indeed needed, the simultaneous concurrence of clerical and lay members. The Roman Court was not slow in perceiving the benefits derived from such an arrangement. As early as 1839 a papal decree of commendation praised and approved the good work that the society was doing. In 1865 a brief of approbation of Pius IX approved the society as a religious body. But as the composition of the society, made up as it is of priests and lay members, with practically equal rights and privileges, was a novelty in the Church, the Holy See decided to put this arrangement to a thorough test before giving the final approbation to the constitutions of the society. Only after the vast majority of the members had declared in favor of the actual organization, and after its successful functioning during an extended period of years, did the Holy See issue a decree in 1891 definitively approving the constitutions of the society.

The Society of Mary has up to the present (1908)

been governed by five Superiors-General as follows: Very Rev. Wm. Joseph Chaminade, founder (1817–1841); Very Rev. Geo. Jos. Caillet (1845–1868); Very Rev. John Jos. Chevaux (1868–1875); Very Rev. Jos. Simler (1876–1905); Very Rev. Jos. Hiss (1905– ).

Though still young the Society of Mary has already spread all over the continents. From France, where the society was founded in 1817, it spread to Switzerland (1835), to the United States (1849), to Germany (1851), to Austria (1857), to Belgium (1874), to Canada (1880), to Africa (Tripoli, 1882; Sfax, 1882; Tunis, 1883; Sousse, 1885), to Oceanica (Hawaiian Isands, 1883), to Italy (Rome, 1887), at the personal solicitation of Leo XIII, to Spain (1887), to Japan (1887), to Luxemburg (1889), to China (1903), and to Mexico (1904).

In 1901 the society directed one hundred and sixty-eight establishments, divided among six provinces and one vice-province. The number of religious had arisen to more than two thousand. The persecution in France has somewhat modified the number of establishments, but has not materially affected the number of religious. The provinces have remained the same in number, though their boundaries have been rearranged in 1906. The provinces are the following: The province of Paris, of the South, of Franche-Comte and Alsace, of America, of Spain, of Austria, and the vice-province of Japan.

VERY REV. GEORGE MEYER, PROVINCIAL OF THE EASTERN PROVINCE OF THE BROTHERS OF MARY

## THE SOCIETY OF MARY IN AMERICA

As remarked above, the United States was one of the first countries to which the Society of Mary extended its influence after it had decided to spread beyond France, the land of its origin. It would appear, perhaps, more natural to have founded establishments in the neighboring countries of Europe than to begin so early in its life to plant a colony in distant America. And such might have been the case, had not the solicitation for the American mission come from a source outside of the society.

In the year 1848 Rev. Clement Hammer, a missionary priest of Cincinnati and pastor of the Holy Trinity church in the same city, visited Europe in the interests of his parish. He traveled through Alsace and came into touch with the Brothers of Mary who were managing with great success many parochial schools of the larger towns of the province. Anxious to secure the services of the brothers for his American mission, Father Hammer upon his return communicated his impressions and intentions to Rev. Fr. X. Wenninger, S.J., missionary apostolic. This reverend gentleman had an intimate friend in Switzerland, Sigwart Mueller, Mayor of Luzerne. Mr. Sigwart Mueller, being a member of the Sonderbund, was banished from the country after the victory of the Swiss radicals over this organization. He crossed the frontier and resided at Ribeauville, in Alsace, where the Brothers of Mary were at that time conducting a flourishing school. Mr. Mueller thus had ample opportunity to observe the work of the brothers, and to witness their success. He informed Father Wenninger of all this, and as a result an active correspondence soon took place between the two missionaries on one side, and the Superior-General of the Society, the Very Rev. Geo. Jos. Caillet, on the other. Brother J. B. Hoffman, director of the establishment at Ribeauville, acted as intermediary.

As a result the Rev. Leo Meyer, Superior of the society's establishment at Ebersmunster, was sent by the Superior-General to the United States to study conditions, and was empowered to found a new province should he deem it opportune. He landed at New York, July 4, 1849. On his arrival he learned that the cholera was violently raging in Cincinnati.

This news did not deter him from continuing his journey to Cincinnati, where he arrived on July 16th. The cholera had spread over the entire State of Ohio and even beyond its borders. The Rt. Rev. J. B. Purcell, Bishop of Cincinnati, being in want of German priests during the epidemic, offered to Rev. Leo Meyer the position of assistant to Rev. H. Junker, then pastor of Emmanuel's church, Dayton, O., which offer was accepted.

Before leaving Cincinnati for Dayton, Rev. Leo Meyer made arrangements with some of the pastors in Cincinnati to take charge of the boys' schools of their parishes. In order to comply with this agreement, Father Meyer wrote to the General Administration requesting that four brothers be sent. Accordingly Brothers Andrew Edel, John B. Stintzi, Maximin Zehler, and Damian Litz left the establishment of Ebersmunster on October 9, 1849, and on December 3d of the same year, after a long and fatiguing journey, arrived at Cincinnati. These four brothers, together with Rev. Leo Meyer, may be considered, in the full sense of the word, the founders of the American province of the Society of Mary.

When in 1850 Rev. H. Junker wished to absent himself for some time from Dayton, he begged Rev. Leo Meyer to replace him at Emmanuel church. The latter accepted the proposal and came to Dayton, leaving the four brothers in Cincinnati to continue their educational work. Father Meyer was favorably known in Dayton, having gained the esteem

and confidence of all by his charity and devotedness during the cholera epidemic in 1849. This condition of affairs probably first suggested to him the feasibility of establishing the central house of the society in America at Dayton. Learning that a certain Mr. Stuart who owned a farm south of the city intended to sell his property and return to Europe, he made inquiries and saw that a fairer opportunity could not have presented itself. In March, 1850, Rev. Leo Meyer bought the tract comprising 125 acres and known as the Dewberry Farm for $12,000. He called the new establishment Nazareth in honor of the Holy Family. A day school was soon opened in the building situated on the premises, which was put under the direction of Brother M. Zehler.

This was the beginning of Nazareth, which has ever remained the most important establishment of the society in America. It has since been divided into two sections, one comprising the house of formation and the normal school of the province, and the other, St. Mary's Institute, a college for boarding and day scholars, with complete classical, commercial, and scientific departments. The main group of buildings comprises the chapel (erected in 1868), and on either side, the St. Mary's Institute (erected in 1870) on the north, and the St. Mary's Convent (erected 1883) on the south, and, finally, Chaminade Hall, an annex to St. Mary's Institute (erected in 1904).

GENERAL VIEW OF ST. MARY'S CONVENT AND ST. MARY'S INSTITUTE, DAYTON, O.
BROTHERS OF MARY

During the scholastic year of 1851–1852 the Rt. Rev. John Mary Odin, Bishop of Galveston, on his way to Rome stopped at Bordeaux in order to secure some members of the society to conduct the schools of San Antonio. Very Rev. Geo. Jos. Caillet, the Superior-General, reluctantly gave a negative answer to the petition. Undismayed, the Rt. Rev. Bishop on his return again visited the Superior-General, and so urgently besought him and his council that the request was finally granted. As a result three religious were sent from France to Texas in order to open an establishment of the society. At New Orleans they were met by Brother Andrew Edel who had been appointed director of the community. The result of their efforts was the founding of St. Mary's College in the city of San Antonio. Later this college developed into two separate colleges, both having practically the same course of study, St. Mary's College in the city of San Antonio, reserved exclusively for day students, and St. Louis' College, at a short distance from the city, reserved exclusively for boarding students. This latter institution is actually (1908) adding new buildings to those already existing, with the result that it will be enabled to accommodate twice its present number of pupils.

In 1862 Rev. Leo Meyer was recalled to Europe by the Superiors. Rev. J. L. Courtes had been sent to America as visitor to study the condition of the province. He was afterwards appointed Provincial and remained in America until 1864, when Rev. J. N. Reinbolt was appointed to succeed him. During his term of twelve years, Rev. Leo Meyer opened fifteen establishments of the society in the United States, though some of them had again been closed. The number of religious in the province had risen to fifty-five.

The recalling of Rev. Leo Meyer to Europe removed the first of the five founders of the American province from the field of his labor. It is but just to pause here a moment and take a rapid glance at the career of these five pioneers who have borne the heat and burden of the day.

(1) Rev. leo meyer (1800–1868). — Rev. Leo Meyer was born on April 24, 1800, at Egisheim, Alsace. Already at the age of eleven he felt an inclination toward the ecclesiastical state. He studied

first at Luxeuil, then at Vesoul, and afterwards entered the seminary of Strasburg. He was ordained in 1823. Whilst studying theology he was strongly drawn toward the religious state and successively had resolved to join first the Trappists and then the Jesuits, but finally in 1827, after having obtained his dismissory letters from his bishop, he joined the Society of Mary. He at first entered the establishment at St. Remy, but was soon called to Bordeaux where he pronounced his perpetual vows into the hands of the founder in 1829. He then returned to St. Remy and successfully labored in various localities of France until he was chosen by the Superiors to investigate the opportuneness of sending religious of the society to America. With what result we have seen above, as also his successful labors in his new mission, and his recall to France in 1862. In 1866 he was sent by the Superiors on a mission to Rome. On his return from Rome he was sent to Kembo, then to Courtefontaine, and finally to St. Remy where he died an edifying death, January 28, 1868. He was remarkable for his great devotion to Mary, having recited the Little Office of the Immaculate Conception daily since his eleventh year, and had, moreover, a tender and confiding devotion to St. Joseph.

CHAPEL OF ST. MARY'S CONVENT, DAYTON, O.
BROTHERS OF MARY

(2) BROTHER ANDREW EDEL (1813–1891). — Brother Andrew Edel was also a native of Alsace. He was thirty-six years old when he came to America in 1849. For a short time after his arrival he taught school in Cincinnati, but in 1850 he was recalled to Nazareth. Already in 1852 he was removed from Nazareth and sent to Texas to found and direct an establishment of the society in San Antonio, Tex. He remained at the head of that institution (St. Mary's College) until 1870, when, broken down in health, he was recalled to Nazareth and relieved from further work in the classroom. He employed his leisure time in his favorite occupation, gardening. During the last few years of his life sickness and infirmity obliged him to remain almost continually in his room. He edified all by his patience and resignation and calmly fell asleep in the Lord on July 29, 1891, in the seventy-ninth year of his age.

(3) BROTHER JOHN B. STINTZI (1821–1900). — Brother J. B. Stintzi was born at St. Croix in Alsace. He received his primary education in the village school. In 1837, following the example of one of his relatives, he joined the Society of Mary and made his first profession in 1839. During the following nine years he was employed in various schools of Alsace. When in 1849 the Superior-General called for volunteers to found the American province, Brother Stintzi was one of the first ones to offer his services. He labored intrepidly to make the new province take deep root, and the success of the undertaking is in no small measure due to his indefatigable efforts. He worked in the interests of Christian education in Cincinnati (1850–1855), in Louisville, O. (1855–1856), Cleveland, O. (1856–1857), Nazareth (1857–1860), Cleveland, O. (1860–1869). In 1869 he was appointed Inspector of Primary Instruction, in the American province, and during seventeen years he did much for raising the standard of the schools and improving the methods of teaching. In 1886 the burden had become too great for him and he asked to be relieved. His request was granted and for a number of years yet he directed individual schools: at Cleveland (1886–1887), Rochester, N. Y. (1887–1893), Dayton, O. (1893–1896). In 1896, weakened by age and constant labor, he begged to be retired from active duties. His request was granted, and he passed the last years of his life at the mother-house at Nazareth. Here he had the happiness of celebrating in 1896 the golden jubilee of his perpetual profession. In the Autumn of 1899 he fell sick, but partially recovered, a recurrence of sickness reduced his strength little by little. He died an edifying death on February 7, 1900.

(4) BROTHER DAMIAN LITZ (1822–1903). — Brother Damian Litz was born on August 15, 1822, at Eschbach, Baden. In 1844, being then twenty-two years of age, he entered the Society of Mary at Ebersmunster. He came to the United States in 1849, and taught school in Cincinnati until 1851. From 1851 to 1856 he was employed at Nazareth. After one year's activity in Wisconsin he was sent to Cleveland, O., where he founded St. John's Cathedral School, and remained at the head of that establishment until 1864. From 1864 to 1869 he was in Rochester. In 1869 he founded St. Mary's School, New Orleans, La. He was employed in Baltimore from 1870 to 1873, in New York City from 1873 to 1878, at Paterson, N. J., from 1878 to 1883. From 1883 to 1886 he was in

BOSTON COLLEGE LIBRARY
CHESTNUT HILL, MASS.

poor health and spent his period partly in Baltimore and partly in Nazareth. After five years more of activity in New Orleans, he begged in 1891 to be relieved from active duty. His request was granted, and he retired to St. Mary's College, San Antonio, Tex., to spend the remainder of his days in retirement and prayer. But in 1894, after the completion of St. Louis' College at a short distance from the city, he resided there. He died February 24, 1903, at the age of eighty-one years. Brother Litz was a model educator and was recognized as such by all who came in close contact with him. Despite his indefatigable work in the classroom he found time to write a number of popular articles on religious and moral topics for the Catholic press. These articles, which appeared under the nom de plume "Sepp" or F. G. (Fra Giuseppe) increased in number and importance after his retirement from active school-work in 1891 had given him more leisure. His ability and success in this department of Christian education merited for him the special recognition of the ecclesiastical dignitaries of the Third Plenary Council of Baltimore.

ST. LOUIS' COLLEGE, SAN ANTONIO, TEXAS
BROTHERS OF MARY

(5) Brother maximin zehler (1827–1892). — Brother Maximin Zehler was born in Alsace in the year 1827. He entered the society in the prime of life; he was only twenty-two years of age when he volunteered to leave his native land in order to help to found a new province of the society in America. He arrived in America in 1849 and was at first employed in Cincinnati, but later, in 1850, he was recalled and taught classes in St. Mary's Institute at Nazareth. He remained at this place until 1852 when he was appointed to open and direct St. Mary's School, Cincinnati, O. In 1860 he was recalled to Nazareth to direct St. Mary's Institute. In 1876 he became steward of the entire establishments of Nazareth, and after some time treasurer of the entire province, which had grown to such proportions as to need a person of ability to direct its financial affairs. Brother Zehler possessed the ability of managing temporalities in a marked degree. The sound financial standing that the province has for a large number of years enjoyed and is still enjoying, is due in great measure to his wise and conservative management during the many years that he was at the head of the finances of the province. In 1891 when the stewardship of St. Mary's Institute had become too heavy a burden for him, he was relieved of this function and remained only treasurer of the province. But early in the following year he had a stroke of apoplexy which, in a few days, caused his death on March 24, 1892.

After this brief sketch of the career of the founders of the province, let us take a rapid view of the development of the work of which they had so carefully laid the foundation. This can best be done by taking a rapid view of the administration of the several provincials and inspectors that have until the present governed the American province. In all there have been six provincials of the American province:

(1) Very rev. leo meyer (1849–1862), whose career has already been described.

(2) Very rev. j. l. courtes (1862–1864). — He was sent to America in 1862 by the General Administration in order to study the condition of the province. After the recall of Very Rev. Leo Meyer to Europe he became Provincial. He was somewhat handicapped as he spoke neither English nor German. He assisted, as Provincial, at the General Chapter of 1864. He there explained to the Superiors the necessity of removing himself, or, at least, of sending along as assistant a priest who could understand English or German. The Superiors decided to give Father

Courtès a successor as Provincial of the American province. Rev. Courtès was appointed Provincial of the province of the South, in France. He died in 1870, at Realmont, at the age of sixty.

(3) Very rev. J. N. Reinbolt (1864–1886). — In the place of Rev. J. L. Courtès, the General Administration appointed Very Rev. J. N. Reinbolt. His kindness and address soon won the hearts of all. The society in America extended far and wide during his administration, so that he is considered by many as a second founder of the province. Establishments of the society were opened in Cincinnati, O., Rochester, N. Y., Dayton, O., New Orleans, La., Baltimore, Md., Allegheny, Pa., Columbus, O., Winnipeg, Canada, Pittsburg, Pa., La Salle, Ill., Cleveland, O., Chicago, Ill., Honolulu, H. I., Wailuku, H. I., Stockton, Cal., Covington, Ky., Hilo, H. I. In 1886 Father Reinbolt was relieved of his functions as Provincial and lived henceforth in retirement. He died a saintly death, February 13, 1895, at the age of seventy-one.

(4) Very rev. landelin beck (1886–1896). — He was appointed to succeed Father Reinbolt as Provincial and was installed into office by the Very Rev. Jos. Hiss, at that time Second Assistant to the Superior-General and Visitor to the American province. Very Rev. L. Beck did much to place the establishments founded by his predecessor on a firm footing and to intensify the religious spirit in the province. During his term of office establishments of the society were opened in the following cities: San Francisco, Cal., San Antonio, Tex., Erie, Pa., Washington, D. C., Louisville, Ky., Chicago, Ill., the most important of these being St. Louis' College, San Antonio, Tex. During his administration the province was honored by the visit, in 1895, of the Very Rev. J. B. Ehrhard, Second Assistant to the Superior-General. In 1906 Father Beck was relieved of the functions of Provincial in accordance with a clause that had been inserted in the constitutions limiting the Provincial's term to two consecutive periods of five years. After five years he was appointed Provincial of Franche-Comté, a position that he still holds (1908).

(5) Very rev. geo. meyer (1896–1906). — In 1896 the General Administration appointed Very Rev. Geo. Meyer to succeed Father Beck as Provincial of the province. The new Provincial had the advantage over his predecessor in this, that he knew the religious of the province more intimately, having for many years been Superior of the house of formation at Nazareth. The strengthening of the religious spirit as well as the material development of the province went briskly on. The following establishments were added to the society: SS. Peter and Paul's School, St. Louis, Mo.; St. Joseph's School, San José, Cal.; St. George's School, Cincinnati, O.; Spalding Institute, Peoria, Ill., at the persistent request of the Rt. Rev. J. L. Spalding; the Academie Provencher, St. Boniface, Man., Canada; St. Anthony's School, St. Louis, Mo.; St. Francis' School, Dyersville, Ia.; St. Xavier's School, Cincinnati, O.; Holy Rosary's School, Dayton, O.; St. Stephen's School, Cleveland, O.; Holy Trinity's School, Brooklyn, N. Y.; St. Peter's School, Belleville, Ill.; St. James' School, San Francisco, Cal.; St. Mary's School, Dubuque, Ia.; St. Joseph's College, Victoria, Tex.; Colegio de N. S. de Guadalupe, Durango, Mex.; Colegio de Santa Maria, Nermosillo, Mex. In 1906 the Very Rev. Chas. Klobb came to America to visit the province, but being overtaken by sickness, he had to relinquish the task, and returned to Europe, where he shortly after died. Father Meyer's functions as Provincial ended with the expiration of his second term of five years, in 1906. He was then appointed Superior of the house of formation at Nazareth, which position he held until October, 1908.

(6) Very rev. jos. weckesser (1906– ). — He was appointed to succeed Rev. Father Meyer as provincial. During the short time that has elapsed since his installation into office, the province has been honored by the visit of the Superior-General, the Very Rev. Jos. Hiss, who came to America to complete the visit that sickness had obliged the Very Rev. Chas. Klobb to leave unfinished. In 1907 the society accepted the upper class in St. Barbara's School, Brooklyn, N. Y., with a view of accepting the other classes at some future time. In the same year property was acquired and a community sent to Villa St. Joseph, Ferguson, Mo., to open a postulate, which is to serve as a nucleus of a new province which it is proposed to establish in the near future.

The American province has thus far been guided in its educational work by three Inspectors of Instruction, as follows:

(1) Brother J. B. Stintzi (1869–1886). — He was appointed Inspector of Instruction in the American province immediately after the creation of that office in the society. As one of the founders of the province his career has already been described.

(2) Brother J. B. Kim (1886–1905). — He accompanied Rev. Leo Meyer when the latter was recalled to Europe in 1862. It was there that he made his first religious profession and began his career as Christian educator. In 1880 he returned to America to devote himself to educational work, first in New York City, and then at Dayton, O., both in the Normal School and in St. Mary's Institute. In 1886 he was appointed Inspector of the American province, to succeed Brother J. B. Stintzi. It was in the discharge of his functions as inspector that his astonishing capacity for work and his disinterested devotedness showed to the best advantage. Year after year for almost twenty years, he made the extensive round of the province. He improved the methods of teaching and revised the programs of examinations. The great advance that the province has made in its educational methods and the professional skill of its members is due, in great measure, to his untiring efforts. In the General Chapter of the society, held at Nivelles, Belgium, in 1905, he was elected to the office of Primary Assessor, *i.e.*, he is charged with all that relates to primary instruction of the society. He has the distinction of being the first American that has ever been elected into the general administration of the society.

(3) Brother michael schleich (1905– ). — He received the appointment in 1905 when the office of Inspector of the American province was left vacant by the election of Brother J. B. Kim into the General

"OUR LADY OF THE PINES," ST. MARY'S CONVENT, DAYTON, O.
BROTHERS OF MARY

ST. MARY'S CONVENT, DAYTON, O.
BROTHERS OF MARY

TEACHERS' COTTAGE, ST. LOUIS' COLLEGE, HONOLULU, H. I.
BROTHERS OF MARY

SPALDING INSTITUTE, PEORIA, ILL.
BROTHERS OF MARY

Administration. Brother Michael Schleich had for nearly twenty years been director of the Normal School at Nazareth, and therefore had an active part in the religious and professional education of many of the present members of the province. This more intimate knowledge and acquaintance with the brothers accounts in part for the great success that is following his efforts in guiding and advancing the educational work of the society in America.

Owing to the demand for religious teachers in parish schools, the Society of Mary in America has made no effort to increase the number of its colleges, or to undertake any other form of education, technical or agricultural. In so doing it has, conformably to the injunction of its founder, suited its apostolate to the most pressing needs of the times. The task of supplying the urgent demands of bishops and pastors has been more than sufficient to absorb all its resources. Many enticing offers and solicitations have been turned down of late years for want of a sufficient personnel.

In August, 1907, the Society of Mary counted in America more than 400 members, employed in 53 establishments, primary, secondary, and collegiate, having altogether an enrolment of more than 12,000 pupils. Two of these are normal schools; 5 colleges; 3 high schools, and 43 parochial schools, comprising in some cases grammar classes only, in others both grammar and high classes.

In October, 1908, the one American province of the Brothers of Mary was divided into two provinces, one called the province of Cincinnati or the eastern province, with its administration seat at Dayton, O., and the other called the province of St. Louis or the western province, with its administration seat near Clayton, a suburb of St. Louis, Mo. The Very Rev. George Meyer is the Provincial, and Brother George Sauer the Inspector of the eastern province; and the Very Rev. Joseph Weckesser the Provincial, and Brother John Waldron the Inspector of the western province.

The 87th meridian is the line of demarcation of the two provinces. The eastern province comprises all the houses east of this meridian. However, the houses of California and of the Sandwich Islands were left, for the time being, in the eastern province. The membership of this province is 280 at present, distributed in 36 houses as follows: A normal school, a novitiate, two colleges, fourteen (14) commercial high schools, and the rest parochial schools.

The following is a list of the establishments of the society in America. The arrangement is chronological with regard to the date of foundation. The name and locality, character, number of members employed, and number of pupils during the scholastic year 1907–1908, are given:

(1) Nazareth, Dayton, O. (1849), Normal School, 44 members, 96 candidates.

(2) St. Mary's Institute, Dayton, O. (1849), Collegiate, Classical, Scientific, and Commerical Courses, and High School and Preparatory Departments, 43 members, 385 pupils.

(3) St. Mary's College, San Antonio, Tex. (1852), Classical, Commercial and Scientific Courses, 15 members, 423 pupils.

(4) St. Mary's School, Cincinnati, O. (1852), Grammar Classes, 4 members, 160 pupils.

(5) St. Patrick's School, Cleveland, O. (1856), Grammar and High Classes, 6 members, 304 pupils.

(6) St. John's Cathedral School, Cleveland, O. (1857), Grammar and High Classes, 4 members, 193 pupils.

(7) St. Mary's School, Cleveland, O. (1858), Grammar and High Classes, 5 members, 233 pupils.

(8) St. Peter's School, Cleveland, O. (1863), Grammar Classes, 3 members, 200 pupils.

(9) St. Anthony's School, Cincinnati, O. (1867), Grammar Classes, 4 members, 246 pupils.

(10) Holy Trinity School, Dayton, O. (1869), Grammar Classes, 3 members, 154 pupils.

(11) St. Michael's School, Baltimore, Md. (1870), Grammar and High Classes, 6 members, 295 pupils.

(12) St. Mary's School, Allegheny, Pa. (1871), Grammar and High Classes, 6 members, 326 pupils.

(13) St. Augustine's School, Cincinnati, O. (1871), Grammar Classes, 4 members, 261 pupils.

(14) Holy Cross School, Columbus, O. (1872), Grammar and High Classes, 3 members, 122 pupils.

(15) St. Michael's School, Chicago, Ill. (1873), Grammar and High Classes, 16 members, 832 pupils.

(16) St. James' School, Baltimore, Md. (1873), Grammar and High Classes, 6 members, 303 pupils.

(17) Emmanuel's School, Dayton, O. (1874), Grammar Classes, 4 members, 200 pupils.

(18) St. John's School, New York City (1875), Grammar Classes, 3 members, 112 pupils.

(19) St. Martin's School, Baltimore, Md. (1880), Grammar and High Classes, 6 members, 319 pupils.

(20) St. Mary's School, Winnipeg, Canada (1880), Grammar and High Classes, 4 members, 189 pupils.

(21) St. Michael's School, Pittsburg, Pa. (1882), Grammar and High Classes.

(22) St. Louis' College, Honolulu, H. I. (1883), Collegiate, Scientific, and Commercial Courses and Preparatory Department, 20 members, 606 pupils.

(23) St. Anthony's School, Wailuku, H. T., (1883), Grammar and High Classes, 4 members, 215 pupils.

(24) St. Mary's College, Stockton, Cal. (1884), High School, 4 members, 171 pupils.

(25) St. Joseph's School, Covington, Ky. (1885), Grammar and High Classes, 4 members, 255 pupils.

(26) St. Mary's School, Hilo, H. T. (1885), Grammar Classes, 4 members, 181 pupils.

(27) St. Mary's School, Erie, Pa. (1886), Grammar and High Classes, 5 members, 231 pupils.

(28) St. Joseph's School, San Francisco, Cal. (1886), Grammar and High Classes, 5 members, 258 pupils.

(29) San Fernando School, San Antonio, Tex. (1888), Grammar Classes, 4 members, 174 pupils.

(30) Immaculate Conception School, Washington, D. C. (1890), Grammar and High Classes, 5 members, 216 pupils.

(31) St. Aloysius' School, Chicago, Ill. (1892), Grammar and High Classes, 5 members, 153 pupils.

(32) St. Martin's School, Louisville, Ky. (1892), Grammar Classes, 7 members, 386 pupils.

(33) St. Louis' College, San Antonio, Tex. (1894), Classical, Scientific and Commercial Courses, 21 members, 117 pupils.

(34) SS. Peter and Paul's School, St. Louis, Mo. (1897), High School and Preparatory Classes, 5 members, 120 pupils.

(35) St. Joseph's Academy, San José, Cal. (1898), Grammar and High Classes, 4 members, 133 pupils.

(36) Académie Provencher, St. Boniface, Man., Canada (1899), High and Grammar Classes, 8 members, 404 pupils.

(37) St. George's School, Cincinnati, O. (1899), Grammar and High Classes, 5 members, 210 pupils.

(38) Spalding Institute, Peoria, Ill. (1899), High School, 4 members, 69 pupils.

(39) St. Anthony's School, St. Louis, Mo. (1901), Grammar Classes, 4 members, 179 pupils.

(49) St. Joseph's College, Victoria, Tex. (1906), High School, 4 members, 110 pupils.

(50) St. Barbara's School, Brooklyn, N. Y. (1907), High Class, 1 member, 27 pupils.

(51) Villa St. Joseph, Ferguson, Mo. (1907), Novitiate, 5 members, 8 novices.

(52) Chaminade College, Chaminade, St. Louis Co., Mo. (1910), Scholasticate, Postulate, College, 23 members, 11 scholastics, 32 postulants, 25 pupils.

## BROTHERS OF THE POOR OF ST. FRANCIS SERAPHICUS

*Introduced into the United States in 1866*

Many and various are the Institutions which in the course of time have grown from the foundations of Christianity. Scarcely a charity but some devoted children of the Church have been inspired to consecrate themselves to it. However, it was reserved by Divine Providence for the Ven. John Hoever to found a society whose members should devote themselves exclusively to the care of destitute and wayward youths.

CHAMINADE COLLEGE, CLAYTON, MO.
BROTHERS OF MARY

(40) St. Francis' School, Dyersville, Ia. (1902), Grammar and High Classes, 5 members, 140 pupils.

(41) St. Xavier's School, Cincinnati, O. (1902), Grammar and High Classes, 11 members, 619 pupils.

(42) Holy Rosary School, Dayton, O. (1902), Grammar Classes, 3 members, 157 pupils.

(43) St. Stephen's School, Cleveland, O. (1903), Grammar and High Classes, 4 members, 178 pupils.

(44) Colegio de N. S. de Guadalupe, Durango, Mex. (1904), Collegiate and Preparatory Classes, 12 members, 87 pupils.

(45) Holy Trinity School, Brooklyn, N. Y. (1904), Grammar and High Classes, 4 members, 148 pupils.

(46) St. Peter's School, Belleville, Ill. (1905), Grammar and High Classes, 4 members, 129 pupils.

(47) St. Mary's School, Dubuque, Ia. (1906), High School, 4 members, 92 pupils.

(48) St. James' School, San Francisco, Cal. (1906), Grammar and High Classes, 5 members, 315 pupils.

On Christmas day, in the year 1857, at Aix-la-Chapelle, Germany, this self-sacrificing man and four companions of like mind bound themselves to follow the evangelical counsels and dedicate their lives to the service of the neglected ones of Christ's flock.

After having toiled for several years in various parts of Europe, a band of brothers, in 1866, was dispatched from the mother-house at Aix-la-Chapelle, to establish a province on American soil. On their arrival the newcomers were cordially received by the Franciscan fathers at Teutopolis, Ill., with whom they remained for some time, performing various domestic labors for the fathers and students. During their stay at this place the brothers indulged the hope of establishing

themselves in Cincinnati, and, under the protection of the Queen of the West, of branching out in various directions to save and shelter the abandoned and delinquent youths of the country. This hope was speedily realized.

Cincinnati was at that time the home of the wealthy and benevolent Mrs. Sarah Peters. This worthy lady had become deeply interested in the work of the brothers; and it was owing chiefly to her influence that the Most Rev. Archbishop Purcell of this city was induced to espouse their cause.

Accordingly in 1868 the brothers were summoned to Cincinnati where, having leased a dwelling on Lock Street, they commenced their labors by taking into their charge fifty youths sent them by the St. Joseph Orphan Asylum. The annual rent and other expenses were defrayed by that well-known philanthropist, the late Reuben R. Springer. As, however, it soon became apparent that the building would be outgrown in the near future, the institution was transferred to Third and Plum Streets, where the former St. John's Hospital had been secured.

The spring of 1870 finds a party of the brothers on Kentuckian soil. This step was taken at the earnest request of the Rt. Rev. Bishop Toebbe. The brothers were entrusted with the care of an orphanage at Cold Spring, situated seven miles south of Newport. Brother Bernardin Merschmann acted as Superior. The means of support were procured chiefly through an association of men.

VERY REV. BROTHER JOHN HOEVER
FOUNDER OF THE ORDER OF THE BROTHERS OF THE POOR OF ST. FRANCIS SERAPHICUS

For seven years the work had been carried on when it was found impossible to continue the undertaking, and it passed into the hands of the Sisters of Notre Dame.

Simultaneously with assuming the care of the orphanage at Cold Spring, the brothers purchased a farm located some six miles west of Cincinnati, O. They called the site "Mt. Alverno," in honor of St. Francis of Assisi, who received the Stigmata on a mount in Italy bearing that name. The estate embraced one hundred and six acres of land, four dwelling-houses, one stable, two barns, with other minor structures, and cost the sum of $40,000.

The main building, a frame structure — as were also two others — had been the residence of Mr. Adams, the owner of the farm, and is now used as a parsonage.

A second house, standing at the northeast boundary, was sold to the neighboring gardeners for school purposes.

Far to the south lay another building which, after being moved within closer range of the others, served as a lodging for the working boys.

A brick house southwest of the residence was fitted out to serve as a carpenter shop and for a variety of other purposes.

A valuable part of the estate was a large orchard.

In order to carry out the purposes of the order in this new acquisition at Mt. Alverno, a large school building was erected in 1871, preparations having already been made in the preceding year. It was a handsome brick structure, 80 x 40, substantially built, and cost $15,000. It comprised a basement, three stories, and an attic.

In the basement were the boys' dining-room, clothes-room, washroom, and playroom. The first story contained five rooms, of which two served as school-rooms and the others as apartments for a teacher, tailor, and the sick. In the second story were the chapel and a linen-room. The third story formed the boys' dormitory. The fifteen small rooms directly under the roof served as sleeping apartments for the brothers.

On September 17, 1871, the Feast of the Stigmata of St. Francis, the institution was opened for the benefit of neglected youth. Brother Michael Dux was appointed Superior.

On November 1 Holy Mass was celebrated in one of the rooms of the present parsonage, the Most Rev. Archbishop himself officiating.

In the following year the Protectory received its first chaplain in the person of the Rev. Richard Broering.

Out of gratitude for the special protection rendered to the cause by the Mother of God, a small chapel was erected in her honor. It was a frame structure standing some seven hundred feet south of the institution.

As a general chapter was to hold its session in 1873, Brother Michael repaired to Europe to take part in it. Father Broering, longing to see his home and relatives once more, accompanied him. Brother Michael being re-elected Superior, returned in August, but Father Broering remained till October. During the chaplain's absence, the institution was attended by the reverend clergy of St. Mary's Seminary.

The winter season proved very prejudicial to the health of Brother Michael, who was afflicted with illness in the form of asthma. The malady became so serious that he was unable to fulfil the duties of his office. He reported the matter to the Superior-General, Brother Bonaventure Schaeben who, in the spring of 1874, sent over Brother Bruno Savelsberg to act as Superior.

In the course of the year Rev. Father Broering was transferred as assistant pastor to Holy Trinity Parish in Cincinnati. But, though absent, the zealous priest could not forget his beloved children at the boys' Protectory. It was through his pious efforts, combined with those of Very Rev. J. C. Albrink, pastor of

said parish, that the present St. Margaret Society was organized. The amount of good the brothers are enabled to effect through the financial assistance rendered by this charitable society is indeed great; and, beyond doubt, the all-just God has amply recompensed the pious labors of these two noble instruments of His cause.

The Rev. Henry Schumacher next assumed the chaplaincy of the Protectory.

Two new fields of labor were opened during the month of May, 1875. The first, in Pomeroy, O., was an orphan asylum founded by Rev. Joseph Jessing. Four brothers were sent thither with Brother Francis Schulte as Superior. The average number of children in this institution was twenty.

The other institution was in the vicinity of Danville, a town within the diocese of Newark, N. J. The management here, too, was in the hands of four brothers, with Brother Aloysius Kaehllin as Superior. The number of children that found a home here ranged between eighty and one hundred.

The property had been purchased by the Rt. Rev. Bishop Corrigan, and comprised some two hundred acres. The institution depended for its support on annual church collections and was not infrequently in poor financial circumstances.

ST. VINCENT HOME FOR BOYS AND PRESENT PROVINCIAL HOUSE AND NOVITIATE, CINCINNATI, OHIO
BROTHERS OF THE POOR OF ST. FRANCIS SERAPHICUS

The pastor of Our Lady of Victory, Delhi, O., departing this life in 1875, Rev. Father Schumacher was directed to attend that place also for some time. Finally, on August 6th, Father Schumacher was appointed pastor at Delhi, while Rev. Christian Kraemer was entrusted with the care of souls at the Protectory. Father Kraemer was in very poor physical condition. After laboring for nine years in New Fulda he had been transferred as pastor to St. Jacob's church, Barnsville, O. There being at that time a great lack of priests in Ohio, and the good priest being, moreover, of a weak constitution, the severe exertion made during the nineteen long years of his stay at the latter place eventually ruined his health completely.

October 1, 1874, a new cemetery was staked off and blessed by Rev. Father Kraemer. The earthly remains of Brother Pius von Aarburg, who had died August 27, 1875, of consumption, were the first interred in this resting place. Thither also were transferred the remains of four persons from the former graveyard lying to the southwest.

The Rt. Rev. Borgess, Bishop of Detroit, Mich., called the brothers to that city on May 3, 1877, entrusting them with the care of an orphan asylum. Of the seven brothers directed to manage the affairs of the institution, Brother Dominic Nordmann was appointed Superior.

The property, embracing one hundred acres, was attractively situated on a plain two miles north of Detroit. It had been presented to the Rt. Rev. Bishop for religious purposes. A tract of this land about eight acres in area was presented to the adjoining St. Antony Parish for parochial purposes. At present there is no trace to be seen of the institution; for, after the brothers had withdrawn, the buildings were taken down and the lands divided into lots. The orphanage, however, continued under other management, and was transferred to Monroe, a city twenty-five miles southward.

Rev. Father Jessing, who was conducting a printing establishment, wished to enlarge his business, and, as he considered Columbus a more suitable place for that purpose, removed from Pomeroy to that city in 1878. In consequence, the brothers also transferred their orphanage to the latter city.

During the month of October, 1878, the small Blessed Virgin chapel, erected six years previous, was replaced by a brick structure. The greater part of the cost was defrayed by Mr. Putmann, a benevolent gentleman, residing in Cincinnati. An impressive statue representing the Sorrowful Mother was donated by Mrs. Holimann; while the tower-bell was a gift of Mr. Leonard Stadtmueller.

A change of management being made in 1879, Brother Sylvester Dellenbroich was appointed Superior at Danville; Brother Rochus Brinkmann at Mt. Alverno; Brother Anselm Helligrath at Detroit; and Brother Angelus Rademacher at Columbus.

At the next general chapter held in 1879 Brother Sylvester was elected Superior-General.

As the brothers at Columbus were too restricted in

the management of affairs, and as, moreover, there was a lack of aid at Mt. Alverno, they finally saw themselves compelled to give up the guidance of the institution. This was in 1880.

The year following they were also obliged to withdraw from the institution at Danville, as the support they received was insufficient for themselves and their charges.

"When need is greatest, God's help is nearest." This was confirmed when the brothers, being at this time in great financial distress, were generously assisted by a benevolent gentleman, Mr. Joseph Nurre. May God richly reward this as well as the many other charitable deeds of this noble benefactor!

The general chapter convened in 1882 appointed Brother Massaeus Klein Superior at Mt. Alverno, and Brother Boniface Goebel at Detroit.

Rev. Father Kraemer's condition grew daily more critical; so much so that he was finally unable to make his way unaided to the chapel. On February 7, 1883, a Franciscan father, Rev. Peter Paul Gundermann, came as chaplain to the Protectory. New Year's Day of the year 1884 was made memorable by the departure from this life of Rev. Father Kraemer.

The death of Reuben Springer, ever a generous benefactor of the brothers, occurred in the summer of 1885. Being very wealthy and having no heirs, this worthy gentleman had bequeathed his fortune for the most part to charitable institutions. The boys' Protectory received the liberal sum of $35,000. Many a prayer has been wafted to heaven that the Rewarder of every good deed repay the noble donor a thousandfold.

The general chapter in 1885 elected Brother Massaeus Klein Superior-General, Brother Pacificus Ruminski succeeding him at Mt. Alverno.

In August Rev. Charles Schoepner, O.F.M., assumed the duties of chaplain.

Brother Michael Dux, after a lingering illness, was finally seized with hemorrhage, which resulted in his death in 1886.

During the summer of 1887 preparations were made for the erection of a convent. After Easter, in the following year, the foundations were laid.

During the months of May, June, and July some four hundred thousand bricks were burned, and the bricklayers made such rapid progress that, before winter set in, the building was placed under roof. With the plastering done in the spring of 1889 the structure was completed.

A violent storm, which raged in the month of July, 1888, and caused considerable damage at various places, swept the bell-tower off the school building.

It was at this time that Brother Seraphin Kraehwinkel, who had been appointed Superior at Mt. Alverno, came over from Europe to enter upon the duties of his office.

Rev. Peter Paul Gundermann had been stationed at the Protectory a second time in 1887, and was succeeded by Rev. Juvenal Schnorbus in 1891. Father Juvenal remained till 1892, when Father Peter Paul was again appointed to the chaplaincy. In the month of March, 1893, the institution received another chaplain in the person of Rev. Jerome Kilgenstein, who had filled many important offices, and was at one time Provincial of the Franciscan fathers of Cincinnati.

Although in 1891 it had already been agreed upon to erect a church, it was not until autumn of the following year that the project could be carried into execution. The foundation being finished, the Most Rev. Archbishop Elder laid the corner-stone on Pentecost Monday, 1893. The bricklayers set to work early in July, and by October the work had so far advanced that the roof could be constructed. The following year the edifice was completed.

Simultaneously with the foregoing, a two-story brick building, located between the church and the school building, was erected. It served mainly the purpose of a novitiate.

On the Vigil of Pentecost the inmates of the institution made their solemn entry into the new church, and the following day solemn High Mass was celebrated. This was not, however, the first sacrifice; Rev. Father Jerome having read Mass therein at midnight of the preceding Christmas.

Brother Amadeus Raatz was sent from the motherhouse to serve a term as Superior of the Protectory. This was in August, 1894, at which time also Brother Massaeus Klein was appointed Master of Novices. Some time later, however, the latter contracted an inflammation of the lungs, and, after an illness of five days, passed to his eternal reward, November 27, 1894.

The Feast of Epiphany was a great festal day for the institution: Rev. Jerome Kilgenstein celebrated on that day his silver jubilee as priest.

In 1897 Brother Eusebius Pantel was appointed Superior at Mt. Alverno.

Two first Masses were celebrated in 1898: one on July 3d, at which Rev. John Forest McGee was the celebrant; the other on July 4th, by Rev. Berard Heile. The reverend gentlemen had both been inmates of the Bond Hill Orphan Asylum at the time when Father Jerome was chaplain there. Two years later Rev. Arbogast Reissler, a nephew of Rev. Father Jerome, celebrated his first Mass in the Protectory chapel.

Rev. Father Jerome had been sickly for some time, and his condition becoming more serious he requested to be taken to St. Francis Hospital, Fairmount, O. Here he was attended by two brothers until, on June 25, 1900, he was summoned to his reward. May Almighty God reward him for his many noble efforts to promote the welfare of the institution.

During and after the chaplain's absence Rev. Father Arbogast filled the position till October 4th, when Rev. Eberhardt Huelsmann was appointed to the office.

The year 1900 witnessed a marked improvement. Quite a number of old structures serving as stable, barn, and like purposes, were taken down and replaced by a substantial brick building, 180 x 60 feet.

July, 1902, the institution received a new chaplain in the person of Rev. Gregory Fangmann. He was succeeded by Rev. Stephan Hoffmann in the month of December, 1906.

The year 1905 will ever be held in sacred memory by the members of the order at a time when their hearts

were instilled with greater zeal in their arduous task of educating poor and neglected youth. During the first forty-eight years of the community's existence the statutes had only been approved of by the archbishops and bishops in whose dioceses the brothers wished to establish institutions.

In order to further the welfare of the community by securing the much-solicited sanction of Rome, the definitors under the auspices of the Ven. Brother Athanasius Wietmann, Superior-General, assembled at the mother-house in Holland; and after deliberating the matter carefully, and imploring the Divine assistance, resolved to seek the approval of the Holy See. Accordingly the work was begun; and many thanks are due to the Rev. August Lehmkuhl, S.J., who generously took upon himself the arduous task of translating the statutes from German into the Latin tongue. The

PARSONAGE, CHURCH AND SCHOOL
BROTHERS OF THE POOR OF ST. FRANCIS SERAPHICUS

Holy Father, Pope Pius X, complying with the request of the congregation, said statutes were approved under five years' probation. The object of the new order was a source of great pleasure to His Holiness.

To regulate the treatment and control of dependent, neglected, and delinquent children, and to punish delinquent parents and others who cause, encourage, or contribute to the neglect or delinquency of children, a Juvenile Court was established in Cincinnati in July, 1905. This court is authorized to commit children coming into its custody to some suitable home or institution embracing in its object the care of such children.

In Section XVII, under the head of "Religious Preference," the court provides that in committing children they shall be placed, so far as practicable, with some association which is controlled by persons of a religious faith like to that of the parents of the child.

Now, the thought that in the city of Cincinnati there was no Catholic institution to which this court might commit Catholic boys, stirred the sympathetic heart of His Grace, Archbishop Moeller of this city. He immediately set to work devising some plan to remedy the evil; and, ere long, his eye fell upon the Franciscan brothers, who for some forty years had been engaged in conducting various institutions for poor and destitute youths. Accordingly he resolved to offer them the charge of the institution he intended to found.

Being visited one day by Ven. Brother Eusebius, Provincial-Superior of said brothers, the archbishop laid his plans before the Brother Superior and suggested that the matter be taken under advisement.

After making a fervent Novena to learn the will of Almighty God, and maturely deliberating the matter with his brethren, he finally made up his mind to comply with the Most Rev. Archbishop's request; and, again presenting himself to the latter, declared his willingness to accept the commission.

The next question was that of location. The boys' Protectory which the brothers were then conducting was already overcrowded — the number being about two hundred — and either that institution would have to be considerably enlarged or some other spot chosen. The latter course was adopted as being the more practical, and two places were suggested, either of which the brothers might find suitable. Both belonged to the Sisters of the Good Shepherd, who were about to vacate them as they had recently purchased the former seminary on Price Hill; the one situated on Baum, the other on Bank Street, in Cincinnati. The Baum Street property possessed splendid buildings as also other advantages, but as the entrance to it was so steep as to make access in winter with vehicles well-nigh impossible, and as there was no lot attached to it spacious enough to make a suitable playground for the children the Bank Street property seemed preferable. Arrange-

ments were accordingly made for the purchase of the latter; and the sisters agreeing to sell it for $40,000., on March 19, 1905, the entire estate passed into the hands of the brothers.

The chapel, a handsome Gothic structure, is very substantially built, and, among other things, contains a fine marble altar, beneath which is exposed a waxen figure representing the youthful martyr, St. Clement. In connection with this figure there are several precious relics of the saint. Many alterations were necessary to adapt the buildings to the peculiar needs of the institution. The work of remodeling required months of time and entailed no small expense.

When matters had so far advanced that the pious work of rescuing youth could be commenced, a solemn High Mass was celebrated by Rev. Aloysius Kohmescher, the first chaplain of the institution, and attended by the brothers and candidates, the only occupants at the time. It was on the first Friday in December, 1905, that this new field of labor was opened.

The new institution under the name of St. Vincent Home for Boys, was made the Provincial House, and by a decree of His Holiness, Pope Pius X, dated July 24, 1906, it became the novitiate for all the community's convents in the United States. Brother Eusebius Pantel was appointed Provincial Superior, Brother Joseph Metze succeeding the latter in office at the boys' Protectory. Brother Mirus Bootz was entrusted with the office of Master of Novices.

THE MOTHER-HOUSE UP TO THE TIME OF THE KULTUR-KAMPF. BROTHERS OF THE POOR OF ST. FRANCIS SERAPHICUS

In compliance with the newly-approved statutes of the order, a department for candidates was opened at St. Vincent's Home, September 11, 1905. Its purpose is to afford young men who desire to join the community, but have not yet attained the required age of seventeen, an opportunity of preparing themselves for their future vocation. Coming into frequent contact with the brothers, they have ample occasion of becoming acquainted with the nature of the religious life. These young men retain their full freedom, not binding themselves in any way to become a member of the brotherhood, and may withdraw at any convenient time. The number of candidates has increased rapidly, there being eighteen at present.

The number of children now sheltered at St. Vincent's Home is one hundred and fifty.

On April 21, 1906, the main buildings of the Protectory at Mt. Alverno were practically reduced to ashes. Commencing in the attic of the convent building, from an unknown cause, the fire seemed to have been doing its work of destruction for a considerable time before it was discovered.

There was nothing to do but await the arrival of the fire department. This consumed some time, as there was no telephone connection — this important means of communication being secured in the following year — and as the roads were rough, the distance great, and the institution was situated outside the city limits.

In the meantime the brothers, assisted by neighbors, set to work to rescue whatever they could from the devouring flames.

But, despite all efforts, a large number of valuable objects became a prey to the flames. Prominent among these were the tower-clock, tower-bells, organ, altars, reliquaries, sanctuary lamp, church-pews, and station pictures; moreover, a large library, nearly all the articles of two schoolrooms, and a considerable store of uniforms, drums, clothes, etc.

At last, after a hard pull up the hills, three engine companies reached the scene. Thanks to their good work the parsonage and stable and kitchen were saved, while the building intermediate between church and school suffered only the loss of its roof. But the entire interior of the church with its roof was consumed, while the school and convent buildings were practically reduced to a heap of ashes.

To add to the calamity, the community had to bewail the sudden demise of one of its members in the person of Ven. Brother Gregory Becker who, when the conflagration commenced, had left the buildings, and, while looking on from a distance, suddenly collapsed. His untimely death was probably due to heart failure.

Ven. Brother Eusebius, Provincial, arrived in due time and directed a number of brothers to have the

boys of the institution conveyed to St. Vincent Home.

Of the brothers that remained at Mt. Alverno, a few found sleeping apartments in the parsonage, some in the laundry, and others at various odd places. As soon as the intermediate building was under roof, a number transferred their sleeping quarters thither.

The papers stated the loss as ranging between $100,000 and $150,000, of which the latter sum approaches nearest to the reality. The insurance amounted to $72,000.

In May, 1906, Ven. Brother Athanasius Wietmann, who had been appointed Superior-General in 1901 on the resignation of Ven. Brother Sylvester Dellenbroich, came over from Europe to visit the American convents. He was accompanied by one professed brother, two novices, and a postulant, all desirous of devoting their lives to the service of American youth.

It was shortly after three o'clock on a Tuesday morning, June 26, 1906, when the neighborhood of St. Vincent's Home for Boys was awakened by a loud explosion. A crash followed when a section of the convent wall tumbled into the alley, dragging with it half of a large shed used by the children in inclement weather. The damage was considerable at various places. Water and sewer-pipes were broken and the thoroughfare was blocked for some time.

The explosion is said to have been caused by the collection of gas in the sewers of Clearwater Alley.

By May 3, 1907, the rebuilding of the Protectory had so far advanced that the field of labor could again be opened. Of the two hundred children taken to St. Vincent's Home at the time of the fire, only seventy-five were now left, the others having been sent to their relatives. These were accordingly conveyed to their old home. The little ones were delighted to return after their long absence. The institution, however, owing to lack of funds, was not yet completed. The church was merely under roof, not even being furnished with windows. As the church could not be used, divine service was held in a room intended for the boys' dining-room, one of the playrooms serving as refectory.

As a general chapter was to take place at the mother-house at Bleyerheide, Holland, on July 10, 1907, Brother Eusebius with two companions left for Europe in June to take part in the session. Ven. Brother Athanasius Wietmann was re-elected Superior-General; Ven. Brother Eusebius Pantel, Provincial Superior, and Ven. Brother Gaudentius Schumacher became local Superior of the Protectory for boys. The delegates returned on August 24th.

## BROTHERS OF THE SACRED HEART

*Introduced into the United States in 1847*

In the early years of the last century the establishment of a parochial school in many parts of this country and particularly in the South seems the chance product of the apostolic zeal of many a good bishop visiting Europe in quest of priests to aid him in his work; and hence the schools thus founded take on a vocational character in missionary work. The presence of the brothers of the Sacred Heart in many a parochial school in this country is in attest of the zeal of Bishops Portier, Loraz, and Elder.

In 1846, at the earnest solicitation of the Rt. Rev. Bishop Portier of Mobile, Ala., who personally visited the community's mother-house at Le Puy, France, five true and solid religious men cheerfully volunteered their services as his teachers.

In January, 1847, Brothers Alphonse, Athanasius, David, John Baptist, and Placide arrived in Mobile, and at once took up the care of an orphan home and a parochial school. These good men labored long and zealously at their chosen life-work, and all lived to a ripe old age cheered on by the growth of their schools and the native vocations that swelled their ranks.

The schools of the order extended through Louisiana, Mississippi, Indiana, Kentucky, and Massachusetts, till in lower Canada their number there compelled a separation into a distinct province for the Canadians.

The province of the Brothers of the Sacred Heart in the United States since the separation of the schools in Canada and those of the far Eastern States, in 1900, comprises seventeen establishments and a personnel including novices of one hundred and forty. Its novitiate and house for postulants is located at Metuchen, N. J. The property of the novitiate consists of seventy acres of fine tillable land, together with a restored old mansion of a retired wealthy merchant. Here are housed, educated, and trained forty youths — an annual average — solely with the savings of a self-sacrificing body of devoted teachers, a generous and noble dividend to "The Lord and Mother Church," it may be said *en passant.*

The first establishment of the brothers in the United States, now nearing its diamond jubilee, still flourishes in Mobile, Ala., in its twin work of caring for the orphans, and the building of Christian character for a future congregation in its parochial school. The orphanage cares for annually about eighty inmates. These orphans are received from all parts of the diocese. The present incumbent of the See of Mobile, Mgr. Allen, fervid with the zeal of his predecessors, is untiring in his devotion to these little orphans, while the good people of Mobile seem to emulate the generosity of Mary Magdalene in their support. The parochial school of St. Vincent's church has an annual roll of two hundred pupils and holds the esteem and affection of nigh three generations of St. Vincent's parishioners.

Bay St. Louis. — The second foundation of the Brothers of the Sacred Heart was made in the year 1854 at Bay St. Louis, Miss., one of the most charming resorts on the Gulf Coast, rivaling in some respects the famous Riviera of the Mediterranean. Here the brothers possess a piece of property about a mile in length and a quarter of a mile in width. A grand and noble structure with all the finish of architecture and equipped with every modern appointment of a first-class college stands on the gulf extremity of the property. Since its inception the college has captivated the hearts of that large class of sugar planters in the surrounding parishes of south Louisiana. Year by year its halls and campus ring with the echoes of

its full quota of boarders and day pupils from the little town of Bay St. Louis. A fair average of these may be stated of boarding students, one hundred and thirty; of day pupils, forty. The courses of study pursued are partly commercial, scientific, and classic. Institutions, like families, wear with just pride the wreath of honor only when they have experienced with fortitude the trials and reverses and their kind. St. Stanislaus College at Bay St. Louis had its full meed of trials during the Civil War of 1861–1865.

It suffered much in its property by the severe storms that are not unusual in that locality. It survived the ravages of fearful epidemics of yellow fever, and met the terrible loss of entire destruction of its buildings with their treasures of art and science in a great fire in the year 1903. More beautiful and solid in structure the college goes on in its noble work cherishing ardently the consoling commendation of numbers of priests who have declared the boys turned out from its halls the most exemplary Catholics in their parish.

VERY REV. BERNARDO DA ANDERMATT, O.M.CAP.

New Orleans. — The establishment of a select school in New Orleans in the year 1869 proved of no mean importance both to the brothers and that section of the city commonly styled the French quarter. Though not the original site of the foundation, St. Aloysius' College rears its noble mien from beautiful esplanade to the beholder from every point of the compass for squares. The building was erected by the Ursuline Nuns who later transferred it by sale to the brothers. It is large, roomy, and well appointed for an institution of learning. It carries a yearly enrolment of pupils somewhat over three hundred. When that serious blunder was made in the eighties of the last century by which the Christian Brothers abandoned their work of higher education in New Orleans, the fate of Catholic education for boys of advanced years was left to two institutions: the Jesuits' College on the American side of Canal Street and St. Aloysius' College on the French side. For years it has stood, and stands today, as a staunch breakwater in the madding current that began then to sweep over the Catholic youths into the public schools of New Orleans. It holds a firm grip upon the hearts of all within the sphere of its influence, and is the pride of many an alumnus in the struggling uplift of commercial fortune and Christian honor.

Vicksburg. — St. Aloysius' College of Vicksburg was founded in 1879. To the Rev. Fathers McManus, Obefreld, and Mallin are due the honor and credit for the erection of its buildings and fatherly interest in its successful operation. The college might not inaptly be called the high school of Vicksburg. Rarely in any city of the Union can there be found another such school claiming so large a commendation of pride from its citizens as this noble institution of Vicksburg. Its classrooms are open to all creeds and denominations, and its alumni roll comprises one hundred and fifty names representing the best of Vicksburg's youth. The yearly average of its pupils is around the four hundred mark. The limited space of this paper forbids anything more than the mention of other prosperous schools and successfully conducted institutions of the Brothers of the Sacred Heart in the Province of the United States.

Natchez has two institutions founded in 1865. Donaldsonville, Indianapolis, Bâton Rouge, Alexandria, Meridian, Mansura, and Far Rockaway have each schools claiming from fifteen to fifty years of good work.

Recently in the West, through the prayers and entreaties of the good Bishop Meerschaert of Oklahoma, the brothers erected at an initial cost of $40,000 St. Joseph's College. Already it has taken a hold upon the citizens of that thriving and enterprising city, Muskogee, and gives fair promise of being the nucleus for other establishments in its vicinity.

## CAPUCHINS

*Introduced into the United States in 1857*

### THE PROVINCE OF ST. JOSEPH

The foundation of the province of St. Joseph or the Calvary province, as it is generally called, is in itself a remarkable deed, perhaps unprecedented in the history of the Catholic Church. Religious orders have been founded and have been transplanted to new countries again and again, but the founders or the transplanters were members of the community of which they sowed the seed in other soil. Here the Capuchin order was established, not by Capuchins; not by any variety of Franciscans; not by religious of whatsoever title, but by two secular priests, the Rev. Gregory Haas and the Rev. John A. Frey, Swiss parish priests, who felt themselves called to lay the foundation of a new province of the Capuchins in a far-distant country, with but little aid and encouragement from the official heads of the order and almost no money or resources, except the very sincere conviction, that they were doing the will of God, and the strength which comes from zeal, virtue, affability, simplicity, coupled with prudence and correct judgment.

Gregory Haas was born at Metzerlen, Soleure, Switzerland, November 25, 1826; he studied at the university of Freiburg, Baden, was ordained to the priesthood December 28, 1850, and for six years acted as assistant to his aged uncle, Father Karrer, in the little parish at Liesberg, where, in the exercise of the sacred ministry, in prayer and meditation, he laid a solid foundation for his future fruitful career.

John A. Frey was born at Herdern, Thurgau, Switzerland, June 12, 1831; he completed his studies at the above-mentioned university and was ordained to the priesthood June 13, 1854. At first he was appointed assistant at Sirnach and later pastor of Schoenholzersweilen.

As students at the university at Freiburg they became fast friends for life, having from early youth had the same ambition to consecrate their lives to the service of God in some missionary country. The life of the missionary, with its privations and hardships, with the sweet consolation of saving souls and spreading the faith, with its eternal reward in the land of bliss, was the ordinary topic of their conversation during the years of their studies and the years following their ordination. Having been raised to the priesthood, they were intent upon realizing their long-cherished desire, and having learnt that America was in great need of missionaries and that the Capuchin order, the most popular order in Switzerland, was not represented there, they decided and pledged themselves to choose America as their missionary field and to introduce the Capuchin order into that country.

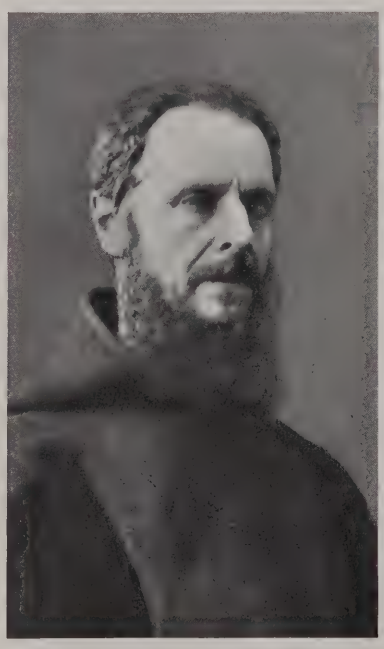
VERY REV. BONAVENTURE FREY, ONE OF THE FOUNDERS OF THE CALVARY PROVINCE

A very novel idea, indeed, which met with derision and ridicule from friend and foe. However, an idea which had not arisen from a momentary impulse—constant prayer, serious reflection, repeated consultations, and various trials had tested it and made it a deep-rooted conviction.

On July 16, 1856, they set sail from Antwerp, and landed at New York the following September 2d. Thence they traveled to Milwaukee where a countryman of theirs, the Rt. Rev. Martin Henni, was bishop, and in great need of priests. He received them very cordially and admitted them at once into his diocese. He only smiled at their plan of establishing the Capuchin order and building a monastery in his diocese, and expecting that plenty of work and a little experience would soon induce them to relinquish their preposterous idea, he entrusted Father Haas with St. Gregory's parish at Kenosha, Wis., and Father Frey with St. Mary's at Milwaukee. Nevertheless he allowed them their choice between Holy Hill, near Hartford, Wis., and Holy Calvary, twelve miles east of Fond du Lac, Wis., as a site for their proposed monastery.

In consequence both visited Holy Calvary on October 15, 1856. A glance at Calvary (as the place was called since the dedication of the church, June 25, 1853), even at a distance convinced them that the hill in its elevated position, apart from all disturbance of city life, was prepared by nature for a home of retirement, of prayer and study, destined for something better than the little log-church that adorned it then. Their decision was made that here should rise the first Capuchin monastery in the United States. The two pioneers returned to their parishes to await the approach of spring for the execution of their plan.

In March, 1857, they presented themselves again before their Ordinary with the selfsame request, to permit Father Frey to commence to build at Calvary, while Father Haas would collect funds and provide for a Superior and Master of Novices from the Old Country. Bishop Henni, convinced that time and experience had not effected a change, gladly consented and gave Father Haas letters of introduction and recommendation, begging the Rt. Rev. Ordinaries and the faithful at large to extend a willing and generous hand to Father Haas to enable him to establish the Capuchin Order in the United States and build a monastery.



VERY REV. FRANCIS HAAS, ONE OF THE FOUNDERS OF THE CALVARY PROVINCE

On March 21st Father Haas sailed from New York and after a pleasant voyage of fifteen days landed at Antwerp. His expectations of a rich collection and a prompt settlement of affairs with the Superiors of the order had been too sanguine. His collections were very meager, and in some instances did not suffice to defray even his traveling expenses. The Superiors of the Swiss province to whom he first applied for a Master of Novices were adverse to the idea, and only after long and tedious negotiations and deliberations did the Provincial Chapter of the province, in session in August, 1857, determine to send Father Anthony M. Gachet to America to act as Superior and Master of Novices for the time being. Beyond this they would take no responsibility upon themselves and said father could be recalled at any time. Thereupon Father Haas journeyed homeward with his companions and some candidates he had gained for his new establishment in America, October 20, 1857.

During his eight months' absence Father Frey had

developed his share of activity. When Father Haas arrived at Calvary (November 25, 1857), the monastery (27 by 111 feet) was already under roof, and in March, 1858, was ready for occupancy.

ST. FRANCIS CHURCH AND SCHOOL, MILWAUKEE, WIS.
CAPUCHINS — ST. JOSEPH'S PROVINCE

On December 2, 1857, after vespers, without any preparation but their ardent desire, Fathers Haas and Frey received the habit of the order of St. Francis in the little chapel of the Blessed Virgin of Mt. Carmel (a small elevation opposite Mt. Calvary and belonging to the school Sisters of Notre Dame). Father Haas took the name Francis in religion, Father Frey the name Bonaventure; George Frey (no relation of Father Frey) was also received as lay brother under the name Aegidius. These three with the newly arrived candidates were henceforth under the obedience and direction of Father Anthony Gachet, while the Rt. Rev. Bishop Henni was appointed Visitor-General with special faculties, dated July 9, 1858.

Soon, however, such difficulties arose on all sides, such mighty factors combined to make the realization of their plan impossible, as would have discouraged even men deep rooted in virtue; their financial embarrassment was so great that as a business venture everybody would have called it the height of recklessness to go one step further; their fellow-priests and relatives entreated them in such touching terms "to sell out and go," that only the voice of God could prevent them from obeying the dictates of flesh and blood; even the evil spirits, it would almost appear, deterred them by such unmistakable signs that we must admire their invincible firmness. The Master of Novices himself, whose lifelong ideal had been to labor among the Indians, gradually lost interest in their undertaking, daily becoming more convinced that it was destined for a premature death. Hence having admitted his three novices to simple vows February 16, 1859, and having received charge of the Indian missions at Keshena, Wis., he appointed Father Francis Superior of Calvary in his place, and left with his companion, Brother Vincent Engel, May 19, 1859;

MONASTERY AND ST. LAWRENCE COLLEGE, MT. CALVARY, WIS.
CAPUCHINS — ST. JOSEPH'S PROVINCE

(he had previously in February petitioned the Superiors at Rome to be relieved of his charge, but did not await the answer which, dated April 30, 1859, commanded him to remain at his post.)

This state of affairs was repeatedly reported to Rome, but Rome was deaf to all entreaties from Calvary. Conditions were becoming unbearable. At last Father-General, in a letter dated September 25, 1860, put an end to all suspense and anxiety, confirmed Father Francis as Superior, and ratified his previous official acts. January 2, 1861, the newly elected Minister-General, Nicolaus à S. Joanne, lovingly gave his assistance to the monastery at Calvary, appointed Father Francis as Superior and guardian of the order in America, and Father Bonaventure as vicar. Thus a regular government was established for the monastery (whose canonical erection is dated July 9, 1858) and its future secured. The

MONASTERY AND CLERICATE, WAUWATOSA, WIS.
CAPUCHINS — ST. JOSEPH'S PROVINCE

small shoot took root, grew and waxed strong, till at present, like the proverbial mustard seed, it spreads its branches from Wisconsin to New York and in numerical strength holds the thirtieth place amongst fifty-seven provinces of the order. The statistics for 1907 give the following data: monasteries, 8; hospices, 3; professed fathers, 64; 19 professed and 2 novice clerics; 43 professed and 3 novice lay brothers, besides 7 tertiaries; in all 142 members. The province comprises the following States of the Union: Wisconsin, Minnesota, Iowa, Upper and Lower Michigan, Dakota, New York, New Jersey, also the dioceses of Chicago in Illinois and Fort Wayne in Indiana.

In its development the province passed through the usual preliminary stages: Foundation, 1857–1858; Provisorium, 1859–1861; Guardianate, 1861–1864; Commissariate, 1864–1875; Custody, 1875–1882; Province, August 7, 1882.

It is true the young community of Capuchins was now duly recognized and firmly established at Calvary, the first firm and permanent footing of the order within the confines of the United States. But there were other forces which, God so permitting, would have ruined the young and tender shoot of the order at Calvary, as the sequel will show. In 1861 it was decided to build a new church for the increasing parish, which was to take the place of the primitive log-church built by the saintly pioneer missionary, the Rev. Caspar Rehrl (d. September 3, 1881) in 1849. The new brick church was dedicated July 28, 1863. In 1863 a second wing was added to the monastery to serve as a monastery-school, and in 1867 the west wing was built; thus with the church on one side the traditional quadrangle was formed. Eleven years had been spent in erecting, enlarging, and improving the different buildings on the hill. They were years of nervous restlessness, of steady and yet unsteady

ST MICHAEL'S PAROCHIAL SCHOOL, NEW YORK, N.Y.
CAPUCHINS — ST. JOSEPH'S PROVINCE

work. On December 26, 1868, however, the entire monastery was laid level with the ground by fire. The nave of the church, the granary, the naked walls of the east and west wings, and a mass of débris were all that was left besides the disconsolate Capuchins, the unhappy possessors of a large debt, now deprived of their home and compelled either to disband or begin anew. So thoroughly had the fire done its work that only one piece of timber, a foot long, was found among the bricks and mortar. But, trusting in God, the founders soon set to work to rebuild their ruined home and once again made the tour of the State soliciting alms for their sorely tried institution. Within a few years the several buildings on the hill were again erected. Since then God's blessing has been visibly hovering over the province.

A faint idea of the work of the province can be gained by the following condensed items.

(1) Mt. calvary. — Foundation, 1857; monastery

built in 1857; new church built and monastery completed in 1863; destroyed by fire in 1868; rebuilt in 1869.

ST. LAWRENCE'S COLLEGE, MT. CALVARY, WIS. — Opened as a monastery-school in 1860; opened for young men studying for the priesthood, 1861; 1864, wing added to the monastery for the accommodation of the students; 1868, destroyed by fire; rebuilt in 1869; 1871–1873, St. Joseph's hall built and additions made for study-hall, lavatory, and dormitory; 1881, the present massive four-story edifice erected.

SERAPHICATE OR SCHOLASTICATE AT CALVARY. — Connected with the monastery; was opened in 1884 when the novitiate was transferred to Detroit, Mich.

MISSIONS ATTENDED FROM CALVARY. — St. Anne's, April, 1857–December, 1865.

St. John's, June, 1858–June, 1861.

(3) ST. FRANCIS, MILWAUKEE, WIS. — Property purchased, August 24, 1865; chapel and monastery blessed, 1869; parish organized, 1870; chapel enlarged in same year; clericate transferred from Calvary to St. Francis, 1871; 1872, canonical erection of monastery and clericate; 1877, stately church in Romanesque style, 140 by 61 feet and 51 feet high, built at cost of $80,000; 1889, new school erected; 1892, east wing of monastery built; 1893, interior of church greatly damaged by fire; 1899, separate school for girls; 1904, school declared free; 1910, the mission for the colored people of Milwaukee was entrusted to the order by His Grace the Archbishop, S. G. Messmer; 1911, property for a new church and school for St. Benedict the Moor's mission secured (for colored people).

(4) ST. FIDELIS' MONASTERY AND ST. JOHN BAPTIST'S

MONASTERY AND NOVITIATE, DETROIT, MICH.
CAPUCHINS — ST. JOSEPH'S PROVINCE

St. Virgilius', Town Forest, 1859–January, 1869.

Marytown, June, 1862–November, 1871.

St. Michael's, Keshena, Indian Missions, May, 1859–1863; March, 1866–December, 1869.

St. John's, Plymouth and St. Fridolin's, Glenbeulah, 1868–1888.

St. Joseph's, 1862, to date.

St. Peter's, 1866, to date.

St. Cloud, 1875, to date.

St. John Baptist's, Lamartine, 1876, to date.

(2) OUR LADY OF SORROWS, NEW YORK CITY. — Organized in 1867. Church dedicated, October 4, 1868, school built, 1874; monastery built, 1881, and canonically erected, December 17, 1881; church renovated, 1899; since 1903, two fathers look after the Italians.

CHURCH, NEW YORK CITY. — Charge of parish accepted in 1869; new stately church in Gothic style, 165 by 67, dedicated June 23, 1872; provisional school opened in a hotel in 1870; monastery and school built in 1871; canonical erection of monastery, April 19, 1872; 1890, church steeple completed at cost of $30,000; height, 220 feet; five new bells blessed in 1890.

(5) ST. JOSEPH'S CHURCH AND MONASTERY, APPLETON, WIS. — Charge accepted April 26, 1877; monastery canonically erected January, 1883; church enlarged in 1888; parish school declared free in 1888; new monastery built in 1890; 1895, separate building for societies and casino erected.

(6) HOLY CROSS CHURCH AND MONASTERY, MILWAUKEE, WIS. — Accepted and parish organized in

1879; church dedicated, April 20, 1880; hospice and school built in same year; two wings added to hospice in 1903; canonical erection of monastery and clericate for philosophers, February 14, 1903; new school dedicated September 6, 1903.

(7) St. Bonaventure's monastery and chapel, Detroit, Mich. — As this is the novitiate of the province there is no parish connected with the monastery. East wing of monastery completed in January, 1884; chapel dedicated, July 3, 1884; built in Gothic style, 104 by 42; 1885, west and south wing of monastery built; canonical erection of monastery and novitiate, September 10, 1883; 1911, a new wing added to the monastery, fronting on Mt. Elliott Avenue. Missions attended by monastery:

Greenfield, 1883–July, 1898.

Junction or Roseville, November 16, 1884–April 30, 1895.

L'Ense Creuse, November 16, 1884–April 30, 1895.

Blue Bush, February, 1886–July 31, 1889.

North Branch, June, 1886–October, 1888, on week-days.

New Boston, October, 1886–October 23, 1888.

Utica, January, 1887–April, 1895.

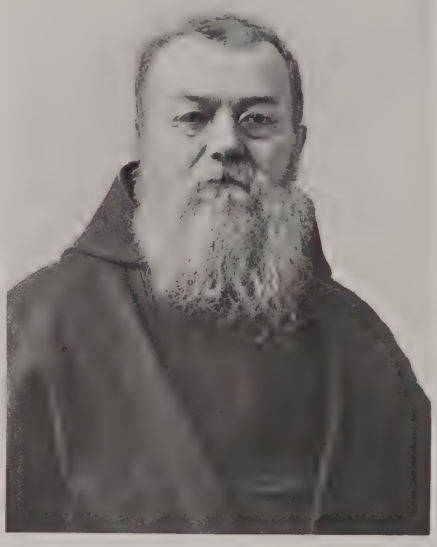
Royal Oak, January, 1889, to date.

Redford, October, 1899–March, 1890.

Wyandotte, July 19, 1890–July 31, 1897.

Oxford, October 11, 1905, to date.

Dearborn Retreat and Sisters of Good Shepherd were attended for several years by the fathers.



VERY REV. FR. HYACINTH, O.M.CAP.
FOUNDER AND FIRST PROVINCIAL

(8) Our Lady of Angels, New York City. — Charge accepted in 1886, and parish organized; divine services in a rented hall, August 8–22, 1886; August 18, 1886, residence for parsonage and chapel bought, and September 2d and 11th, site for church, which was dedicated, November 21, 1886; January 15, 1893, a new school blessed; canonical erection of monastery, February 12, 1905.

(9) Sacred Heart Hospice and Church, Yonkers, N. Y. — Property bought and parish organized in 1891; November 15, 1891; east wing blessed as a temporary church and west wing as the monastery; school dedicated, May 14, 1893; new school built in 1903; 1906, Seraphic School or Scholasticate opened.

(10) St. Michael's Hospice and Church, East New York. — Charge accepted, August, 1897; additional property bought and parsonage enlarged in same year; new school built in 1899.

(11) St. Elizabeth's Hospice and Church, Milwaukee, Wis. — Charge accepted and parish organized in 1900; temporary church and school dedicated, June 29, 1902; new church and hospice built in 1907.

Note. — Additional data of the above institutions appear in the history of the respective dioceses.

## THE PROVINCE OF PENNSYLVANIA

The Capuchin province of Pennsylvania is an offspring of the Bavarian province of the order. There were two reasons which prompted the Bavarian Capuchins to seek an opening in the New World. The Capuchin order being by vocation a missionary institute they desired a field of labor for such of their brethren as wished to devote themselves to mission work; at the same time they intended to provide a place of refuge for the province in case the instigators of the infamous "Kulturkampf" were to succeed in their nefarious scheme to secularize all monastic institutions within the borders of the German Empire.

In the fall of 1873 the Very Rev. Father Francis Xavier of Ilmuenster, Provincial of the Bavarian province at the time, sent Father Hyacinth Epp of Durach, Father Matthew Hau of Almishofen, and Brother Eleutherius of Reichenhall to the United States to undertake the proposed foundation. They arrived in New York on October 12th, and after a few weeks' fruitless search for a suitable location, they were, chiefly through the kind offices of the Rt. Rev. Father Boniface Wimmer, O.S.B., the founder and Superior of St. Vincent's Archabbey, Beatty, Pa., kindly received by the Rt. Rev. Michael Domenec, bishop of Pittsburg. This prelate kindly granted them the charge of St. Augustine's parish in Pittsburg the incumbent of which, Father Restitutus Tamchina, a Capuchin of the Austrian province, desired to resign his rectorship. The exiles were installed in Father Tamchina's parish house on November 7, 1873, Father Hyacinth and Father Matthew as assistant pastors, and Brother Eleutherius as sacristan of St. Augustine's church. On Easter Sunday of the following year, April 19, 1874, Father Tamchina withdrew from St. Augustine's, leaving the newcomers in full charge.

On May 19th the latter were joined by Fathers Joseph Calasance and Maurice and Brother Leovigild, whom the Superior of the Bavarian province had sent to their aid. By a brief of His Holiness Pius IX the missionaries were granted permission to establish a canonical monastery and novitiate at Pittsburg. They also immediately began to lay the foundation for a Seraphic School, or college for the training of candidates of the order, there being little hope of an increase of membership from the ranks of the diocesan clergy in America. The parish house was remodeled to answer the purpose of a monastery, and a large addition was built to the church, as the congregation was visibly growing.

However, the Pittsburg monastery, situated in the very center of a large manufacturing city and charged with the care of an extensive parish, was little

adapted for the successful training of the young aspirants of the order, and the fathers sought a more favorable location for their Seraphic School and clericate. This, too, they finally obtained through the kind offices of the Rt. Rev. Bishop Domenec, who had in the meantime been promoted to the newly created See of Allegheny, and who offered them the charge of St. Mary's church, situated in his new diocese. The first Capuchin pastor and Superior of St. Mary's, Herman, Pa., was Father Matthew, who arrived in Herman on June 6, 1876. He immediately began the erection of a monastery, which was solemnly dedicated on November 29th, in the same year, on the Feast of "All Saints of the Franciscan Order." The clericate was transferred to Herman in April, 1877, and a week later the students of the Seraphic School were installed in the old parish house left vacant by the removal of the Friars into their new monastery.

The first profession, as also the first ordination in the Pennsylvania Capuchin mission, took place in the year 1876, Brother (later Father) Didacus taking his solemn vows at the Pittsburg monastery on March 20th; the same year the two deacons, Father Joseph Anthony (the present Provincial) and Father Anastasius, recently arrived from the province of Bavaria, were ordained priests by the Rt. Rev. John Tuigg, the new bishop of Pittsburg, on September 23d.

BEGINNINGS IN ELLIS CO., KANSAS
CAPUCHINS — PENNSYLVANIA PROVINCE

As early as 1877 the late Bishop Fink, O.S.B., of Leavenworth, Kan., had asked the Capuchin fathers of Pennsylvania to take over the pastoral charge of the German Russians who had recently come into his diocese in very large numbers. Despite the dearth of priests, and notwithstanding the great distance of the proffered field from the mother-house at Pittsburg (1200 miles), the fathers, moved by the great spiritual abandonment of the Russian settlers, accepted the call. Father Hyacinth, accompanied by Bishop Fink, paid a preliminary visit to the mission, which comprised all Ellis County and a few of the neighboring counties at that time. After his return Father Hyacinth sent Father Matthew and Father Anastasius to Ellis County. They left for Herzog, the center and principal colony of the mission, on May 6, 1878, and on their arrival found everything in a most primitive and discouraging condition, though, it must be granted, the people manifested the best of will and gave token of an unquestioned loyalty to their holy religion.

Father Matthew, the pastor and Superior of the new establishment, labored but a short while in Ellis County, succumbing to a brief and unexpected illness on June 25, 1878. His death almost amounted to a calamity in view of the scarcity of available missionaries, but after a brief deliberation the fathers decided not to abandon the field, and sent Father Joseph Calasance to take the late Father Matthew's place. It was decided to erect a monastery on a plot of ground granted by the Kansas Pacific Railroad Company, in the township of Victoria, adjoining the township of Herzog, in which the church was situated at that time.

We cannot here recount the hardships and trials which the Capuchin pioneers suffered in these parts, nor the difficulties and privations under which they carried on their missionary work, but how well they have done this work is proved by the present flourishing condition of the Church in Ellis County. The county now forms an important part of the diocese of Concordia (the territory of which had been separated from the See of Leavenworth in 1887), and the mission comprises three monasteries and as many churches and parochial schools in Catherine, Ellis, Emmeran, and Walker, and churches in Antonino and Hyacinth. This does not include a number of other flourishing parishes founded and built up by the Capuchin fathers and since turned over to the Ordinary and now in charge of the diocesan priests.

In the meantime the Capuchin commissariat was making fair headway in Pennsylvania. The personnel was increased from year to year by new arrivals from Europe, as also by accession from the Seraphic School. In the spring of the year 1880 an event occurred which, no doubt, hastened the development of the Pennsylvania Capuchin mission into a self-governing province. Two years after the arrival of Father Hyacinth and his two companions in this State, the fathers of the Westphalian province of the order, having through the operation of the iniquitous "May Laws" lost their monasteries in the kingdom of Prussia, decided to follow the example of their Bavarian brethren and seek a home in America. They acquired the monastery and church of the Carmelites at Cumberland, in the State of Maryland, from which place Father Anthony, the commissary of the West-

phalian mission, founded convents in Metamora, Ill., (1877) and in Peoria, the seat of a bishopric in the same State (1878). The latter foundation not finding favor in the eyes of the Provincial of the Westphalian province, it was, upon the request of Father Anthony, and with the consent of the ecclesiastical superiors, taken over by the commissariat of Pennsylvania. A year later, in 1881, the two monasteries at Cumberland and Metamora likewise joined the Pennsylvania mission. In 1882 the united houses of the two commissariats, six in number, were, by a Decree of Propaganda, dated August 7, 1882, erected into the "Province of Pennsylvania," its founder, Father Hyacinth being unanimously elected as its first Provincial, with Fathers Felix Maria, Francis Seraph, Maurice, and Fidelis as Definitors, and Fathers Anthony Maria and Gregory Maria as Custodes-General. The new province numbered twenty-five priests, thirteen clerics, and twenty-eight lay brothers.

We shall here append brief biographical sketches of Father Hyacinth, the founder of the province of Pennsylvania and subsequently its Minister-Provincial for fifteen years, and of Father Joseph Anthony, the present Superior.

On January 1, 1884, the new province, upon the request of the Rt. Rev. Bishop J. J. Kain, undertook the charge of St. Alphonsus' parish in Wheeling, in the State of West Virginia. In the same year the province was, for the first time in its history, represented in the general councils of the order, when Provincial Hyacinth and the two Custodes-General, Fathers Gregory Maria and Anthony Maria, went to Rome to attend the sixty-fifth general chapter of the Capuchin order, held in the college of St. Fidelis May 9–16, 1884. In the same year Father Hyacinth was also present, in his official capacity as Provincial, at the Third Plenary Council of Baltimore, held November 9 to December 7, 1884.

The happy progress of the Seraphic School at Herman, Pa., necessitated the erection of a new college building, which was begun in August, 1886, and solemnly dedicated April 26, 1887. The old college was subsequently used as a parochial school. The new college was considerably enlarged in 1893 and now contains room for seventy-five students. In 1897 a beautiful college chapel of Gothic style was erected, the basement of which was fitted up as an auditorium for literary exercises.

In 1886 the Rt. Rev. Bishop Watterson of Columbus, in the State of Ohio, invited the fathers to take over St. Joseph's parish in Canal Dover, O. Its first Superior was Father Maurice, his assistant, Father Irenaeus, attending to the mission churches in New Philadelphia and Bolivar, in the same diocese.

The province lost quite a number of its subjects in 1887, and subsequently, when the Prussian "May Laws" were repealed and many of the Friars formerly attached to the Westphalian province were recalled, or chose to return to their mother province, reorganized in Europe.

A joyful event in the history of the Capuchins of Pennsylvania was the official visit of the Most Reverend Father-General Bernard of Andermatt, in 1891, this being the first and so far the only time that a Capuchin Minister-General set foot on American soil.

In 1901 the Rt. Rev. Bishop Patrick J. Donahue entrusted the province with the charge of the parish of the Sacred Heart in Charleston, the capital of the State of West Virginia. The most recent foundation of the province is the mission of Marienthal, in the diocese of Wichita, Kan., which was undertaken at the request of the Rt. Rev. Bishop John J. Hennessy, in 1905. This mission is one of the neediest and most arduous of the West and comprises five counties. Two fathers were in residence there since August, 1905, but the present monastery was built and dedicated only in September, 1907.

On August 7, 1907, the province of Pennsylvania quietly observed the silver jubilee of its existence as an independent province. The following is a list of its Minister-Provincial:

Father Hyacinth (Commissary from 1873 to 1882); Provincial, 1882–1888 (two terms); 1891–1897 (3d and 4th terms); 1900–1903 (5th term).

Father Francis Seraph Wolff of Rudesheim, Provincial 1888–1891.

Father Joseph Anthony Ziegelmayer of Augsburg, Provincial 1897–1900, and 1906–1909.

Father Charles Speckert of Langenbruecken, Provincial 1903–1906.

Father Benedict Wich of Pittsburg, Provincial 1909–1912.

The province at present numbers seventy-two priests, twenty clerics, forty lay brothers, and four tertiary brothers. It comprises four monasteries, and nine hospices, including a Seraphic School and a novitiate at Herman, Penn.; a school of theology in Cumberland, Md.; a school of philosophy in Victoria, Kan.; and a commercial and classical college in Hays City in the same State. The fathers, besides laboring in the ten parishes named, attend to eleven outlying missions or institutions in the State of Pennsylvania, three in Maryland, three in Ohio, twenty in Kansas, and five in West Virginia, making a total of sixty-one churches in their charge. The fathers are also kept busy as spiritual directors and confessors to various religious sisterhoods, giving missions and retreats, and assisting the diocesan clergy on many and various occasions. The province also promotes a most excellent society, the "Seraphic Work of Charity," in behalf of destitute children and poor students. This society was founded by the Capuchin fathers of Germany, where it has saved many thousands of poor children to the faith and to a life of usefulness and virtue, and has a membership of half a million. The American branch of this society has its headquarters at the Capuchin monastery in Pittsburg, where its two official organs, the *Seraphischer Kinderfreund* (German) and the *Seraphic Child of Mary* (English) are published.

We shall now subjoin a list of the various establishments of the province of Pennsylvania together with brief data concerning their rise and present condition.

PARISHES AND MISSIONS

*In Charge of the Capuchin Province of Pennsylvania*

PITTSBURG, PA. — St. Augustine's church; granted in 1873; new church built in 1901; number of families, 700; school and academy in charge of Sisters of St. Francis; number of pupils, 580. The priests of the monastery also fill some half a dozen regular chaplaincies in and around the city of Pittsburg.

HERMAN, PA. — St. Mary's church; granted in 1877; number of families, 100; parochial school in charge of Sisters of Divine Providence; number of pupils, 123. The priests of the monastery conduct St. Fidelis College (seventy-one students), and also attend to the following missions:

NORTH OAKLAND, BUTLER COUNTY. — St. Joseph's church; granted in 1877; number of families, 30; regular parochial services. St. Wendel, Butler County, — St. Wendelin's church; granted in 1880; number of families, 43; parochial school in charge of secular teachers; number of pupils, 50; regular parochial services. West Winfield, Butler County, — church of the Immaculate Conception; founded in 1901; number of families, 11; attended on two Sundays of the month and feast-days of the year. Cabot, Butler County, — St. Joseph's church; founded in 1904; number of families, 40; services on two Sundays of the month and feast-days of the year.

CUMBERLAND, MD. — SS. Peter and Paul's church; acquired from the Carmelites by the Capuchin fathers of the Westphalian province in 1875; ceded to the province of Pennsylvania in 1881; number of families, 450; parochial school in charge of Ursuline sisters; number of pupils, 420; academy for boys in charge of Christian brothers since 1907. The fathers, besides conducting the school of theology connected with the monastery, attend to the following missions:

*Beans Cove, Pa.* — Founded in 1876; number of families, 10; attended once a month.

*Cresaptown, Md.* — Granted in 1889; number of families, 15. Attended twice a month.

VICTORIA, KAN. — St. Fidelis church; granted in 1877; number of families, 300; parochial school in charge of Sisters of St. Agnes; number of pupils, 330.

The fathers, besides conducting the school of philosophy connected with the monastery, attend to the following missions:

*Walker, Kan.* — St. Anne's church; founded in 1892; parochial school in charge of Sisters of St. Agnes; number of pupils, 66; regular parochial services.

*Vincent, Kan.* — St. Boniface's church; founded in 1908; number of families, 30; regular parochial services.

CANAL DOVER, O. — St. Joseph's church; granted in 1886; number of families, 145; parochial school in charge of Sisters of Divine Providence; number of pupils, 140; the fathers also attend the following missions:

CHURCH, MONASTERY AND COLLEGE, HERMAN, PA. CAPUCHINS — PENNSYLVANIA PROVINCE

*New Philadelphia, O.* — Sacred Heart church; founded in 1886; number of families, 64; regular parochial services.

*Bolivar, O.* — St. Stephen's church; granted in 1888; number of families, 28; services on two Sundays of the month.

*Strasburg, O.* — St. Aloysius church; founded 1910; number of families, 20; services twice a month.

WHEELING, W. VA. — St. Alphonsus church; granted in 1884; number of families, 500; new church built in 1886–1887; parochial school in charge of Sisters of Divine Providence; number of pupils, 488; St. Alphonsus Orphan Asylum, established in 1891.

CHARLESTON, W. VA. — Sacred Heart church; granted in 1901; number of families, 150; parochial school in charge of Sisters of St. Francis; pupils, 150. The fathers also attend the following missions:

*Bancroft, W. Va.* — St. Patrick's church; granted in 1901; number of souls, 100; attended once a month.

*Scott, W. Va.* — St. Patrick's church; granted in 1901; number of families, 18; attended once a month.

*Mt. Haid, W. Va.* — St. Alphonsus church; granted in 1901; church built in 1902; number of families, 15; attended once a month.

*St. Alban's, W. Va.* — No church; granted in 1901; two families; attended once a month.

ROCHESTER, PENN. — St. Cecilia's church; granted 1909; number of families, 100. Parochial school in charge of Sisters of Divine Providence; number of pupils, 150. The fathers attend the following mission:

*Freedom, Pa.* — St. Felix church; number of families, 50; regular parochial services.

HAYS CITY, KAN. — St. Joseph's church; founded in 1878; fathers in residence since 1893; number of families, 160; parochial school in charge of Sisters of St. Agnes; number of pupils, 260; commercial and classical college for boys building at present. The fathers also attend the following missions:

*Ellis, Kan.* — St. Mary's church; founded in 1888; number of families, 150; parochial school in charge of Sisters of St. Agnes; number of pupils, 170.

*Hyacinth, Kan.* — St. John the Baptist's church; founded in 1906; number of families, 18; all these missions have regular parochial services.

MUNJOR, KAN. — St. Francis church; granted in 1878; number of families, 175; parochial school in charge of Sisters of St. Agnes; number of pupils, 206; priests in residence since 1902. The fathers also attend the mission of:

*Antonino, Kan.* — Church of Maryhelp of Christians; founded in 1904; number of families, 40; regular parochial services.

CATHARINE, KAN. — St. Catharine's church; founded in 1878; number of families, 150; parochial school in charge of Sisters of St. Agnes; number of pupils, 162. The fathers attend the following mission:

*Emmermam, Kan.* — Sacred Heart church; founded in 1899; number of families, 150; regular parochial services.

MARIENTHAL, KAN. — St. Mary's church; granted in 1905; number of families, 25. The fathers also attend the following missions:

*St. Teresa, Wichita County.* — Number of families, 8.

*Ness City, Ness County.* — No church; number of families, 2.

*Bazine, Ness County.* — No church; number of families, 2.

*Nonchalanta, Ness County.* — Frame church; number of families, 9.

*Ransom, Ness County.* — Frame church; number of families, 9.

*Healy, Lane County.* — No church; number of families, 10.

They also attend the whole of Scott County and Greely County, which are without churches.

HERNDON, KAN. — Assumption church; granted 1909; number of families, 90; parochial school in charge of Sisters of St. Joseph; number of pupils, 70. The fathers also attend the following missions:

*Atwood, Rawlins County.* — Sacred Heart.

*Bohemian Settlement, Rawlins County.* — SS. Cyrill and Methodius.

*Steeder Settlement, Rawlins County.* — Immaculate Conception.

*Tully, Rawlins County.* — St. Patrick's.

*St. Francis, Cheyenne County.* — No church.

### FORMER CHARGES

The fathers frequently take temporary charge of parishes during vacancies or in the absence of pastors;

ST. AUGUSTINE'S CHURCH, PITTSBURG, PA.
CAPUCHINS — PENNSYLVANIA PROVINCE

these temporary charges, however, though of long duration at times, we shall not mention here. We will close this sketch with a list of places once entrusted to the province, or founded and built up by its members.

In Pennsylvania the fathers had charge of St. Joseph's church (Bloomfield), Pittsburg, from 1874 to 1877; of St. Agnes church (Bull's Run), Pittsburg, from September, 1876, to September, 1877.

In Illinois, of Sacred Heart church, Peoria; founded by the fathers of the Westphalian Capuchin province in 1879; ceded to the Franciscan fathers of Cincinnati in 1892. Also of St. Mary's church, Metamora; granted to the fathers of the Westphalian province in 1878; ceded to the Franciscan fathers in 1894.

In West Virginia the parishes of St. Michael in Eddington Lane and of the Sacred Heart in North Wheeling were formed of parts of St. Alphonsus parish in Wheeling. The former was given to the Marist fathers in 1896, the latter is in charge of a diocesan priest since 1902.

In Ohio the fathers founded St. Elisabeth's parish in Vickers (or Klondyke) in 1903. This church, as

also the one in Sherrodsville, which they attended from 1899 till 1904, are now in charge of a diocesan priest. The fathers also attended St. Peter's (near Bolivar) from 1888 till 1897, and Marges.

In Kansas the fathers founded the parishes of Schoenchen (founded in 1879; school in charge of Sisters of St. Agnes since 1904; in charge of a diocesan priest since June, 1906); of Pfeifer (founded in 1879; school, 1898, in charge of Sisters of St. Agnes since 1904; parish in charge of a diocesan priest since June, 1906). They also founded and attended the parishes in Collyer (with some intermissions from 1878 till 1906); in Angelus (1890–1904); in Liebenthal, Buffalo Park, and Oakly. For many years the fathers attended the counties of Trego, Gove, Wallace, Ness, Rush, Barton, Russell, and part of Ellsworth. In the diocese of Wichita they had charge of McCracken, La Crosse, and Rush Center from August, 1905, till November, 1907.

VERY REV. FATHER HYACINTH. — Very Rev. Father Hyacinth (in the world John Epp) was born in Durach, Bavaria, November 23, 1836, and entered the Capuchin order in March 9, 1858. He was ordained priest April 23, 1862. Soon after his ordination he was appointed to various offices in the order, being in turn Guardian, Definitor, and Master of Novices. At the chapter of 1873 he was chosen as the leader of the little missionary band destined to become the pioneers of a new province in America. For nine years Father Hyacinth acted as Commissary of the Superior of the Province of Bavaria in the American mission, and when in 1882 the mission was raised to the rank of a province, he was elected its first Provincial, to which office he was subsequently re-elected in 1885, 1891, and 1900. In 1906 he was chosen first Definitor of the province, declining at the same time a sixth term of provincialship. During the last few years of his life he was a chronicler of the province and especially engaged in writing a history of the rise and development of the province of Pennsylvania. His work was all but finished when he was stricken with the fatal illness which ended his long and useful career. He died at St. Alphonsus monastery, Wheeling, W. Va., whither he had gone to consult a prominent physician, on August 31, 1907. His remains were brought to Pittsburg and laid to rest in St. Augustine's cemetery, Allegheny County, on September 4th.

ST. ALPHONSUS CHURCH, WHEELING, W. VA.
CAPUCHINS—PENNSYLVANIA PROVINCE

VERY REV. FATHER JOSEPH ANTHONY. — Very Rev. Father Joseph Anthony Ziegelmayer, the present Provincial, was born at Augsburg, Bavaria, April 9, 1854. He became early identified with the Capuchin order, and having finished his classical studies at the gymnasium of his native city entered the novitiate at Burghausen, where Father Hyacinth was Master of Novices at the time. The young friar took his solemn vows on April 20, 1873. Three years later Father Joseph joined the American mission, arriving in Pittsburg August 31, 1876. Shortly after, on September 23d, he was ordained a priest by Bishop Tuigg. With the exception of a brief interval of a few months spent at Herman, Father Joseph labored in St. Augustine's parish until August, 1881, when he went to Peoria as guardian and pastor. Being endowed with unusual administrative abilities he has held important offices ever since, being made Superior of Metamora in 1885, Guardian of Herman in 1888, Guardian of Pittsburg in 1891, Definitor and Master of Novices at Herman in 1894, Provincial in 1897, Custod General and Superior at Wheeling in 1900, Definitor and Guardian in Pittsburg in 1903, and finally he was elected Provincial, for a second term, in 1906.

## THE ENGLISH CAPUCHIN MISSION OF MENDOCINO, CALIFORNIA

In the autumn of the year 1897 two fathers of the Capuchin province of England, the Rev. Fathers Marianus Fiege and John M. Finigan, were sent to North America as missionaries by their Superiors. They left Liverpool, England, on the Feast of the Nativity of our Blessed Lady, September 8, and after a calm passage across the Atlantic set foot on American soil in Philadelphia. Their first step was to present themselves before the Apostolic Delegate at Washington to show him their obediential credentials from Rome and England. The delegate after duly examining their papers gave them a letter of approbation and recommendation to the bishops and priests of the United States. They next waited upon His Eminence, Cardinal Gibbons, in Baltimore, who likewise approved and recommended them.

Although their sphere of action was not limited to any particular place, they nevertheless felt the necessity from the very beginning to obtain a residence in some particular place which might eventually become a permanent establishment of the order. But on this point they encountered many and great difficulties.

They were first received by the Rt. Rev. Francis Silas Chatard, bishop of Vincennes, now Indianapolis, in the State of Indiana, who assigned them for their residence Franklin, a little town about twenty miles south of Indianapolis. Toward the end of the year two more fathers were sent to them from England, the Rev. Fathers Sebastian Brennan and Lawrence Blanderfield. They soon were busily engaged in giving missions and retreats in the diocese of Indianapolis and the neighboring dioceses, especially in the archdiocese of Chicago.

After a few years, as they received numbers of calls for work from places further west, they gave up their residence in Franklin, Ind., and at the request of the Rt. Rev. John Cunningham, bishop of Concordia, moved to Clay Center, Kan., in 1902. However, at the invitation of His Grace, Archbishop P. W. Riordan, they went to San Francisco, Cal., in the month of August, 1903. Here they were requested to take charge of the scattered missions along the coast of Mendocino, an area of about one hundred miles in length and forty miles in width, with Mendocino town as their central mission. The mission comprises the vast district from Bear Harbor in the north to Gualala in the south. The field of labor is very arduous. Catholics are few and poor and live far apart, so that the fathers are obliged to ride on horseback for miles before they reach a lonely hut. Their path generally runs along and over deep ravines; one false step and they are shattered to a bloody mass of flesh and bones. God alone knows the dangers and privations these faithful sons of St. Francis must face in their labor of duty and love.

Archbishop Riordan himself made a formal application in Rome to the Most Rev. Minister-General, Father Bernard Christen, of Andermatt, to accept the charge of this missionary district in the name of the order, as only a religious institution could cope with the difficulties and succeed in the undertaking.

Finally an answer arrived from Rome, November 4, 1903, stating that the General-Definition had accepted the offer of His Grace, the Archbishop of San Francisco, and declared Mendocino and its missions a canonical establishment of the order, still subject, however, to the province of England.

In accordance with his promise, His Grace, the Archbishop, purchased about four acres of land for the building of a new church and monastery. But the actual building was not begun until the middle of March, 1905, and completed the following summer.

The terrific earthquake which destroyed San Francisco and laid waste a large portion of the Pacific Coast on April 20, 1906, did no actual damage to church or monastery. The heaviest losses in Mendocino County were sustained in and about Fort Bragg. Happily no lives were lost in Mendocino, though a number of people were injured. But the mission lost heavily in other respects.

The entire furniture destined for the new church — the pews, three altars, and a confessional — had been stored up in San Francisco and were destroyed by fire. The fire also destroyed seven hundred copies of *The Life of St. Paschal*, the work of Father Edward Oswald, for the benefit of the mission, which were still in the printers' hands. Besides this the fathers had just had a large case of books, intended for the library of their new monastery, sent to San Francisco. These, too, became a prey to the flames.

The new church in its unfinished condition was used for the first time on Pentecost Sunday, June 3, 1906, on the occasion of the great Portuguese festival of the Crown. It was again utilized on the Sunday following, this being the octave of the celebration. The church will have to remain unfinished for want of further funds which had been promised, but which will not be forthcoming in consequence of the disastrous earthquake of April 20, 1906. In this respect, too, the mission has incurred a heavy loss on account of the earthquake.

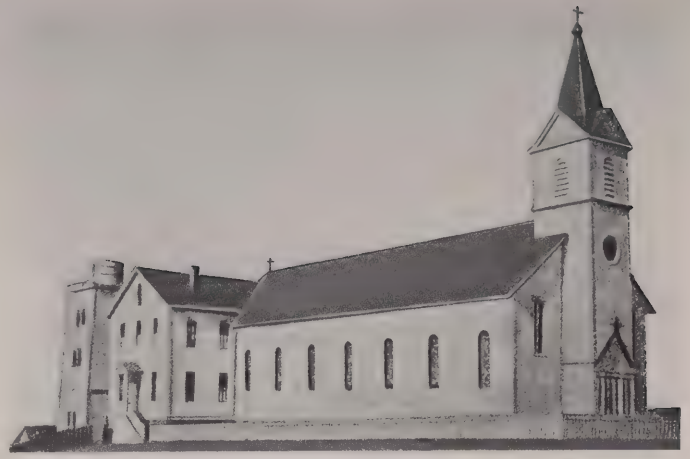
As it was impossible to explain by letter the difficult nature of the mission, the Most Rev. Father-General commissioned the English Provincial, the Very Rev. Father Anthony Brennan, to proceed to California and go over the whole territory so as to get a correct idea of the nature and requirements of the mission. Accordingly the Very Rev. Father Provincial arrived at Mendocino July 29, 1906, and opened the canonical visitation. On September 2d he solemnly dedicated the new church to St. Anthony, on which occasion he unveiled and blessed a beautiful life-size statue of St. Anthony, the gift of a member of the Mendocino parish. On September 11th he started on his return journey to England, accompanied by his secretary, the Rev. Father Matthew. A great misfortune befell the young mission in June, 1907, when Father Marianus, its founder and Superior, suffered a paralytic stroke while staying at the Albertinum Orphanage, Ukiah, Cal. For two days he hovered between life and death, but as by a real miracle he was spared and seemingly continued to improve at St. Joseph's Hospital, San Francisco, when his brain became affected in December, 1907.

In October, 1907, the fathers were given charge also of the mission of Ukiah, the most important center of Mendocino County. This means that the whole of that county is now entrusted to the spiritual care of the Capuchin order. In consequence the Rev. Fathers Ignatius O'Keefe and Michael Smythe were sent to Mendocino, November 21st, from England, to aid their brethren in their increased missionary labors.

May God bless their undertakings in this difficult and extensive territory and make this new mission of the Capuchin order in America a center of lively Catholicism for Mendocino!

NOTE. — *The reader will find additional data and illustrations concerning the individual churches and institutions in care of the above order and of the other orders and communities in the accounts of the dioceses where said churches and institutions are located.*

ST. FIDELIS MONASTERY, VICTORIA, KANSAS
CAPUCHINS—PENNSYLVANIA PROVINCE



ST. ANTHONY'S MISSION, MENDOCINO, CALIFORNIA
CAPUCHINS—CALIFORNIA MISSION

ST. ALPHONSUS SCHOOL AND MONASTERY, WHEELING, WEST VIRGINIA
CAPUCHINS—PENNSYLVANIA PROVINCE

CAPUCHIN MONASTERY AND CHURCH, CHARLESTON, WEST VIRGINIA
CAPUCHINS—PENNSYLVANIA PROVINCE

## CARMELITES

*Introduced into the United States in 1563*

Members of the order of Mt. Carmel were among the first to enter upon the work of evangelizing America. As early as 1563 communities were established in Florida by the Calced Carmelite, Francisco Ruiz, who had been appointed vicar-general of the order's American missions. Under his rule houses were soon founded in several other places now comprised in the territory of the United States, prominent among which was that of Santa Fé, New Mexico. The missionaries traveled throughout the territory of the present Southern States, coming as far north as Baltimore. In 1585 missions were founded by the order in Mexico, and these soon grew into a flourishing province, numbering at one time twenty houses. These fathers, however, belonged to the Theresan Reform. They withdrew from the older branch of the order when Sixtus V granted separate government to the new movement and appointed an independent general. The Mexican province still exists, though much weakened by governmental persecution.

THE MOST REV. PIUS M. MAYER O.C.C.
PRIOR GENERAL OF THE CARMELITES

Satisfactory explanation of the failure of the order to sustain the Florida foundations may be found in the history of its trials in Europe. The heretics of the sixteenth century destroyed the majority of its numerous monasteries in England and Germany; and later the secularization in Austria, the French Revolution, and the confiscation of religious houses in Spain and Italy, deprived it of its remaining possessions and depleted its once numerous ranks. Besides these disorders, the restlessness and materialistic spirit sown and nurtured by the Reformation, checked to a great extent the desire for contemplative life and reduced the number of vocations. The wounds received from these several sources were deep, and the process of healing has been slow. Nevertheless, with characteristic vitality the order is gradually recovering lost ground and returning to the old fields of labor whence it was driven by persecution.

St. Joseph's Priory, Leavenworth, Kan., was the first permanent establishment of the present American province. The Rev. Cyril Knoll, with his socius, the Rev. Xavier Huber, alumni of the Carmelite Monastery in Straubing, Bavaria, had received permission from the Very Rev. General Angelus Savini to found new houses of the order in the United States. Father Cyril was given the powers of a commissary-general. The two pioneers arrived in New York on Trinity Sunday, 1864, and proceeded directly to St. Vincent's Abbey, Beatty, Pa., to consult with the Rt. Rev. Abbot Wimmer regarding a suitable place of settlement. No definite conclusion being reached they set out for Louisville, Ky., via Pittsburg and the river route. On this trip they were accompanied by a young candidate for the priesthood, Kilian Guenther, who had been adopted by Bishop Miege of Leavenworth, Kan., and was studying at the Abbey. So impressed was Kilian by the two missionaries that he revealed a willingness to enter their order should they decide to establish themselves in Kansas. The party arrived in Louisville June 8, 1864. Father Cyril remained in that city three months in a vain search for a suitable place to found a monastery and novitiate. Disappointed in his hopes here, he applied in August of the same year to Bishop Miege of Leavenworth. Leavenworth was at that time a Vicariate-Apostolic, embracing the large territory extending from the Rocky mountains to the Mississippi river. Being sorely in need of priests to assist him in caring for the Catholics scattered over the large district in his charge, Bishop Miege welcomed the appeal and bade the fathers report in Leavenworth at once. They received the call with joy, and set out without delay. The river route being unsafe owing to the Civil War, a slow and tedious journey was made by stage-coach, north through Illinois. Arriving safely in Leavenworth, October 5th, they were given charge of St. Joseph's church, the former pastor, Rev. A. Kuhls, removing to Wyandotte. The church was a frame building, by no means elegantly appointed, and, besides sheltering the congregation during divine service, it had to serve the further ends of school and pastoral residence. Religious life under such conditions was necessarily associated with numerous hardships; but the pioneers bore their trials heroically and looked hopefully forward to the time when their small community would have grown strong and able to engage in extensive work. St. Joseph's parish is still administered by the Carmelites. In the course of years a handsome church and school were erected, and also a small monastery.

Before the end of the year 1864 the vicar-general of Leavenworth, the Very Rev. Herman Theodore Heimann, asked for admission into the order. With permission of the bishop he was received and became the first novice of the American commissariat, receiving in religion the name of Albert. Kilian Guenther, true to his word, also secured the necessary exeat and was invested with the habit a few days after Father Heimann, receiving the name of Louis. During their year of probation these two novices conducted the parochial school which was attended by one hundred and twenty-five children.

In 1865 St. Boniface Settlement on Pottawottomie Creek (called later Mt. Carmel, now Scipio) was given in care of the young community and the newly ordained Father Louis appointed pastor. Father Albert immediately after his simple profession was commissioned to gather the Catholics scattered through the counties of Washington, Cloud, Republic, Marshall, and Nemaha. In these counties he succeeded in forming the parishes of St. Bridget and St. Joseph, built churches for them, and attended them for a considerable time. These parishes were later given up to the diocese, but Scipio was retained and a large monastery and church erected there. For some years it served as the house of studies.

The growth of the community in Kansas was slow. Postulants were few, and the apostolic simplicity of the novitiate discouraged all but the most heroic. Father Cyril ardently sighed for a more commodious building in which to train his novices. In the fall of 1866 his wish was realized. The Provincial of the Redemptorists, Father Helmprecht, offered him the large monastery of his congregation in Cumberland, Md. After long deliberation Father Cyril purchased it and at once made it his residence, taking with him Fathers Xavier and Louis and the lay brother Simon. This move was strongly opposed by Bishop Miege who was unwilling to lose any of the few laborers in his extensive vicariate. But the pressing needs of the struggling commissariat demanded some such action, and Father Cyril's counsel ultimately prevailed. The missionary work in Kansas was continued by the remaining members, and it was confidently expected that recruits for that field could be more easily supplied from the East.

ST. PATRICK'S CHURCH, NIAGARA FALLS, CANADA—CARMELITES

The Carmelites remained nine years in Cumberland, and during that time they increased in number and assumed charge of many new missions. Prominent amongst the members received there were Fathers Peter Thomas Meagher, Theodore McDonald, and Cyril Feehan, missionaries from the province of the order in Ireland, Anastasius Smits from the province in Holland, and the brilliant Benno Jansen who at one time had been vice-rector of the university of Heidelberg. The first students of American birth to take the vows were Bernard G. Fink and Anastasius J. Kreidt.

In the meantime the parish of SS. Peter and Paul connected with the monastery was ably administered. The church was considerably enlarged, and a new school and convent were erected.

The mission of St. Francis de Sales in Paducah, Ky., was founded from Cumberland, in the summer of 1870, by Father Meagher. Some months later Father Benno joined him, bringing with him all the professed students. With their assistance a college was opened. This community cared for missions in Columbus, Fancy Farm, Hickman, and the parish of St. Cecilia, Louisville. In Paducah the commissariat lost by death two of its ablest workers, Fathers Meagher and Jansen, and this probably influenced the superiors to resign it and allied missions, August, 1881.

The parish of St. John the Baptist, New Baltimore, Pa., thirty-five miles from Cumberland, was taken in charge in October, 1870. The parochial residence was at that time a log-cabin. The situation of the town, retired and picturesque, recommended it as a desirable place for a community, and a large monastery was immediately erected. In 1889, during the incumbency of Father Theodore McDonald, a large addition was made to the first building, and St. John's was declared the novitiate and house of studies. A handsome brick church of Romanesque design was also erected to meet the needs of the growing parish. In the spring of 1894 the Provincial Definitory decided that a further enlargement of the monastery was necessary, and a second addition was accordingly made. This new wing completed the building as it now stands, a brick edifice of impressive though simple design, averaging forty feet in width, with a total length of 160 feet. St. John's is still the novitiate, but the house of studies has since been established in Chicago, Ill.

The monastery in Cumberland was sold in 1875 to the Capuchin fathers. Missions which had been established and attended for some years in Upper Marlborough, Westernport, Frostburg, Lonaconing, all in the State of Maryland, and Butler, Pa., were also resigned into other hands.

The same year, 1875, saw the order established in Holy Trinity parish, Pittsburg, Pa. A pressing invitation to found a house in the central city of his diocese had been extended by Bishop Domenec who was anxious to provide efficient priests for his German-speaking Catholics. The parish of Holy Trinity had been formed in the year 1857 and had been attended successively by the Redemptorists from St. Philomena's, the Benedictines from Beatty, Pa., and by diocesan priests. There was a parochial residence attached, but not sufficiently large to serve for a community, and hence the summer following the advent of the Carmelites saw a spacious monastery erected. In 1883 Father Pius R. Mayer, at present

general of the order, was appointed Prior of Holy Trinity.

During his administration a school was built, modernly equipped and with accommodations for over four hundred children. Father Louis Guenther succeeded to the priorship in 1889. During his term of office the present church was erected. It is a magnificent structure of cathedral-like proportions, and forms one of the notable ornaments of Pittsburg. Father Ambrose became pastor in 1894 and Prior in 1897 for two terms. He remained pastor until 1906. In 1903 he was elected Provincial of the American province. The parish is still in a flourishing condition and numbers over fifteen hundred souls.

Fort Lee, N. J., was offered to the Carmelites by Bishop Bayley, of Newark, in 1869. Father Anastasius Smits was given the pastorate. The parish limits at that time embraced the greater part of the county of Bergen, including the towns of Hackensack, Lodi, Englewood, and Tenafly. Owing to its proximity to New York this district developed rapidly. It soon became apparent that Englewood would be the most convenient place of residence, and accordingly Father Smits removed thither. One by one churches sprang up in the neighboring villages and independent parishes were formed. Father Smits and his assistant, Father Theodore McDonald, soon found sufficient work in the fast-increasing towns of Englewood and Tenafly. In both places there are now houses of the order. Parochial schools were formed and have been brought to a high grade of efficiency. Englewood is now a city of beautiful residences. To keep pace with the municipality's growing importance it has been decided to replace the present frame church with a beautiful modern structure. The plans are completed and the work will be begun in the near future. A noteworthy feature of the parish is the Young Men's Catholic Club. This organization has a well-fitted building to the rear of the church. It contains a hall of ample proportions, society-room and library, billiard-room, and bowling-alleys.

ST. CYRIL'S CONVENT AND COLLEGE
CHICAGO, ILL. — CARMELITES

Our Lady of Peace, Falls View, in the province of Ontario, Canada, is the most beautifully situated monastery of the order in America. It stands on the edge of the bluff rising from Victoria Park and overlooks the world-famed Falls of Niagara. The little monastery, half stone and half frame, is an object of interest to the thousands of tourists who crowd yearly to the great cataract, and not a few would depart unsatisfied unless they had made a visit to the near-by shrine of our Lady. This ideal location was granted to the Carmelites in 1875 by His Grace, John Joseph Lynch, Archbishop of Toronto. The purposes of the foundation are explained in his eloquent pastoral of April 25, 1876, of which we quote extracts:

"The Cataract of Niagara yearly attracts thousands of lovers of sublimity and grandeur. They come to wonder, but few, alas! to pray. The place has been to us from childhood an object of the greatest interest. A picture of it fell into our hands — we were awestruck with its beauty and wished we could adore God there. The vision of it haunted us through life. The providence of God at length conducted us to it and almost miraculously provided the means of commencing near it the seminary of our Lady of Angels in the diocese of Buffalo, N. Y. On our being appointed by the Holy See Bishop of Toronto, it was our first care to secure on the Canada side of Niagara Falls a large tract of land on which to erect religious establishments, where God would be worshiped with a perfect homage of sacrifice and praise, and where the Catholic Church would be fittingly represented.

"It was at the commencement of the American Civil War. Our heart was moved with sorrow at the loss of many lives and the prospect of so many souls going before God in judgment, some, it is to be feared, but ill prepared. The beautiful rainbow that spanned the cataract, the sign of peace between God and the sinner, suggested prayers and hopes to see the war ended, and we called the church 'our Lady of Victories or of Peace.'

"We have for many years searched for a fervent congregation of men to found a monastery and a church worthy of the place and its destination. Enthusiastic pilgrims of nature's grandeur come here to enjoy its beauty; others, alas! to drown remorse. We desired to have a religious house where those pilgrims would be attracted to adore nature's God in spirit and in truth, and who would there find, in solitude and rest, how great and good God is.

"The fathers of the order of our Lady of Mount Carmel, the most ancient in the Church and dear to the heart of our Blessed Mother, have commenced this good work. Our Holy Father, Pius IX, has been graciously pleased to confer upon the present little church plenary indulgences and other favors granted to the most ancient pilgrimages of the Old World. The fathers also propose, when a suitable house is built, to receive prelates and clergy of the Church as well as

HOSPICE OF MT. CARMEL, NIAGARA FALLS, CANADA
CARMELITES

ST. JOHN'S MONASTERY (NOVITIATE), NEW BALTIMORE, PA.
CARMELITES

ST. BONIFACE'S MONASTERY AND CHURCH, SCIPIO, KANSAS
CARMELITES

MONASTERY OF OUR LADY OF PEACE, NIAGARA FALLS, CANADA
CARMELITES

laity to make retreats, and to provide priests worn-out in the service of their Divine Master, with a home where they can quietly prepare for eternity.

"Missions will be also given in parishes by the religious at the request of the bishops. A place more fitting for such an institution could hardly be found. God himself has made the selection. It is easy of approach from all parts of the country, and on the confines of two great nations.

"In Europe there are many sanctuaries, but few in this new world. Niagara will be one and first of the most famous where God will be adored on the spot in which He manifests Himself in such incomparable majesty and grandeur."

Pursuant to the archbishop's wishes as expressed in the above-quoted pastoral, a hospice of huge proportions and artistic design was planned, and work on it was begun as soon as circumstances permitted. At present a large wing of the proposed building, sufficient for instant needs, is completed and is open to all wishing to spend a few days of rest and recollection near America's greatest natural wonder. The fame of the little shrine of our Lady of Peace is gradually growing; each year on July 16th, a general pilgrimage is arranged, and thousands journey from Buffalo, Rochester, Toronto, and even more distant places to partake of its spiritual riches.

HOLY TRINITY CHURCH, PITTSBURG, PENNSYLVANIA
CARMELITES

Parishes in Clifton and New Germany, three and eight miles from the Falls respectively, are in the charge of fathers from the Falls View community. The Clifton church is a beautiful Gothic structure, architecturally perfect and in full harmony with its romantic surroundings on the Niagara peninsula. It was erected during the administration of the Rev. Dominic O'Malley.

St. Cyril's College, Chicago, Ill., is the latest extensive enterprise of American Carmel. The late Archbishop Feehan, perceiving that the south side of Chicago was ill-provided with facilities for classical education, granted permission, in 1900, to the fathers of the order to found a college in that section of the city. A large private residence at the corner of Jefferson Avenue and Fifty-fourth Street was purchased to serve until a more suitable building could be provided. In the chapter celebrated the same year the Rev. Cyril J. Feehan was appointed provincial visitor to the new institution, and the Rev. Cyril C. Kehoe local Superior. Under their management the undertaking grew rapidly, and its favorable progress justified the erection of the present imposing edifice which stands on Star Avenue and Sixty-fourth Street. Before this was completed the Jefferson Avenue house proved too small for the number of students, and other temporary quarters had to be sought. An old frame building which had done duty as a hotel during the World's Fair was impressed into service, and in its primitively appointed rooms classes were held throughout the whole term of 1901–02. In the fall of 1902 the new college was ready for occupancy, and the roughest part of the pioneer work was ended. The history of the institution from that time shows uninterrupted growth, and even at this early date the faculty can point with pride to numerous brilliant graduates.

Parochial rights were granted by His Grace, Archbishop Quigley. For the present the congregation attends Mass in the large college chapel. The parishes of St. Clara and St. Columba are also attended from St. Cyril's.

A few words remain to be said concerning individuals whose work contributed most to the successful establishment of Carmel in the United States. The Rev. Cyril Knoll, first commissary, was born near Ratisbon, Germany, October 18, 1813. After a brilliant university career he was ordained to the secular priesthood, October 31, 1838. Tiring soon of the world he begged to be received into the Carmelite monastery in Strabing, Bavaria. His long life in religion was charac-

terized by exact observance of rule, his zeal in this point not relaxing even when struggling with the difficulties of a new foundation in a foreign land. Vested with the powers of a commissary-general he came to America in 1864, and from that time until his death, December 22, 1900, labored unremittingly for the order in America. He was a man of iron physique, imposing appearance, and impressive speech. These qualifications, added to a flawless nobility of mind, aided him materially in the execution of his arduous work. He retired to Leavenworth in 1881, voluntarily resigning the office of commissary. In 1883 he went to St. Boniface's, Scipio, Kan., as Prior, and remained in that community until his death.

Father Knoll was succeeded as commissary by the Rev. Anastasius J. Smits, who discharged the duties of that office until 1886. His residence at this writing is St. Joseph's Leavenworth, Kan.

Father Albert Heimann, first novice of the commissariat, was born July 26, 1815, in Delbruek, diocese of Paderborn, Prussia. As a student he came to America and was ordained, December 26, 1846, by Bishop Chabrat of Bardstown, Ky. Bishop Miege, after witnessing numerous proofs of his zeal and spirit of self-sacrifice, appointed him vicar-general, and intended that he should succeed to the office of vicar-apostolic. In company with the good bishop, Albert witnessed the havoc caused in Kansas by the uprisings of 1854, and had many hazardous experiences during the raids of the famous John Brown. In those pioneer days the life of the missionary in Kansas was not an easy one. Long hours were spent in the saddle, and many stormy nights found him shelterless on the open prairies. Much of his labor was in the interests of the Indians, especially those of the Osage Mission. He mastered several of their dialects, thus increasing the efficacy of his work and endearing himself to the red men. As a Carmelite, Father Albert's life dates from 1864. His many labors in the order, undertaken from purest motives and executed with zeal, furnish abundant material for a longer history. Among his many notable foundations is that of Falls View, Ontario. He died, September 16, 1893, in St. John's Monastery, New Baltimore, Pa.

Father Pius R. Mayer, third commissary, was born in Riedlingen in the kingdom of Wurtemberg, 1848. He studied classics and philosophy in the collegiate institute of Feldkirk. Coming to the United States in 1869, he finished his ecclesiastical course in St. Francis' Seminary, Milwaukee, Wis., and was ordained a secular priest in 1871 for the Leavenworth Vicariate. There he associated much with the Carmelites, admired the spirit that prevailed amongst them, and eventually asked admission to the order. His deep learning, versatility, and many accomplishments rendered him a valuable member and recommended him to his superiors. When in 1886 Father Smits retired from the office of commissary, the dignity was conferred on Father Pius. In 1889 the commissariat was elevated to the rank of province and Father Pius was appointed first Provincial. He was returned to the same office by the votes of representatives from all the American communities in the chapter held three years later. Attending the General Chapter in Rome in 1902 he was chosen Prior General of the whole order for the term of six years. The chapter of 1908 endorsed his able administration and elected him for a second term. The American province is thus deprived of his immediate services; but it rejoices in the fact that at this early date in its history it has given to the order an able and worthy successor to its long line of saintly rulers.

The Very Rev. Anastasius J. Kreidt was the second Provincial and held the office for two terms. He was succeeded by the Very Rev. Ambrose F. Bruder, who was likewise elected for a second term.

In the chapter celebrated at Niagara Falls, 1909, the Very Rev. Dionysius F. Best was chosen Provincial.

There are now in the province 61 priests, 12 clerics, 16 lay brothers; a total of 89.

## CARMELITES

### (IRISH CARMELITES)

*Introduced into the United States in 1889*

Early in the year 1887 the Rev. Father J. M. McMahon, of New York, whose name is imperishably associated with the Catholic university at Washington, wrote to the Provincial of the Irish Carmelites who resided in Dublin at the mother-house, for some information concerning the history of the order and especially with regard to its antiquity and to the fact that it has for years been in a most particular way identified with devotion to our Blessed Lady. A correspondence sprung up in consequence between Father McMahon and the fathers of the Irish province, which ultimately resulted in an invitation of an informal nature being extended to the Very Rev. Father John Barkley and his confrères to come to New York, and, if possible, participate in the work of the diocese. The Very Rev. Michael Moore, then Assistant-General of the order, accepted the invitation and subsequently spent some time with Father McMahon and the ecclesiastical authorities, discussing possible plans for the introduction of the order into the New York diocese.

The late Most Rev. Archbishop Corrigan granted the necessary permission for a foundation on the east side of the city in 29th Street, though it had been Father McMahon's hope that the scene of their labors should be elsewhere. All who are familiar with diocesan topography of New York, know that the present Carmelite parish is merely the eastern end of the great parish of St. Stephen's and includes in its limits the principal charity hospital of the city — Bellevue.

In accordance therewith (the permission and wish of the archbishop) the Irish Carmelite fathers took title to some property on 28th and 29th Streets, where a church might be erected — and where it now stands — and parochial work be commenced. It was, then, early in the year 1889 that the first band of Irish Carmelites reached New York. There were four in number, viz., Rev. Fathers John Barkley, Paul McDonnell, Edward Southwell, Michael Daly. As has already been said, their pastoral work included the

care of the great hospital at 26th Street and their immediate superiors were very happy in the selection of the men, as they had all had a vast experience in clerical work in hospitals and almshouses before they were ordered to New York.

The present church is indeed very unpretentious, but in the beginning the fathers had a still more humble scene for their services. A loft in a tobacco factory on First Avenue and 29th Street was temporarily hired, and here on April 14, 1889, the Holy Sacrifice of the Mass was for the first time offered in the new Carmelite parish.

Meanwhile the community had been canonically formed and officials selected, the Very Rev. Edward P. Southwell being elected Prior and the Rev. Michael Daly, pastor. In a short while the members of the community were increased by two, the new members, Fathers Whitley and Feehan, having been hitherto associated with the American province, and so they in all numbered five, as the Provincial, Father John Barkley, had to return home.

The next event of importance was the opening of the church proper. The blessing and dedication took place on December 22, 1889, the archbishop himself officiating.

It is due to the memory of those who "have gone before us signed with the sign of the faith," to say they faced their many arduous duties cheerfully; in particular were they successful in their hospital work, applying the methods of which they had already great experience, systematizing the work, and thereby multiplying the results of their efforts. Since the parish was founded, three priests have died and their deaths are directly traceable to their hospital labors. All died of the same dread disease — pneumonia — and all left enviable records behind them.

As might be expected, the superiors who were originally placed in charge continued in office for a number of years, the Rev. Father Southwell becoming pastor as well as Prior in 1899.

The history of the Carmelite parish after the first few strenuous years is practically the same as the history of every new parish, but in time new responsibilities came, and finally it was decided that parochial schools were so necessary for the permanent welfare of the parish, that their erection should be begun even though the increase on the debt was appalling. The present stately and useful structure speaks volumes for those responsible, and the good work carried on within its walls by the Sisters of Mercy and Brothers of La Salle justifies the foresight by whose untiring efforts its present efficiency was made possible.

In 1906, at the Provincial chapter, Father Southwell was transferred, and Father Jos. L. McCabe made Prior and pastor, being therefore the third pastor in succession of the Carmelite church.

A great deal of work has been done in this district, but much has yet to be accomplished; the present foundation is indeed the youngest of the province, but as long as some of the zeal that animated the great Elias inspires the hearts of his children, this "youngest child" will be found of most robust growth.

CARMELITE SCHOOL, NEW YORK
UNDER THE DIRECTION OF THE BROTHERS OF THE CHRISTIAN SCHOOLS

In 1895 the Carmelites from New York City were requested to found a new parish in North Tarrytown, and in a couple of years one of the prettiest churches on the Hudson was built.

At present there are four fathers there, the Rev. M. O'Bryne being pastor.

Before ending this sketch the reader should be reminded that the Carmelite order is one of the most ancient orders in the Church, the members claiming St. Elias as their founder, but modern historians fix the date of its foundation about the latter end of the twelfth century.

We always associate the Carmelite order with the brown scapular, as the original wearer of that scapular was St. Simon Stock, an English Carmelite priest. The name of Carmelite is taken from Mt. Carmel, Palestine, where the most authentic chronicles speak of the order as having a very large and beautiful monastery in 1155.

In 1238 we find accounts of Carmelites coming to Europe, and about the end of that century we read of many monasteries all over the British Isles where, in the years following the so-called Reformation, several hundred died for the faith.

The full habit of the Friars is brown with a white cloak, thus obtaining for them the name of White Friars. At the present time there are about 220 Carmelite monasteries, with 2000 members, in the world.

## CISTERCIANS, REFORMED
### (TRAPPISTS)

*Introduced into the United States in 1804*

ABBEY OF GETHSEMANI, OLDEST ABBEY IN THE UNITED STATES — The Cistercian order was founded in the year 1098 by St. Robert, Abbot of Molesme in France. St. Bernard having been chosen by God to give solidity to the new foundation and to be the means of spreading the order in an unpredecented manner, the Cistercians are sometimes called Monks of St. Bernard. The Reformed Cistercians or Trappists follow the rule of St. Benedict in its primitive rigor, and according to its interpretations by the Cistercians of old.

The first attempt of the Trappists to establish a monastery in America was made in the year 1804. In that year, in order to escape persecution in France, the members were obliged to flee their country, and a colony of them, under the leadership of Father Urban Guillet, came to America and settled at Pigeon Hill, near Conewago, Pa.; this colony was composed of eight priests, seventeen lay brothers, and a number of boys who had been taken in charge by the order in France, to be reared religiously and in the knowledge of one or another of the useful trades. After a residence of a single year at Pigeon Hill, the entire colony removed to Kentucky and settled on lands about one mile from Holy Cross in Nelson County. They called the place St. Bernard. It is not to be doubted that the manner of living adopted by the severe order of La Trappe was wholly unsuited to the exigencies that were natural to the position in which these religious found themselves at the time. The clearing of their lands and the erection of proper buildings in which to live, involved waste of energy that was not to be renewed by the use of lentils for food, and only lentils. Besides, the people of the settlement had not yet learned the process of storing vegetables and fruit for winter use, and it is not improbable that, owing to their inability to procure what was allowable under their rules, their aliment was meager in both quantity and quality during the fall and winter months immediately following their appearance in the State. Under these circumstances it is little wonderful that there was suffering in the home of the Trappists on Pottinger's Creek, and that there should have appeared among them many cases of severe and fatal illness.

RT. REV. EDMOND M. OBRECHT, O.C.R.
FOURTH AND PRESENT ABBOT OF GETHSEMANI

But not void of happy results was the short stay of the Trappists in Kentucky. They established a school for boys in which these were taught in addition to the elementary branches of useful knowledge, how to make themselves favorites of God and exemplars of Christian piety. They reconciled sinners to God, and they visited the sick in the neighborhood of their monastery. People were taught by them without any formulary of words to measure values; the world to come with that present; the joys of heaven with the pleasures of sense; the narrow way that leads to life with the broad thoroughfare trod by many feet, whose end is destruction. It is a happy circumstance for Catholicity in Kentucky, that very many of those who were to become in time fathers of families were indebted for their Christian education and training to the monks of La Trappe. Removing to other parts of Kentucky, as many of them did, and some to other States of the Union, they carried with them memories of sanctified life, familiar to their perceptions in boyhood, that were invaluable to them as reminders that it is only by the way of the Cross that heaven is to be reached and felicity secured. In 1809 Father Urban broke up the community and removed with his religious to Florissant, Mo., and from there to a farm in "Looking-Glass Prairie," Ill. But in 1813 they returned to France. (Webb, *Catholicity in Kentucky*, page 195, seq.) We find another small community of Trappists in New York City in the year 1813. They occupied a farm, on the site of which we now see the magnificent cathedral of St. Patrick, 5th Avenue and 50th Street. There they also opened an asylum and had thirty-three children in charge, nearly all orphans. But their Superior, Abbot Augustine de Lestrange, embarked in the autumn of 1814 with nearly all the monks and the whole sisterhood. Father Vincent de Paul following with the rest in May, 1815. (J. G. Shea, *History of the Catholic Church in the United States*, page 168, seq.) Several members had died there, and when their bodies were removed, they were found incorrupt.

The first permanent foundation of the order in America was made in 1848, when the monastery of Gethsemani was established. As during the "Reign of Terror" in France the priests, monks, and nuns, as well as great numbers of high and low, rich and poor, were either dragged to the guillotine or were obliged to leave their native country. In like though less bloody manner did the revolution of 1848 try to overthrow all religion and to drive the most law-abiding citizens from their cherished country and compel them to seek an asylum among strangers in foreign countries. This was one of the causes which brought the Trappists to Kentucky a second time. And well may we here apply the words of St. Augustine, "*Sanguis Martyrum est semen Christianorum*" — the blood of the martyrs is the seed of Christians. A second cause was the crowded condition of the French Abbey of Melleray

(Brittany), which necessitated the departure of some of its members. The church, refectory, and dormitories were taxed beyond their capacity. There was no room to admit any more postulants. This, in itself, was a matter of deep regret to the Abbot, Dom Maxime, who was forced to refuse the number of zealous applicants who weekly presented themselves for the purpose of dedicating their lives to God, by practising the heroism and self-sacrifice of the devoted and faithful children of St. Bernard. The Rt. Rev. Abbot, unable to rely on any human aid, believed that it was the will of Almighty God that he should found another establishment where the wants and aspirations of those numerous applicants could be fully realized. For this purpose it was important to choose a suitable place. Several of the bishops of France, learning of this project, invited to their respective dioceses this band of solitaries. But France, always in the turmoil of revolutions, offered no guarantee for the future prospects of religious orders. At the advice of several wise and intelligent friends, among whom was M. de Courson, Superior of the seminary of St. Sulpice, at Paris, and M. Morel, Superior of the Grand Seminary of Nantes, the Rev. Father Abbot, Dom Maxime, deemed it prudent to look abroad, in order to secure a place of refuge for the children of St. Bernard, who might be exiled by the revolutionary storms of that unhappy period. He turned his gaze to the interior of North America. The United States struck him as the most suitable country for the execution of his project, and so much the more since several bishops of the New World ardently desired to have the Trappists in their dioceses, in order to dignify the humble avocations of labor by the work of their hands, and awaken the slumbering faith of their fellowman by the severity of their vigils, fasts, and discipline.

On May 26, 1848, Father M. Paulin and Father Paul set out for the New World, for the purpose of finding there a suitable place for the establishment of their order. The two delegates embarked at Havre on June 1st, and after a tempestuous voyage of forty days, arrived in the city of New York. Thence they proceeded by slow stages to the city of Louisville, then, as now, the most prosperous city in the State of Kentucky. Rt. Rev. Bishop B. Flaget, of happy and saintly memory, had ten years previously transferred his episcopal See from Bardstown to this more promising city on the banks of the Ohio. It was accordingly to this venerable prelate, then eighty-six years of age, known to all France for his great virtues and saintly character, that Father Paulin and Father Paul presented themselves.

He received the two travelers as his children and ambassadors of heaven, for the purpose of establishing what he so much desired, a Trappist monastery, within the territory of his jurisdiction.

With heartfelt joy he received them in his arms,

NORTHWEST VIEW OF GETHSEMANI COLLEGE — REFORMED CISTERCIANS — ABBEY OF GETHSEMANI

and with tears of gratitude, expressed to them the happiness he would feel at seeing, before his death, a house of the Trappists erected in his diocese.

He did not stop at words, but despite his great age, gave all the encouragement and assistance he possibly could. Bishop M. Spalding, his coadjutor, was as anxious for the establishment as the venerable Bishop Flaget. This saintly bishop, not having, to his deep regret, a single place to offer for this foundation, authorized his secretary, M. Lavialle, to accompany Father Paulin, that together they might seek, in the whole State of Kentucky, a suitable location for the home of the Trappists.

After having visited several places, the two prospectors finally arrived at a place called Loretto, where sisters of the same name conducted a large boarding-school. This institution is about eighteen miles southeast of Bardstown. The sisters informed them that they had about nine miles west a large property of fourteen hundred acres, on which they conducted

an orphan asylum. This property, called Gethsemani, they offered to the Trappists, if it proved suitable for the new foundation. The Rev. M. Deuparc, Superior and director of the sisters, offered to accompany Father Paulin and M. Lavialle (Father Paul remaining in Louisville), should they wish to visit Gethsemani. The proposition was accepted, the place visited and inspected, and proved to be in every way a suitable location for the establishment of a Trappist monastery.

The situation of this community is really charming. Separated from everything calculated to disturb the silence so dear to a Cistercian religious, it stands on a declivity of a secluded knoll facing the sun. It has for its horizon a wide circumference of towering peaks, crowned with magnificent trees, some of which are

THE COMMUNITY OF GETHSEMANI IN 1904

from sixty to eighty feet in height. Between these little mountains and the house are large fields. Abundant sources of limpid and delightful waters are found at every hillside, field, and valley. This in itself is certainly a luxury for the cattle, especially during the great heat of summer. Several of these streams, converging in a large dale, afford sufficient water-power to operate a flour and a saw-mill.

Father Paulin concluded to enter into a contract with M. Deuparc, in the hope that later on a suitable monastery could be built on the property, which contained every material necessary for its erection; for the buildings on the place were inadequate and unfit, as old age and neglect had begun to tell on them. The price to be paid was $5000. The report was immediately sent to the Abbot of Melleray, who received it at the general chapter. It was read before all the Abbots assembled. With unanimous voice the report was approved, and the foundation and possession of Gethsemani ratified and confirmed.

The colony which was to leave for America was composed of forty religious, sixteen choir fathers, and twenty-four lay brothers. The time was fixed for October 26th. Father M. Eutropius, Prior of Melleray, was charged with leading the little colony to the New World.

On the morning of October 26th they set out for Havre, and arrived there after undergoing many hardships, being obliged to walk a great part of the way. On November 2, 1848, they set sail on the *Brunswick*, an American vessel of eight hundred tons, the captain of which was named Thomas, of New Orleans. They had taken passage in the steerage, where they were entirely separated from the other passengers by a partition, so that they could have all their religious exercises, even daily Mass, without disturbance from any person. Of course, those of the other passengers who wished to do so were allowed to assist at Mass. One father, the Rev. M. Benezet, aged sixty-eight years, died during the voyage across the ocean and was buried in the deep. They arrived at the mouth of the Mississippi, on December 4th, thirty-two days after their departure from Havre, which was considered very good, as the ordinary voyage at that time took from fifty to sixty days.

They entered the port of New Orleans on December 16th. In New Orleans they engaged steerage passage on the steamer *Martha Washington* for Louisville, Ky., where they arrived ten days later. After paying their respects to the saintly Bishop Flaget, they continued their journey to Bardstown and Gethsem-

ani, arriving at the latter place on December 21st at two P.M. Feast of St. Thomas, Apostle. The cold was excessive, and all they could do the first days was to gather firewood in the forest to warm themselves. In the mornings and evenings they shelled corn in the workshop, while one of the brothers, in a loud voice, read a spiritual book.

They improvised a dormitory, refectory, chapter-room, etc., choosing for this purpose the most suitable places. The old cabins were torn down to make room for a kitchen adjoining the refectory. But the kitchen was so exposed to the weather that when it rained all their dishes were not sufficient to collect the water. On such days it was necessary to look for lighter and thinner soup. The little chapel used by the Sisters of Loretto served them for a church, but which they were obliged before long to enlarge one

SOUTHEAST VIEW OF MONASTERY
REFORMED CISTERCIANS — ABBEY OF GETHSEMANI

half, for a great number of people flocked to their offices, attracted by the novelty of the religious ceremonies which, notwithstanding their poverty, they conducted with great solemnity. From the commencement they had gained the good-will of all their neighbors, both Catholics and Protestants.

On July 4, 1849, Father M. Eutropius left Gethsemani for France, in order to obtain money to liquidate their indebtedness, for they still owed the sisters two thousand dollars on the property; besides it was necessary to erect new and suitable buildings and to obtain vestments and church utensils. He also wished to give an account to the fathers assembled in general chapter, which was to open the following September. After assisting at the general chapter, Father M. Eutropius went to Rome to recommend the new colony to the fatherly protection of His Holiness, Pope Pius IX. He was most kindly received by the Sovereign Pontiff, who was pleased to place in his hands a rescript, bearing date of July 21, 1850, by which the monastery, before ranked only as a Priory, was raised to the dignity of an Abbey with all the usual privileges. Thus Gethsemani is the first and consequently the oldest Abbey in the United States.

In the same year a new colony arrived from France, consisting of thirteen members, of whom three were priests.

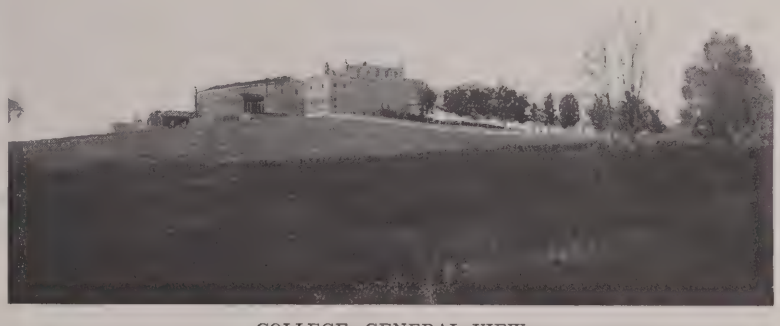
On April 30, 1851, the late Most Rev. M. J. Spalding, then Bishop of Louisville, arrived at the monastery, and, after solemn vespers and benediction, the community went to the chapter-room, where his lordship, in the name of His Holiness, published the rescript, and at the same time announced that the election of an Abbot would take place on the following day.

Consequently, on May 1st, after a solemn High Mass, celebrated by the Very Rev. F. Chambige, the bishop occupying his throne, the capitulars, or members of the chapter, repaired to the chapter-room, where the election took place, according to the decrees of the holy council of Trent, the Rt. Rev. Bishop presiding.

As was expected, the Rev. Father M. Eutropius was almost unanimously chosen Abbot. The community then returned to the church where the Te Deum was solemnly chanted, The Most Rev. Dom Maria Thomas, Abbot-General of the whole Cistercian order at the time, approved of the election, and the documents of approval having been received from Rome, the new Abbot was solemnly blessed by the Rt. Rev. M. J. Spalding, Bishop of Louisville, October 26th, the twentieth Sunday after Pentecost, in the old cathedral of St. Joseph at Bardstown. There were present on the occasion, forty-six Trappists, besides many priests and a great number of the laity. The bishop himself preached one of his most impressive sermons on the occasion. This was the first abbatial election and blessing in the United States. And now the Rt. Rev. Abbot set to work to erect large buildings suitable for an Abbey. His greatest care was to have a monastic church worthy of the name, for in the church the Trappist spends at least seven hours each day. We find him there as

early as two o'clock A.M., every day of the year, on Sundays at half-past one, and on festivals at one o'clock A.M., to sing praises of the Lord, and, after his day's work, it is there that he turns his steps once more to chant the last office of the day and to salute his heavenly protectress by the Salve Regina. Buildings were accordingly erected on a large scale, the dimensions of the church being 190 feet in length by 90 feet wide in the transcept. It has fourteen altars. All the buildings are on a magnificent scale, and, including the beautiful Gothic church, monastery proper, and guest-house or hotel, form one immense square.

Abbot M. Eutropius' life from the day he set out from his monastery in France to establish a house in the United States, until 1859, had been a very busy one, and although possessed of a robust constitution, yet the manifold and incessant labors he had to undergo together with the penitential life he led, were the cause that his health began to fail, and being a man of a very tender conscience he thought that he could no longer be at the head of the community and discharge his duties in a satisfactory manner. He therefore returned to France, and, after consulting his superiors, he resigned his office into the hands of the Most Rev. Abbot-General in 1859. He ended his laborious and mortified life by a saintly death on September 17, 1874, having been Superior of the monastery of the Three Fountains near Rome from the year 1868 to the day of his death. On January 30, 1860, Father M. Benedict was appointed Superior of the monastery at Gethsemani.



COLLEGE, GENERAL VIEW
REFORMED CISTERCIANS — ABBEY OF GETHSEMANI

During the same year the Rt. Rev. Dom M. Bruno, Abbot of Mount Melleray, County Waterford, Ireland, came to America, having been appointed visitor of the Trappist monasteries in the United States. After finishing the regular visitation of Gethsemani, he presided at the election of a new Abbot for this house. The Rev. Superior, Father M. Benedict, was elected, and having received the confirmation of the abbatial blessing, in St. Catharine's church, New Haven, April 19, 1861, and on May 9, of the same year, he received the abbatial blessing, in St. Catharine's church, New Haven, Ky., the Rt. Rev. M. J. Spalding being the officiating prelate on the occasion. He also delivered one of his masterly and instructive discourses. There was an immense concourse of people, the church not giving accommodation to one half.

The new Abbot continued to labor for the temporal and spiritual welfare of those entrusted to him, and taught all, by word, but still more by example, what a monk ought to be.

He it was who finished the buildings, and on May 1, 1864, he consecrated the altar and solemnly blessed the church set apart for the laity at Gethsemani.

In 1866 he was present at the Plenary Council of Baltimore, and also at that of 1884–1885, and in the fall of the same year saw his long cherished hopes fulfilled, for on November 15th the beautiful church at Gethsemani was solemnly consecrated to the worship of the Most High, under the invocation of our Lady. It was a memorable day in the history of Gethsemani, and its anniversary is always celebrated with great pomp. The firm and lifelong friend of the Trappists, the late Most Rev. M. J. Spalding came all the way from Baltimore to deliver the sermon on the occasion.

The late Most Rev. J. B. Purcell, Archbishop of Cincinnati, consecrated the church and high altar; the late Rt. Rev. P. J. Lavialle, Bishop of Louisville, consecrated the altars of the Blessed Virgin and St. Joseph; the late Rt. Rev. J. Timon, Bishop of Buffalo, consecrated the altars of St. Bernard, Stephen, Eutropius and Robert, and the late Rt. Rev. Dom M. Bruno, Abbot of Mount Melleray, Ireland, consecrated the altar of St. Benedict.

In 1887 Abbot Benedict's health began to fail, and he had an attack of apoplexy. When no longer able to walk about he had one of the brothers construct a wheel-chair, in which he had himself conveyed from place to place to superintend the monks at their various occupations, thus keeping a watchful eye on everybody and everything. But growing weaker, and seeing that there was no hope of recovery, he resigned his office on September 2, 1889, and retired to a small cell in the house, free from all anxieties and responsibilities, to prepare for a happy death. He lived long enough to assist at the election of his successor in office, and then, fully resigned to the holy will of God, gave up his soul into the hands of his Creator on August 13, 1890, whilst the monks were singing vespers in the choir.

On May 9, 1890, the Rev. M. Edward was canonically elected third Abbot of Gethsemani. The Rt. Rev. Dom M. Eugene of Melleray, France, presided at the election, after having made the regular visitation of the monastery.

The election received the confirmation of the Most Rev. Abbot-General, and Dom M. Edward received the abbatial benediction from the hands of the Ordinary of the diocese, the Rt. Rev. William G. McCloskey, in the Abbey church, on the Feast of St. Michael, September 29, 1890. The Rt. Rev. Fintan Mundwiler, O.S.B., Abbot of St. Meinrad, Ind., together with a great number of the secular and regular

clergy, assisted. The church and grounds adjacent were densely crowded with people.

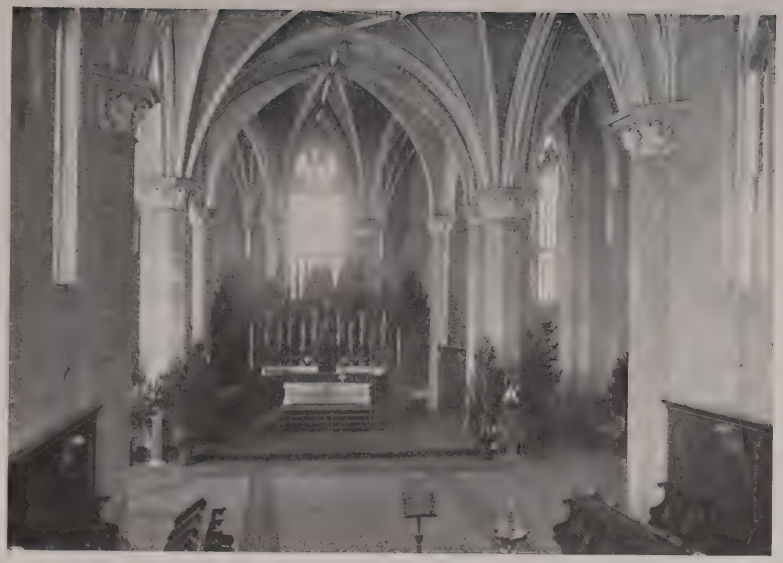
Failing health compelled Abbot M. Edward to seek relief in France, where he accordingly went in 1895 with the permission of the Most Rev. Abbot-General. But instead of regaining his health he found that even the best physicians of France could not benefit him. He therefore sent his resignation to the Most Rev. Abbot-General, and was appointed chaplain and confessor of the Trappistine monastery of our Lady des Gardes, France, where he ended his life by a holy death in February, 1897.

The Most Rev. Abbot-General, after the resignation of Abbot M. Edward, appointed the Rev. Edmond Obrecht, of the monastery of Three Fountains in Rome, Superior of Gethsemani, where he arrived on March 25, 1898. On October 11th of the same year the election of a new Abbot took place, the Rt. Rev. Dom M. Francis, Abbot of Mount Olivet, Alsace, who had come to Gethsemani to make the regular visitation, presiding. The Rev. F. M. Edmond was unanimously elected, and immediately the election was approved and confirmed by the Rt. Rev. Visitor, who had been empowered to do so by the Most Rev. Abbot-General, and the newly elect was installed on the same day. On the twenty-eighth of the same month, being the Feast of the Holy Apostles Simon and Jude, the new Abbot received the solemn abbatial blessing in the monastery church. The Rt. Rev. Bishop of Louisville being the consecrator, assisted by the Rt. Rev. Abbot Dom M. Francis of Mount Olivet, Alsace, and Dom M. Alberic of New Melleray, near Dubuque, Ia., and Rt. Rev. Bishop Janssens of Belleville, Archabbot Leander Schner, O.S.B., of St. Vincent, D. Athanasius, O.S.B., of St. Meinrad, D. Innocent, O.S.B., of Atchison, Kan., a great number of priests, both secular and regular, and an immense crowd of the laity were present on the occasion. On June 7, 1899, the abbey celebrated the fiftieth anniversary of its foundation, or its golden jubilee.

PART OF THE CHARTER ROOM
REFORMED CISTERCIANS — ABBEY OF GETHSEMANI

Great and extensive preparation had been made to celebrate the day in a becoming manner. His Excellency, now Cardinal Martinelli, O.S.A., the papal delegate, came on from Washington to honor both the occasion and the order, and sang the Pontifical High Mass. There were present also the Rt. Rev. Bishops and Abbots, E. Prendergast of Philadelphia, Janssens of Belleville, Ill., Dom Innocent, O.S.B., of Atchison, Kan., Dom Athanasius, O.S.B., of St. Meinrad, Ind., Dom Frowenus, O.S.B., of Conception, Mo., D. Benedict Menges, O.S.B., S. Benards, Alabama, P. Ignatius, and others; Conrad, O.S.B., of New-Subiaco, Ark., D. Felip de Grasse, O.S.B., Abbot of the Sacred Heart Abbey, Oklahoma, several monsignori, and superiors of religious communities, and a crowd of people that could not be numbered. Very Rev. J. J. Dougherty, LL.D., Rector of the mission of the Immaculate Virgin, New York, a particular friend of the Rt. Rev. Abbot, preached a most eloquent sermon on the occasion.

Another memorable event took place on June 8, 1900. The governor of Kentucky, John J. C. W. Beckham, having expressed a wish to pay a visit to the Abbey, accompanied by his wife and several friends, the Rt. Rev. Abbot consulted His Excellency, the papal delegate, who decided that in a case like that, a governor was to be looked upon as a reigning prince in Europe, and therefore the governor's wife and the ladies in attendance could be admitted to the monastery proper. Consequently, on the above mentioned date, the governor and Mrs. Beckham, with a number of friends, arrived at the monastery, were conducted through the buildings, and entertained during the whole day. The Abbot and his religious exerted themselves to the utmost to render the occasion a memorable one, and in this, according to the universal testimony of the visitors, they were eminently successful. The first Abbot, Dom M. Eutropius, had erected the buildings which, although very plain in conformity to the rules of the order, were admired by the visitors. The second Abbot, Dom M. Benedict, had more leisure to build up the spiritual edifice. The aim of the third Abbot, Dom M. Edward, was to bring the school to a high standard. As we have remarked above, the Trappists opened a school shortly after their arrival at Gethsemani, which developed in the course of time in Gethsemani College. The present Abbot continues the good and noble work of his three predecessors all together. The buildings have been greatly improved, lots of very important additions have been made, and other serious improvements will be taken in hand in the near future. The greatest improvement made is certainly the addition of an extensive



INTERIOR OF CHURCH, SANCTUARY AND PART OF CHOIR
REFORMED CISTERCIANS—ABBEY OF GETHSEMANI

AVENUE FROM THE ABBEY TO THE COLLEGE
REFORMED CISTERCIANS—ABBEY OF GETHSEMANI

CLOISTER WITH STATIONS OF THE CROSS
REFORMED CISTERCIANS—ABBEY OF GETHSEMANI

GROTTO OF LOURDES, NORTH OF CHURCH
REFORMED CISTERCIANS—ABBEY OF GETHSEMANI

and well-selected library for the use of the religious. The late M. G. Leonard Batz of Milwaukee made the Abbot a royal donation of several thousand most valuable volumes; since then the Right Rev. Abbot has added several thousand more to the library, among which are some very rare and priceless manuscripts and books, so that at present it is second to but few in the country.

The strict observance of the holy rule is the object of the Abbot's greatest attention, and he spares no pains to advance his religious in the way of perfection.

The studies have also been brought to a high standard by the establishment of regular philosophical and theological courses and by the introduction of regular monthly conferences.

The community has wonderfully increased in numbers, counting about eighty members coming from many parts of the world. The college has not been neglected either, and is fulfilling perfectly its purpose, which is principally to help those who have not sufficient means to get a good solid and Catholic education.

The Rt. Rev. Abbot Edmond has been busy not only in his own monastery since 1898, but by order of the Most Rev. General he was commissioned to visit all the monasteries of the order in the United States and Canada, several in Europe so far as our Lady of Mariastern in Bosnia. In 1904 he was ordered administrator of the greatest monastery of the order, Mariannhill in Natal, South Africa, and its twenty-six stations. This nomination was approved by the Holy Congregation of Propaganda, and for three years the Rt. Rev. Abbot directed his time between his own monastery in Kentucky and the administration of Mariannhill and its twenty-six stations scattered all over South Africa.

Thus the holy order of the Reformed Cistercians took deep root at Gethsemani, Ky.

## NEW MELLERAY ABBEY IN AMERICA

Abbot Bruno Fitzpatrick was elected in Mount Melleray, Ireland, April 4, 1848. One of his first anxieties was the overcrowded state of his monastery. A new foundation had to be immediately established to relieve the Abbey of some of the monks. Naturally he turned his eyes, in looking for a site, to America, then the home of Irish emigration, and a broad field for the future growth of our holy religion. But, while Catholic missionaries found a warm welcome there, little or no call was then made for the contemplative orders. Brothers were sent over the Atlantic in search of a location, but little success attended their efforts.

Among the American prelates at that time was one who greatly esteemed and loved the religious orders, Bishop Loras of Iowa. Towards the close of 1848, while on a visit to Europe, he spent a few days at Mount Melleray. There he learned the Abbot's desire, and at once he gladly invited the monks to his diocese and offered them land for a monastery. Recognizing the will and goodness of God in his generous gift, the Abbot accepted it, and, without delay, crossed the ocean with a contingent of monks. He had the satisfaction of laying the foundation stone of the present Abbey of New Melleray, July 16, 1849.

The land given by the bishop and that which the monks afterwards acquired, was in the primeval forest or on the uncultivated prairies of Iowa, some twelve miles inland from the west bank of the Mississippi. Many were the difficulties that had to be surmounted, in the cultivation and laying out of the grounds and in the erection of the necessary buildings. The monks, however, set to work with a will, and now, in 1907, though not completed, the Abbey stands provided with chapter-room, dormitory, refectory, cloisters, guest-rooms, and many of the necessary adjuncts that make a monastery.

A substantial building, called the lodge, provides visitors with the rights of hospitality. There is also a retreat for priests, who may be desirous, at any time in the year, to spend a few days or weeks or months in retirement from the world. The whole situation is very fine, and, though the Abbey is twelve miles distant from Dubuque, the nearest town, many people in the summer time come from thence as well as from the neighboring country to enjoy a quiet and happy day in the surrounding grounds.

More than ninety crosses in the cemetery mark the graves of those who have fallen asleep in the Lord within the Abbey precincts during the fifty-nine years of its existence. Some fifty of those came from Mount Melleray which from time to time has sent monks to fill up losses and to strengthen the growth of its offspring. Thence, too, have come all the superiors, who have been seven in number. Two of them were selected by Rome for episcopal honors, viz.: Father James O. Gorman, who died, Bishop of Nebraska, in 1874, and Father Clement Smythe, who succeeded the saintly Bishop Loras, and died, Bishop of Dubuque, in 1865. Rome has also manifested its satisfaction and good-will towards New Melleray by raising the monastery to the dignity of an Abbey, in 1864.

The honor of being the first Abbot fell most deservedly to Father Ephrem MacDonald, of holy memory, who was Superior at that time. Father Alberic Dunlea, the present Abbot, whom may God long preserve, was the second to receive the abbatial blessings, October 28, 1897.

The community at present is made up of ten members of the choir, of whom nine are priests, and twenty-five lay brothers. These continue from day to day, quietly and without ostentation, the duties with which the holy Cistercian order has honored them — *laborare et orare*. In prayer, in fasting, and in labor, while living in strict retirement and enshrouded in that golden silence which has been the special blessing of heaven upon the Cistercian order, their efforts are to give "Glory to God" and to work for "the salvation of souls."

Thus, and thus only, do they wish to be known as a very humble one of the thirty thousand communities that have been brought into existence by their beloved order.

## THE COMMUNITY OF ST. VIATOR

*Introduced into the United States in 1865*

St. Viator was born in Lyons, France, about 370 and died in a monastery of Scété, Egypt, October 21, 389. He is described by hagiologists as a child of excellent disposition, a most holy youth, much beloved by his bishop, St. Just, on account of his eminent virtues; wherefor he was elevated to the order of Lector and again chosen by the saintly bishop as the companion of his voluntary exile to the penitential solitudes of the Thebaid, where both the aged bishop and his young lector died in the odor of sanctity. Young Viator was ordained lector at a time when lectors exercised important functions afterwards assigned to deacons and subdeacons, and he sanctified himself by ministering at the altar with others who had confessed the faith before tyrants, by reading and expounding the sacred scriptures to the people and by catechizing the children. He is the earliest type of the professional Christian teacher of the cathedral schools. And this is the reason why he was chosen as the patron of the community of priests and brothers known as the Parochial Clerics of St. Viator, established in the archdiocese of Lyons in the year 1835.

VERY REV. L. J. QUERLEES, C.S.V.
FOUNDER OF THE CLERICS OF ST. VIATOR

Father Querlees, a zealous priest of the archdiocese of Lyons, was the pastor of the village of Vourles, where he labored with might and main to repair the ravages wrought by the Reign of Terror. Most of the teachers in the schools of the surrounding country being irreligious men, Father Querlees established in his own village a normal school to train Catholic lay teachers. The rules and methods of Father Querlees' Training College of St. Viator were approved by the Royal Council of Public Instruction . . . in 1829. Two years later this lay normal school evolved into the institute of the Clerics of St. Viator, approved by the administrator of the archdiocese of Lyons; in 1835 it had developed into a community with the three vows of religion, and in 1838 its statutes were approved by Pope Gregory XVI, who proclaimed Father Querlees the first Superior-General. With characteristic energy and confidence in God, Father Querlees addressed himself to the development of his community. His well formed teachers were in great demand in half a score of dioceses in France. Soon the clerics were teaching in a hundred small towns and in many large cities. In the lifetime of Father Querlees, who died in 1859, the community had important boarding colleges, as that of Camonil (Rodez), with 500 students, St. Michael's College, Paris, with 400 students, St. Angeau College, with 300 students; a Deaf and Dumb School at Rodez, Schools of Agriculture at Blancotte and at Notre Dame de Treize-Pierres, and at Fontaines-sur-Saone, an important house for the publication of an educational magazine, 'L' École et la Famille," and a large number of excellent

VERY REV. C. A. FOURNIER, C.S.V.
FIRST PROVINCIAL OF CHICAGO OF THE CLERICS OF ST. VIATOR

VERY REV. A. T. CORCORAN, C.S.V.
SECOND PROVINCIAL OF CHICAGO OF THE CLERICS OF ST. VIATOR

VERY REV. J. A. CHARLEBOIS, C.S.V.
THIRD PROVINCIAL OF THE CLERICS OF ST. VIATOR IN UNITED STATES

school classics. Before the death of Father Querlees, the community comprised three provinces in France and one in Canada with a membership of five hundred priests and brothers. As early as 1847 Louis School in Montreal, St. Viator's Parochial School in Joliette, and several commercial colleges in the thriving villages of the province of Quebec. Such an impetus had the sturdy Father Champagneur given

ST. VIATOR SCHOOL, CHICAGO, ILL.
CLERICS OF ST. VIATOR

OAK PARK HOSPITAL, OAK PARK, ILL.
CLERICS OF ST. VIATOR

the saintly bishop Bourget, of Montreal, had so vehemently knocked at the doors of Vourles that Father Querlees consented to send some of his already famous teachers to distant Canada. (All the important houses of the community have been suppressed in France. There are still about three hundred members teaching in what are called "free schools." The exiled members are conducting flourishing schools in Spain and Belgium, where the Superior-General now resides.)

Father Champagneur, of Rodez, with Brothers Fayard and Chrétien, of Vourles, came to Canada in 1847 and took charge of a small college recently founded in Joliette by a wealthy mill-owner, Mr. Barthelemy

to the community that his successors, Father Lajoie, Father Beaudry, and Father Ducharme found it possible vastly to enlarge the colleges of Joliette and Bourget, and with their three hundred well-trained priests and brothers to open new and larger schools to meet the increasing demands of the Catholic population. It was under their able generalship that Joliette College became the splendid séminaire de Joliette, admittedly one of the best equipped modern colleges of the Dominion, that Bourget doubled its capacity, that the magnificent École St. Jean Baptiste with twelve hundred pupils was opened, that Viatorian Colleges arose at St. Joseph de Lévis, Berthier,

ST. VIATOR NORMAL INSTITUTE, CHICAGO, ILL. — CLERICS OF ST. VIATOR

Joliette. In the same year a novitiate was opened and Father Champagneur began to train young Canadians for the tasks of the classroom. He was appointed Superior of the new province of Joliette, and under his administration Bourget College was established at Rigaud, the Deaf and Dumb Institute, and the St. Terrebonne, Boucherville, St. Rémi, and primary schools too numerous to mention. The Canadian provinces has also the distinction of having given the community its third Superior-General, the Very Rev. Father P. D. Lajoie, who now governs the society from Jette, Belgium.

ST. VIATOR COLLEGE, BOURBONNAIS, ILL.
MARSILE ALUMNI HALL, ADMINISTRATION BUILDING
CLERICS OF ST. VIATOR

ST. VIATOR COLLEGE
BOURBONNAIS, ILL.
INFIRMARY — CLERICS OF ST. VIATOR

ST. VIATOR COLLEGE
BOURBONNAIS, ILL.
SCIENCE HALL — CLERICS OF ST. VIATOR

ST. VIATOR COLLEGE, BOURBONNAIS, ILL. BERNARD MEMORIAL GYMNASIUM
CLERICS OF ST. VIATOR

ST. VIATOR COLLEGE, BOURBONNAIS ILL.
ROY MEMORIAL HALL — CLERICS OF ST. VIATOR

Notwithstanding the urgent need of teachers at home and the waiting lists of Canadian pastors asking for religious teachers, Father Champagneur acceded to the repeated request of Father Coté for the brothers of St. Viator in far-away Bourbonnais, Ill. In 1865 Father Champagneur sent Father Beaudoin with Brother Martel and Brother Bernard to found this new mission among the Canadian immigrants who had settled on the fertile prairies of Kankakee. Father Coté relinquished the parish of Bourbonnais to Father Beaudoin, and the two brothers began teaching school.

ST. JAMES' CHURCH, CHAMBERLAIN S. D. — CLERICS OF ST. VIATOR

ST. ANTHONY CHURCH, PUKWANA S. D. — CLERICS OF ST. VIATOR

Soon their commercial school developed into St Viator College, of which Father Roy became the first president in 1868. In 1870 a large and substantial stone structure was erected, and in 1874 when the original building had been enlarged and the courses perfected, St. Viator College obtained a university charter from the Illinois State Legislature. Among the educational pioneers of those days Father Roy did giant labor, and was constrained through ill health to return to Canada in 1879, where he died the same year. His loved memory was honored by the alumni, who erected the beautiful Roy Memorial Chapel as a wing of the first group of imposing college buildings which were destroyed by fire in 1906. The seminary building of the new St. Viator College was dedicated to the saintly memory of Father Roy. Father M. J. Marsile became president of St. Viator's College upon Father Roy's resignation and for over a quarter of a century ruled over the prospering institution until the fatal year 1906, when all the college buildings were destroyed by fire. Father Marsile still exerted his splendid talents in securing funds and in directing the erection of the new up-to-date fireproof buildings of a grander St. Viator; and then feeling his health impaired, after so many years of ceaseless activity, he resigned the presidency to the present incumbent, the young and scholarly Father J. P. O'Mahoney. The alumni of St. Viator's College, among whom are reckoned Rt. Rev. A. J. McGavick, D.D., auxiliary to the archbishop of Chicago, Rt. Rev. J. P. Lynch, D.D., bishop of Dallas, Texas, Rt. Rev. Mgr. Legris D.D., professor of moral theology of St. Viator's College, three hundred priests and religious, and a large number of able physicians, lawyers, writers, and business men, have given frequent and eloquent proofs

COLUMBUS COLLEGE, CHAMBERLAIN, S. D. — CLERICS OF ST. VIATOR

of their attachment to their alma mater by contributing generously towards the erection of the Roy Chapel, the Bernard Gymnasium, and the Marsile Alumni Hall. St. Viator's College has now an attendance of three hundred students, with thirty-five professors in the different faculties; besides a preparatory school, the college has a high school course, a college course, commercial and scientific courses, a two-year course of philosophy, with thirty students, and a four-year course of theology with thirty students. St. Viator's College aims to equip Catholic youth for Catholic life, and while imparting learning, seeks to cultivate habits of piety and to develop character among its students, to form the Catholic gentleman and the priest. It is one of the ambitions of the college, which has been so signally successful in cultivating vocations to the priesthood and to the religious life, to be able to reckon five hundred priests and religious upon its role of alumni at the celebration of the golden jubilee in 1918.

The fathers and brothers of St. Viator have had charge at divers times of parochial schools for boys

THE DEANERY, BOURBONNAIS, ILL.
CLERICS OF ST. VIATOR

in Cohoes and Ogdensburg, N. Y., in Baker City, Ore., in Kankakee, Bourbonnais, Aurora, St. George, and Chicago, Ill., the Holy Name Cathedral School, Chicago, with a yearly enrolment of six hundred boys being the most numerously attended. Of all these parochial schools that of Bourbonnais alone remains in charge of the Viatorians, the sisters having, for economic reason, replaced the brothers generally in Catholic grammar schools throughout the country. The boys' district school in the village of Bourbonnais, however, is still taught by the brothers of St. Viator, while the girls' school is taught by the Sisters of the Congregation of Notre Dame. Teachers of both schools receive their salary from the village school board.

Since 1865 the priests of St. Viator have uninterruptedly had charge of the maternity parish of Bourbonnais, Ill. The pioneer pastor, Very Rev. Dean P. Beaudoin, now retired, celebrated his golden jubilee October, 1911, amid the most gratifying evidences of the faith and piety which he so long and so well cultivated in his loved parish. His administration was marked by the founding of St. Viator's College and Notre Dame Academy, two institutions which have won an enviable reputation for educational efficiency throughout the land.

Very Rev. Father C. Fournier, who ended his laborious career November 13, 1910, was Father Beaudoin's immediate successor in the pastorate of Bourbonnais; Very Rev. Dean M. T. Dugas is the present incumbent. In Beaverville, Ill., Rev. L. G. Langlais, a Viatorian, labored long and fruitfully, endowing the congregation with a Catholic school which grew into an important boarding academy and became the mother-house of the Sister Servants of the Sacred Heart of Mary in the United States. Rev. M. J. Marsile, C.S.V., succeeded Father Dugas in Beaverville in 1908, and built the monumental church, which is the pride of the village and one of the most elaborate churches of the diocese of Peoria. Viatorian Fathers have at some time had pastoral charge of churches in Mantino, St. George, Aurora, Brimfield, and Dwight, Ill.

The growing parishes of St. Viator and of St. Edward in Chicago are in the hands of the fathers of St. Viator. Their handsome and thoroughly equipped school buildings in which six hundred children are being educated attest the enlightened interests which

ST. EDWARD'S SCHOOL, CHICAGO, ILL.
CLERICS OF ST. VIATOR

the pastors, Rev. T. J. McCormick and Rev. J. J. Cregan, display in the cause of Catholic education.

In South Dakota the fathers of Columbus College are pastors of the local church of Chamberlain and of the mission of Pukwana, and one of the fathers is resident pastor at Plankinton, S. Dak.

In 1882 the establishments of the community in Illinois and the Middle West were separated from the Canadian obedience and made into a separate province, with Very Rev. C. Fournier as Provincial and Master of Novices. A novitiate was opened in Bourbonnais, Ill., October 6, 1882, which in 1888 was moved to Chicago, corner Belmont and North 40th Avenue. St. Viator's Normal Institute as the mother-house is known, became in Father Fournier's skilful hands an excellent training-school for religious teachers, and a center from which missionaries went forth to minister to the wants of scattered groups of Catholics in a wide expanse of prairie now dotted with ten churches.

Very Rev. Father Fournier remained Provincial until 1908 with the exception of six years during which Very Rev. Father Corcoran directed the province. Father Fournier after becoming pastor of Bourbonnais, and again Superior of the province, resigned both charges in 1908 on account of failing health. He was

a tireless worker and the success of the province has been largely due to his untiring efforts. Since 1908 Very Rev. Father J. A. Charlebois, who is an experienced educator, had directed the activities of the province. During his incumbency a new college was opened in Chamberlain, S. Dak., and priests have been supplied to bishops for several parishes in the far West.

Columbus College at Chamberlain, South Dakota,

ST. MARY'S CHURCH, BEAVERVILLE, ILL.
CLERICS OF ST. VIATOR

is an institution of great promise. It consists of a dozen handsome buildings, purchased from the Federal government by Rt. Rev. Bishop O'Gorman of Sioux Falls, and handed over to the fathers of St. Viator in 1909. The college answers a need of that fast growing State, and both clergy and people highly appreciate the advantages it affords them. One of the buildings was destroyed by fire in 1910 and immediately a sufficient sum was raised in the diocese for the construction of the new and more substantial O'Gorman Hall.

Very Rev. W. J. Suprenant, the president of Columbus College, and his faculty of eight teachers are successfully planting the seeds of Catholic culture in this very fruitful part of the Lord's vineyard. Counting junior students, novices, and scholastics, the members of community now number in the United States eighty-three; four hundred in Canada, and over three hundred in Europe.

The following is a partial list of the educational and devotional publications issued by the clerics of St. Viator:

Meditations Pour Religieux, Champagneur, 5 vols. (Les Clercs de St. Viateur, Montreal). Petit Catéchisme, Chouinard (Cath. Supply Co., Boston). Lévis, Drame Historique, Marsile (Beauchemin, Montreal). Views of Dante, Rivard (Benziger Bros.). Monoformula, a geometrical treatise, Sequin (Clercs St. Viateur, Montreal). Cours d'Histoire Littéraire, Peemans; Abrégé d'Histoire Littéraire, Gosselin; Cours de Littérature, Robert, 2 vols.; Cours de Lecture Française, Desjardins; Grammaire Anglaise, La Haye; Cours de Dictée Française, 3 vols.; Calcul Mental; Introduction à l'Arithmétique; Arithmétique Elémentaire. (These and a number of other useful classics are printed and published by Les Clercs St. Viateur, Montreal.) The following is a list of some of the monthly publications issued by the clerics of St. Viator or their students: L'École et La Famille, a family magazine (Fontaine-sur-Saône, France), l'Ange Guardien, a children's magazine (Paris), La Voix de l'Ecolier, a college monthly (Joliette, Canada), The Viatorian, a college monthly (Bourbonnais, Ill.), L'Annuaire de l'Institute (Jette, Belgium).

Bibliography: Manual of the Clerics of St. Viator (Bourbonnais, Ill.); Bourget, Vie de St. Viateur (Montreal), 1897; Bollandists, Vita Brevis Sancti Justi; Surius, Vita Prolixior Sancti Justi; Gouilloud, S.J., Saint Just (Paris, 13 Rue de l'Abbaye).

## CONGREGATION OF THE HOLY CROSS

*Introduced into the United States in 1841*

THE tale of the humble foundation, rapid growth, and marvelous development of Notre Dame, Ind., is a story which, as illustrating the filial reliance of one Knight of Mary on the protecting care of the Mother whom he loved so tenderly, and as emphasizing the congruousness of unlimited trust in the Blessed Virgin, can scarcely be told too often. It is a story of notable deeds performed by men of faith; an account of herculean labors undertaken with an eye single to the glory of God and His gracious Mother; a record of zeal rewarded, of sacrifices blest, of love triumphant over every obstacle.

Sixty-six years ago, when a poor young foreign missionary priest and five poor foreign religious brothers settled in northern Indiana upon an uncultivated tract of forest land, with naught but a little rude log cabin to distinguish it from the merest sylvan wilderness, confidence in the Mother of God, supplemented by their individual labors, was the only capital they had to invest in the arduous enterprise of founding in this western country a shrine of religious education. No princely endowments, no munificent donations of a million dollars, or a hundred thousand, or a thousand, came to accelerate their material prosperity; and yet never did dollars and cents invested in a business venture yield such magnificent results as have sprung from their steadfast reliance on our Lady's aid, and their constant endeavors to obtain her favor. Much is written from time to time of the wondrous development, especially since 1871, of the great western metropolis; but stupendous as has been the growth of the old-time village by Lake Michigan that has come to be Chicago, the political economist, taking account of merely human resources, will find it an easier matter to explain that growth than to assign the causes of the marvelous transformation that has made of the barren wilderness on the banks of the St. Joseph river the most splendid sanctuary of religion and science to be found on the Continent. The true explanation is beyond the economist: Notre Dame was built with "Hail Marys."

Essential to a proper understanding of what has been accomplished in this garden-spot of the Church in America is a brief account of the religious family that has attended to its cultivation. The Congregation of Holy Cross was in its inception, a by-product of the great French Revolution, or, rather, of the reaction from the frenzied hatred of religion and religious

education that marked the decade, from the meeting of the States General in 1789 to the end of the Directory in 1799. As at present constituted, the Congregation is the result of Rome's officially uniting two distinct societies, the brothers of St. Joseph, founded at Ruillé in 1820, and the Auxiliary Priests of Mans, established in 1835.

An excellent summary of the purposes and activities of the amalgamated associations is given in the following letter, dated May 4, 1840, and addressed to Pope Gregory XVI by Mgr. Bouvier, bishop of Mans:

"Basil Anthony Moreau, honorary canon, and former professor of theology and holy scripture in our diocesan seminary, has, with the consent of the present bishop, established a house [1] near the city of Mans, and has there assembled certain priests burning with the love for souls and enamored of poverty and obedience, who follow the community life under his direction, and are always ready to announce the word of God, to hear confessions, to conduct retreats for communities, etc. They are called Auxiliary Priests and are already fifteen in number. They live on voluntary offerings and on the profits accruing from the board and tuition of a hundred pupils.

"As the brothers of the Christian doctrine do not undertake the charge of establishing unless they can live at least three together and receive an annual salary of six hundred francs each, they cannot be procured for schools in the country parishes and the small towns. A pious pastor of Ruillé, James Francis Dujarié, about the year 1820, gathered into his presbytery a number of virtuous young men, kept them at his own expense, taught them, and prepared them to become primary teachers for the parishes in which the services of the Christian brothers were unattainable. Thus were founded the brothers of St. Joseph.

"The present bishop of Mans, seeing that the novitiate of these brothers could not be suitably maintained in the country district, took measures to transfer them to the episcopal city. With the consent of the founder who was still alive, though weighed down with infirmities, he gave to the congregation as Superior the aforenamed Father Moreau. The latter, having nothing in view but the good of religion, assumed the heavy burden and united the novitiate to the Auxiliary Priests. Thus there are now in the same house the Auxiliary Priests, the pupils, the novice brothers, and the teachers. This new institute already numbers eighty persons, scattered through thirty-nine establishments, and forty-five novices. Yesterday three brothers, under the direction of one of the priests, set out to build up an establishment in Algeria, Africa, and others will soon be sent to the diocese of Vincennes in America."

THE MAIN BUILDING, UNIVERSITY OF NOTRE DAME — CONGREGATION OF HOLY CROSS

The concluding sentence of Bishop Bouvier's letter affords the natural transition from the history of the Congregation's origin in the Old World to the story of its initial activities in the New. Some years prior to the date of the foregoing letter, Vincennes' first bishop, Mgr. Bruté of saintly memory, had made earnest and eloquent appeals in different diocesan seminaries of France for missionaries to aid him in the arduous work of spreading the gospel through Indiana; and his successor, Bishop de la Hailandiere, had, in 1839, specifically pleaded with Father Moreau for volunteers from the ranks of Holy Cross to work on the American mission. Volunteers were not wanting, but lack of material resources prevented for some months the execution of the desired project, the migration across the Atlantic of some priests and brothers of the youthful religious family of Holy Cross. Not, indeed, till a year after the date of Bishop Bouvier's communication to Rome did Mgr. de la Hailandiere receive the assurance that his hopes were about to be realized. In

[1] In the Commune of Holy Cross, whence the name of the Congregation.

UNIVERSITY OF NOTRE DAME, NOTRE DAME, INDIANA.—CONGREGATION OF HOLY CROSS

the summer of 1841 there came to him a letter from the young priest whom Father Moreau, with admirable, not to say prophetic, provision had selected as leader of the American mission band. A brief extract from this hitherto unpublished letter merits reproduction here, as showing the quality of its author and the sentiments with which he looked forward to a life that, humanly speaking, could scarcely be other than one of exile, privation, unceasing toil, and infrequent consolations:

"Never has Divine Providence appeared to me so kind, so merciful, so lovable; never has my heart been so touched with His goodness and so happy, as since I have learned that it is I whom He had deigned to select in order to give your lordship one more priest to labor in your immense diocese for the glory of God and the salvation of souls. Would that I had been able monseigneur, to announce to you my happiness long before this, and to have sooner relieved your own anxious uncertainty with respect to our community; but we had perforce to await the manifestation of Heaven's will. Personally, I have not the slightest doubt of that will. It seems to me that our good Master is leading me towards you by the hand, as it were; and 'tis this that fills me with ineffable joy."

THE COLLEGE CHAPEL, UNIVERSITY OF NOTRE DAME
CONGREGATION OF HOLY CROSS

To the letter from which the foregoing paragraph has been extracted there was signed the name of a young Levite just twenty-seven years old, whose ordination as a priest of Holy Cross had taken place three years before. While his exemplary piety, his burning zeal, and his intellectual equipment justified his superiors in expecting notable results from his labors in the field to which they appointed him, it is extremely doubtful whether Father Moreau who sent, or Bishop de la Hailandiere who received him, had formed at that time any measurably adequate idea of the magnitude which those results were to assume, even during the Levite's lifetime. Read by the bishop of Vincennes in 1841, the young missionary's name told little or nothing; read today, in the light of two thirds of a century's experience, that name connotes a heroic figure in the history of the Church in America; a foremost champion of the twin causes that make for the permanent prosperity of our Republic, religion, and education; and one of the most loving, dauntless, and victorious Knights of our Lady that ever wore her colors and extended her sway in this Western Hemisphere, Father Edward Sorin, founder of Notre Dame.

Accompanied by six brothers, Father Sorin took passage in August, 1841, in the steerage of the packet boat *Iowa* at Havre; reached New York on September 13th; said his first Mass in the New World on the next day, by a happy coincidence the Feast of the Exaltation of the Holy Cross; and, proceeding by canal boat and stage coach, finally reached Vincennes on the second Sunday of October. An incident deservedly mentioned by all chroniclers of the arrival of Holy Cross' pioneer priest in America is his first act on landing at New York; he fell on his knees, and, as earnest of his unswerving fealty to the country of his adoption, devoutly kissed the soil. In a similar spirit he concluded his first letter to Father Moreau with "Here is the adoption of my inheritance; here will I dwell all the days of my life."

The activities of the Holy Cross missionaries during their first year in Indiana found their scope at St. Peter's, twenty-seven miles east of Vincennes; but the religious were permanently settled only in the following year, 1842. Bishop de la Hailandiere proffered to the community, and Father Sorin gratefully accepted, a tract of land near the village of South Bend on the St. Joseph river. The gift was subject to two conditions: that a college and a novitiate should be built within two years; and that the Indians and the white settlers in the neighboring districts should receive Father Sorin's sacerdotal ministry. The acceptance of the gift definitely fixed the residence of the Congregation in a territory which, a decade and a half later, was to form a portion of the new diocese of Fort Wayne.

Over this ground passed the saintly Marquette more than two hundred years ago, and, in an unknown grave, somewhere along the banks of the St. Joseph river a mile away, sleep the ashes of the great Allouez. La Salle and Tonty and the picturesque Hennepin wandered through these woods, and within a short afternoon's journey from Notre Dame is the site of the old fort St. Joseph where was fought a brief but terrible battle in the days of discovery. In 1831 Father Stephen Theodore Badin, the first priest ordained in the United

HOLY CROSS SEMINARY, NOTRE DAME, IND
CONGREGATION OF HOLY CROSS

CHEMISTRY HALL, UNIVERSITY OF NOTRE DAME, NOTRE DAME, IND.
CONGREGATION OF HOLY CROSS

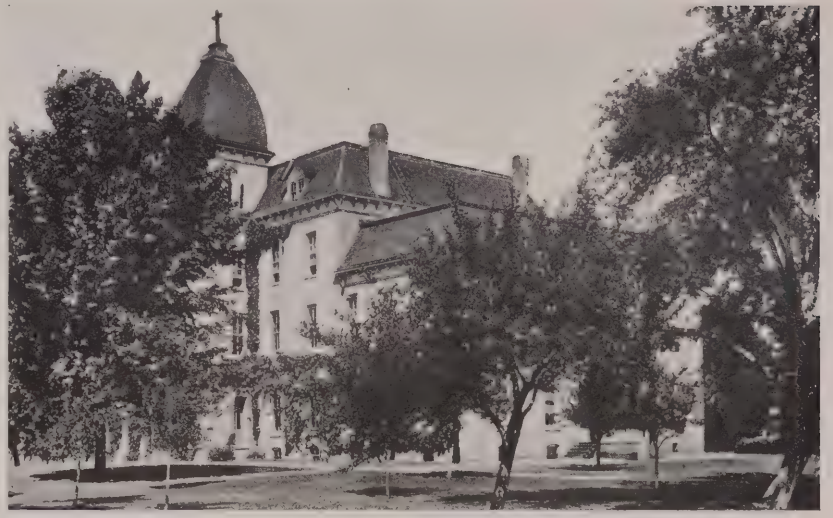
THE GROTTO, NOTRE DAME, IND.
CONGREGATION OF HOLY CROSS

THE QUADRANGLE, UNIVERSITY OF NOTRE DAME
CONGREGATION OF HOLY CROSS

DUJARIE INSTITUTE, WEST VIEW, NOTRE DAME, IND.
CONGREGATION OF HOLY CROSS

SORIN HALL, UNIVERSITY OF NOTRE DAME
CONGREGATION OF HOLY CROSS

SCIENCE HALL, UNIVERSITY OF NOTRE DAME
CONGREGATION OF HOLY CROSS



ST. JOSEPH'S NOVITIATE, NOTRE DAME, IND.
CONGREGATION OF HOLY CROSS

States, purchased a section of land surrounding the twin lakes with the express design of holding it as the site for a future Catholic college, and in 1836 he had given it to the bishop of Vincennes to be used for that purpose. Father Badin had made Notre Dame a center of missionary activity throughout northern Indiana and southern Michigan, and his successor Father Deseille, following in the footsteps of the zealous proto-priest, had made his home for five years in a room of the little chapel of the mission. In the autumn of 1837, however, this holy missionary fell into a mortal illness. An hour before he breathed his last he had himself lifted from his deathbed and borne in the arms of his sorrowing Indians to the chapel. Still supported on either side, he had strength enough to clasp the key of the tabernacle in his trembling fingers and to administer to himself the holy Viaticum.

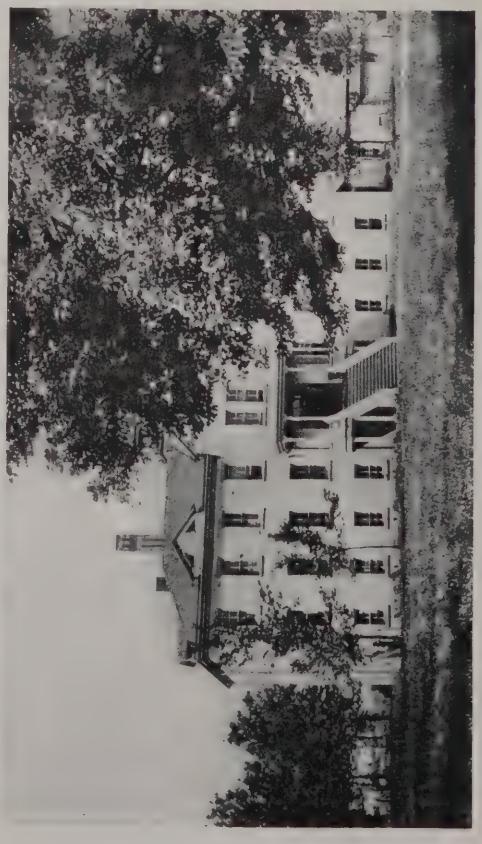
The next apostle of Notre Dame was Father Benjamin Petit. Two days after his ordination he was sent to "succeed a saint," as Bishop Bruté told him in commissioning him to take up the work of Father Deseille. Of all the early missionaries this brilliant and magnetic young priest was most affectionately regarded by both the settlers and the Indians; and when he died, scarcely twelve months after his ordination, he was loved as Father Sorin tells us "as none of his predecessors, excellent as they were, had ever been loved."

To the district thus consecrated by the labors of zealous pioneer missionaries, and redolent of hallowed memories of saintly confessors and quasi-martyrs, came, then, in 1842, the builder of the later Notre Dame, no unworthy successor to even the holiest and hardiest of those who had gone before him. His own account of his arrival reads less like the description of an Indiana journey of only sixty-six years ago than of an event at least thrice as far distant "in the dark backward and abysm of time."

"We started (from St. Peter's) on the 16th of November," he wrote, "and indeed it required no little courage to undertake the journey at such a season. I cannot but admire the sentiments with which it pleased God to animate our little band, who had more than one hundred miles to travel through the snow. The first day the cold was so intense that we could advance only about five miles. The weather did not moderate for a moment; each morning the wind seemed more piercing as we pushed forward on our journey due north. But God was with us. None of us suffered severely, and at length, on the eleventh day after our departure, five of us arrived at South Bend, the three others being obliged to travel more slowly with the ox-team transporting our effects.

"A few hours afterwards we came to Notre Dame du Lac. Everything was frozen, and yet it all appeared so beautiful. The lake, particularly, with its mantle of snow resplendent in its whiteness, was to us a symbol of the stainless purity of our august Lady whose name it bears, and also of the purity of soul which should characterize the new dwellers on these beautiful shores. Our lodgings appeared to us, as indeed they are, but little different from those at St. Peter's. We made haste to inspect on the banks of the lakes the various sites which had been so highly praised. Yes, like

CORBY HALL, UNIVERSITY OF NOTRE DAME
CONGREGATION OF HOLY CROSS



ST. JOSEPH'S HALL, UNIVERSITY OF NOTRE DAME, NOTRE DAME, IND.
CONGREGATION OF HOLY CROSS

little children, we went from one extremity to the other, in spite of the cold, perfectly enchanted with the marvelous beauties of our new abode. Oh, may this Eden ever be the home of innocence and virtue! Once again in our life we felt that Providence had been good to us, and we blessed God with all our hearts."

The detailed story of the development of Notre Dame from the creation of the first college building, the corner-stone of which was laid in August, 1843, to the magnificent group of more than a score of handsome edifices — collegiate church; central administration building; residence halls; institutes of science, technology, and electrical and mechanical engineering;

THE QUADRANGLE, UNIVERSITY OF NOTRE DAME, NOTRE DAME, IND.
CONGREGATION OF HOLY CROSS

WASHINGTON HALL, UNIVERSITY OF NOTRE DAME
CONGREGATION OF HOLY CROSS

theatres, gymnasiums; provincial residence; seminary; novitiate; community house; printing offices, and a half dozen accessory structures — would occupy many times the space alloted to this chapter. The most that can be attempted is a rigidly summarized account of this gratifying growth and a brief mention of the especially notable events in the history of the university. Sadly prominent among these latter is the epidemic of cholera that ravaged the ranks of the community in 1854, carrying off the members with a rapidity and a violence that threatened the total extinction of Holy Cross in America. It was a trial calculated permanently to discourage any leader of less than heroic mould; but, indomitable in his zeal for God's glory, and supremely confident in the unfailing assistance and protection of his heavenly Mother, Father Sorin not only preserved his own courage but effectively rallied the drooping spirits of all his surviving co-laborers, and the work of growth and expansion went on uninterruptedly.

Eleven years after the cholera scourge, this expansion justified the erection of a new and a more commodious college building. Begun in 1865, it was completed early in the following year, and was dedicated on May 31, 1866, by Archbishop Spalding of Baltimore. The new edifice, a hundred and sixty feet long by eighty feet in width, was six stories high, and was surmounted by a colossal statue of our Lady. These ampler accommodations were taken advantage of by a steadily increasing number of students, and the annals of the following thirteen years record a tale of continuous progress and prosperity.

In 1879, however, the tale takes on another and a more somber hue. On April 23 of that year occurred a disastrous fire which in a few hours reduced to ashes not only the main university structure but almost every other building in its immediate neighborhood. Apart from the destruction of much that money could never replace, the financial loss was, to a religious community, tremendous; and the available insurance was trifling. The way in which the disaster was met illustrates, better than pages of analytical exposition would do, the spirit that has ever dominated the builders of Notre Dame, and furnishes the key to the undeniably magnificent success that has crowned their efforts. With whole-hearted devotedness and whole-souled devotion they worked and prayed, nay, rather they prayed and worked. The first gift towards the building of a new university that Father Sorin received (it was a check for one thousand dollars) he sent to a priest in a distant city with a request for prayers and Masses in behalf of Notre Dame. Trust in Providence

and in our Lady was accompanied, in those heart-rending April days of 1879, as always in the history of the Congregation, by untiring personal exertion on the part of all its members. Before the ashes of the old buildings were cold the work of constructing the new ones was begun: and in September of the same year they were opened to a larger number of students than the fire had dispersed.

VIEW FROM ST. MARY'S LAKE, NOTRE DAME, IND.
CONGREGATION OF HOLY CROSS

Since 1879 no untoward event has occurred to arrest the progress of the university, whose teaching faculty of more than three score members now proffer to a body of students numbering from seven to eight hundred no fewer than thirteen collegiate courses — in classics, letters, economics and history, journalism, art, science, pharmacy, law, engineering (civil, mechanical, chemical and electrical), and architecture, in addition to thorough preparatory and commercial courses.

It is certainly not strange that, looking upon the material evidences of the success which has so abundantly crowned the faith and zeal of Father Sorin and of his co-laborers and successors among the fathers and brothers of Holy Cross, men competent to speak authoritatively on the subject have repeatedly averred that the university of Notre Dame is not merely a peerless blessing and unrivaled glory to the diocese of Fort Wayne, but the greatest tribute which the Western Hemisphere has thus far offered to the Blessed Virgin. In very truth, the star-crowned colossal statue of our Lady, dominating at a height of more than two hundred feet the golden dome of the central edifice, the adjacent noble church, that treasure-house of religious art and beauty, from whose belfry a brazen-throated monster booms out the Angelus with an exultation that drowns the loudest shriek and roar of factory and railway; the number, variety, and thorough equipment of libraries, laboratories, halls, and auxiliary departments — these naturally impress the minds and are apt to elicit the enthusiastic praises of even the most transient visitors to our Lady's Indiana home.

And yet, without minimizing in any degree the true significance of the noble university, fully acknowledging, on the contrary, both the capital importance of the Catholic education for which it stands, and the far-reaching beneficent influence of the thousands who have learned, and are learning, within its walls to combine practical virtue with intellectual development, — it may be questioned whether Father Sorin did not found a still greater work than the university, and establish his own highest claim to the Blessed Virgin's favor when, in 1865, he began the publication of *The Ave Maria*. "They who declare me shall have life everlasting," was the significant text of the first sermon he ever preached on our Blessed Lady; and assuredly through no other agency in either hemisphere during the past four decades have Mary's dignity and prerogatives, her beauty and her glory, the omnipotence of her supplication and the unfathomable depths of her compassionate tenderness, been declared so constantly and so adequately, with such loving enthusiasm and persuasive insistence, as through the salutary pages of that magazine, "devoted to the honor of the Blessed Virgin," and wearing as its appropriate title the Angel of the Incarnation's greeting to the Lily of Israel, the Judean Maiden "full of grace."

The press in our day is rightly regarded as the university of the people; it is a perennial school and college from the influence of whose lessons and lectures no graduation-day will ever mark the people's deliverance. Catholic journalism in particular has come to be regarded, notably during the pontificate of Leo XIII, and that of our present Sovereign Pontiff Pius X, as an apostolate whose practical importance it is difficult to overestimate. Of late years the members of the hierarchy in frequent pastoral letters, and the ablest pastors in occasional pulpit utterances, have emphasized the duty, and, as a preservative of the faith, the quasi-necessity, binding the faithful to support the Catholic papers and magazines. Father Sorin, with the prevision of a seer, recognized the growing ascendancy of the press at a period when its coming dominance was not so patent as at present, and forthwith seized it as one of the engines with which he and his congregation should do mighty things for the glory of God, the honor of God's Mother, and the upbuilding of the Church in America.

Of all the works of that venerable patriarch, the great good priest whose bronze counterfeit now meets one's gaze at the very entrance to Notre Dame, *The Ave Maria* has ever appeared to the minds of many the very noblest, most blessed, and most meritorious; the worthiest of his offerings to his beloved Mother, and the Congregation of Holy Cross' most estimable service to the English-speaking Catholic world. It would be easy, were space available, to fortify this opinion with a wealth of testimony proffered by the prelates and the press of many climes, all certifying

in terms of fervid eulogy to the notable excellence of this "ideal Catholic family magazine." Who, indeed, that even partially apprehends the import of the Catholic press in this day of virulent attacks on the faith from without, and, as Pius X has recently declared, of still more deplorable undermining of that faith by some of those within the fold; who that has seriously pondered over the magnitude of the results of the household's reading, will venture to estimate the measure of good that has been, and is being, accomplished by the weekly visits of our Lady's magazine to tens of thousands of Catholic homes in this republic and in many a land beyond the ocean!

Any mention of this special glory of the Congregation of Holy Cross would be inadequate did it fail to note one particular in which the magazine differs from the university, as from other works of the community. Founded, like them, by Father Sorin, it has developed and prospered under the direction of one mind rather than many. The university of Notre Dame, as it stands today, is the resultant achievement of successive presidents; Fathers Dillon and Corby, Lemonnier and Colovin, Walsh and Morrissey and Cavanaugh; *The Ave Maria* is virtually the work of one man, who has stood at its editorial helm for upwards of three decades, and has identified his life with its progress, Father Daniel E. Hudson.

Not that either the editor of *The Ave Maria* or any one of the presidents just mentioned would dream of arrogating to himself alone the credit of the good accomplished and the success achieved. Devoted and energetic co-workers they all have had, not only in their fellow priests and the lay and teaching brothers of the Congregation, but in the Sisters of the Holy Cross as well. While the specific story of these sisters belongs to another chapter of this book, the symmetry of the present chapter would be sadly imperfect, and the story of Notre Dame be lamentably incomplete if brief reference at least were not made to the genuinely important, if congruously unobtrusive, role played in that story by these self sacrificing daughters of Father Sorin. In the composing room of *The Ave Maria*, as in St. Edward's Hall of the university, in laundry and kitchen and infirmary and sewing-room, they have, all through the years of Notre Dame's trials and triumphs, contributed their full share of cordial sympathy, ungrudging work, and efficacious prayer.

So, too, of the brothers of the Holy Cross. A constituent element of the Congregation — numerically, indeed, its larger element — Notre Dame owes to their devotedness and their spirit of self-sacrifice far more than thrusts itself upon the notice of the superficial observer. Inconspicuous as the majority, especially of the lay brothers, uniformly appear; as hidden from the public gaze as are the stokers of a mammoth ocean liner, — they have, throughout every decade since the winter of 1842, done valiant work not less essential to the rise and progress of Notre Dame than is the stoker's activity to the speeding of the steamship. Not only in classrooms and study hall, in student's office and on the campus, in residence halls and dormitories, in pressrooms and publishing offices, but on the farm and in the garden, in sacristy and store, and in each of a score of different trades and handicrafts, the brothers of Holy Cross have superabundantly justified both the wisdom of their original union with the fathers of the Congregation, and the foresight of Father Sorin in counting largely upon them for the assistance imperatively needed in the prosecution of his life work.

The activities of Holy Cross in the United States, outside of Notre Dame, are comprised in colleges at Washington, D. C.; Portland, Ore.; Watertown, Wis.; Austin, Tex.; New Orleans, La.; and Cincinnati, O.; in the pastoral charge of churches in South Bend, Chicago, Watertown, and New Orleans; and in parochial schools and academies in Chicago, Fort Wayne, etc.

One word as to the present status of Holy Cross and the promise of future development which that status seems to hold will be a not inappropriate conclusion to this sketch. In 1841 the Congregation numbered in the United States one priest and six brothers; today the roll of ecclesiastics counts about one hundred and fifty, while the brothers are nearly two hundred strong. The recent erection at Notre Dame of Dujarié Institute, a house for young men aspiring to the brotherhood, is an indication that under the administration of Very Rev. Provincial Morrissey, renewed efforts are to be made to foster vocations to the religious life, vocations which very certainly exist, and will assuredly fructify if only they be properly developed. The dismemberment of the Congregation in persecuted France is a calamity not without at least one compensating feature. The presence in any community, or in any country, of a veritable man of God is a benediction of priceless worth, and not only Holy Cross but the whole Republic may well rejoice in one result of French anti-clericalism, the permanent residence henceforward at Notre Dame of the Superior-General of the Congregation, Very Rev. Gilbert Francais, C.S.C.

## CONGREGATION OF THE BROTHERS OF THE HOLY INFANCY AND YOUTH OF JESUS

*Founded in the United States in 1855*

The congregation of the brothers of the Holy Infancy and Youth of Jesus was founded by the saintly Bishop Timon, and is devoted to spiritual and corporal works of mercy, caring for, teaching, and training destitute, homeless, and wayward boys.

The brotherhood dates its inception from January 25, 1855. The good bishop, guided by Divine Providence, seeing and apparently foreseeing the great and ever-increasing necessity of such a community, consulted with Pope Pius IX while attending the Ecumenical Council, held in Rome during 1854. The Pope having approved of and encouraged him in his laudable and pious project, he thereupon, having solicited means from the King of Bavaria for this purpose, and having received a liberal donation, the bishop, not waiting to return, wrote to his vicar-general, Rt. Rev. Bernard O'Reilly, at the cathedral in Buffalo, to invest without delay Mr. John Harris with the habit, and to grant in the name of the Holy Father an indulgence

to all who assisted at the investiture which took place on January 25, 1855. This is believed to be the first religious ceremony which was held in the new cathedral which was consecrated July 1, 1855.

Mr. John Harris, who thus became the first member of the community, took in religion the names John Anselm. He was born in the county of Kerry, Ireland, and came to this country while a young man, arriving in Buffalo in 1849. The building of the cathedral being commenced two years later, he generously gave his time and service gratis about the cathedral during the four years of its erection, when the bishop appreciating his services and perceiving so much piety in this good man, invited him to live in his own residence where it was decided that he should become the first member of the congregation the bishop hoped to establish in the near future.

The bishop on his return from Rome purchased some property (ten acres) at Lancaster, N. Y., where a protectory was opened, and sent Brother John Anselm with thirteen orphan boys. The stay at Lancaster, however, was short, the bishop having purchased more suitable property, the present site, comprising about three hundred acres of land at West Seneca, the present Lackawanna, N. Y., joining Buffalo. Brother John and his little family of boys, with three other brothers who had joined them, were transferred from Lancaster, N. Y., to St. Joseph's Orphan Asylum for a short time until a commodious brick building had been erected, and for a time known as St. John's Monastery. A chart having been obtained from the State calling for a protectory, the name was changed to St. John's Protectory, and the story of toil, struggle, and success of St. John's Protectory for an existence in its early days befittingly epitomizes also the labors and trials of the pioneer members of the little community, for like many beginnings of religious orders, the early members endured untold privations and trials which they heroically and cheerfully bore for the love of God and the salvation of the souls of the little ones committed to their care.

REV. BROTHER ALOYSIUS, FIRST SUPERIOR OF THE BROTHERS OF THE HOLY INFANCY AND YOUTH OF JESUS

A fitting tribute was paid to these good brothers in the following words by their co-laborer, Rev. F. Kelly, on the occasion of the Rt. Rev. Mgr. Baker's silver jubilee: "A most important factor in the history of St. John's Protectory is the brothers of the Holy Infancy and Youth of Jesus. They have been with the institution since its inception, and have labored night and day, in rain and shine, heat and cold — often-times in hunger to make God's work successful. Though few in numbers, for self-sacrifice they resemble the saints one reads of in the history of the early church. Besides doing the outside work of the institution in order to provide for their boys, they for a long time dug the graves of Holy Cross cemetery, and no work was too mean or laborious for them in the noble cause they had espoused, and St. John's Protectory owes them a debt which God alone is rich enough to pay."

In the year 1882, under the administration of Rt. Rev. Mgr. Baker, St. John's Protectory assumed a more brilliant and prosperous aspect. This zealous priest, a most devout client of the Mother of God, placed under her protection and guidance the arduous work entrusted to him. His confidence in our Blessed Lady of Victory, under whose glorious title he dedicated his institution, was not left without its reward; for the Rt. Rev. Monsignor lives to see his works crowned with success, and to see within the walls of his institution over one thousand homeless orphan boys, sheltered, clothed, and well cared for.

REV. BROTHER M. FRANCIS, FIRST NOVICE MASTER OF THE BROTHERS OF THE HOLY INFANCY AND YOUTH OF JESUS

In the upbuilding of St. John's Protectory the brothers took an active and important part, and God, who is ever mindful of His servants, blessed them by sending into their ranks a large number of faithful religious men, increasing their community so that at the present time it has a brother to represent it in every department of the large trades-school, and in classrooms, also holding two outside missions.

## CONGREGATION OF THE MOST BLESSED SACRAMENT

*Introduced into the United States in 1900*

THE reason for the existence of the Congregation of the Most Blessed Sacrament may be summed up in these words of the Blessed Virgin to Père Eymard, its founder, spoken in the Sancturay of Fourvières: "All the mysteries of my Son are honored by a religious body, but the eucharist alone has none. There must be one."

Having spent seventeen years as a member of the

Marist Institute, in which he filled the most important charges, Père Eymard, urged by divine grace, resolved to establish such a religious society. By all who knew him intimately he was considered a man of God — a soul of uncommon sanctity.

Accordingly, in 1856, at Paris, under the episcopate of Archbishop Sibour, the first house of the society was erected amidst great poverty and trials. In a laudatory brief of 1859, Pope Pius IX commended "the seasonableness of the work, the purpose of which was to increase and encourage the adoration and worship of the Holy Eucharist."

In the beginning of January, 1857, Père Eymard was able to expose the Blessed Sacrament and fulfil the principal duties of his new vocation. On the day of the Epiphany, the Feast of the adoration of the Magi, Our Lord mounted His eucharist throne, and the perpetual adoration commenced in this humble little chapel of Paris. As a mark of His loving protection, Jesus Eucharistic has not been deprived of His adoration one moment since in Paris; no, not even amid the most intense political excitement.

VERY REV. LOUIS ESTÈVENON, S.S.S.
SUPERIOR-GENERAL

The personal service of Our Lord through perpetual exposition and adoration is one of the chief ends of the society of the Most Blessed Sacrament. In every chapel of the Congregation it is exposed day and night without interruption.

The priests of this Congregation exercise a eucharistic apostolate. Not the least of their works is the Priests' Eucharistic League, a society of the priesthood numbering more than 60,000 members.

Its purpose is to increase in the secular clergy the spirit of eucharistic prayer, thus rendering their apostolate among the faithful more fruitful.

We must not fail to mention the arch-confraternity of the Congregation, which seeks to bring the faithful to more frequent communion, to adoration, and to greater zeal for the glory of Jesus Christ in the eucharist. By a brief of the Holy See, May 11, 1897, it was erected into an arch-confraternity and enriched with numerous indulgences by the Supreme Pontiff. The society has made establishments in Turin, Marseilles, Brussels, Botzen in the Tyrol, Montreal, New York City, and in South America, recognizing as its mother-house the flourishing foundation in the eternal city.

The House of Montreal was established in July, 1890, by the Very Rev. Père Tesnière, then Superior-General of the Congregation of the Most Blessed Sacrament. The first religious, numbering seven, arrived in Montreal, October 27, 1890, with Rev. Père Louis Estèvenon as Superior. On November 21st the first exposition of the Most Blessed Sacrament took place in a little room large enough to accommodate only fifty worshipers. In May, 1892, began the building of a chapel, which was finished in 1894. It seated 2000. In 1895 the Canadian novitiate was built.

In 1900, the community numbered sixty religious, most of them Canadians. Then was made the foundation of the New York House, the pioneers coming from the Montreal community. In 1901 that same community opened at Terrebonne, Quebec, a Juvenate, which now numbers forty pupils and seven religious. Rev. Père Alphonse Pelletier has held the post of Superior since 1905. The community publishes four reviews, which together have a monthly issue of 45,000 copies. The Work of the Priest-Adorers counts 1800 members in the United States and Canada.

In 1900 the fathers assumed the direction of a work of eucharistic reparation, which had been established three years previously at Pointe aux Trembles by a pious girl, Mademoiselle M. de la Rousselière, who afterward entered among the Carmelites of Angers, France. Over 60,000 people visit this shrine in the course of the year.

Probably in no other city does our eucharistic Lord receive love and adoration so ardent as in the metropolis of the New World. His words to Blessed Margaret Mary: "I thirst to be honored and loved by men in the Blessed Sacrament," have taken deep root in the hearts of the faithful of that great city.

Called to New York City, in December, 1900, by the saintly Archbishop Corrigan, the society took up its abode in the small church of St. Jean Baptiste. The little community had for its first Superior Rev. Père Louis Estèvenon, the present Superior-General of the society.

Our Lord was at once placed on His eucharistic throne. From the Catholics of the entire city the fathers received a sympathetic welcome. Their advent was regarded as one of national importance by American Catholic citizens; for was it not giving Jesus Christ His rightful place in the greatest Republic in the world?

The church of St. Jean Baptiste is small, but it is always full to overflowing at all the Sunday Masses. Over four thousand are present at the Holy Sacrifice on that day. The meager seating capacity is inadequate to accommodate the multitudes that flock to the church during the day. The two daily benedictions, at four and eight P.M., are always well attended.

The parochial schools attached to the church of St. Jean Baptiste accommodate 1000 pupils, under the instruction of the Marist brothers and the Sisters of the Congregation of Notre Dame.

The Marist brothers, or the Little Brothers of Mary,

were founded at Lavalle, France, by the Ven. Joseph-Benoit-Marcelin Champagnat, in 1817, and approved by the Holy Father in 1863. Their object is the education of youth. Their mother-house is now at Grugliasco, Italy; their provincial-house at Iberville, Canada. They have schools in Manchester, N. H.; at Lowell and Lawrence, Mass., and in New York City. They arrived in the last-named city in 1892, and took charge of St. Ann's Academy, which began as a parochial school. It was soon changed to a boarding-school. Its numbers now reach 200. The brothers are also in charge of the parochial school attached to the church of St. Jean Baptiste. They number five brothers and 500 pupils. The spiritual direction of the academy devolves on the Reverend fathers of the Blessed Sacrament.

REV. ARTHUR LETELLIER, S.S.S.
SUPERIOR FOR THE UNITED STATES

Villa Maria Academy, 139 East 79th Street, is conducted by the Sisters of the Congregation of Notre Dame, founded by Ven. Marguerite Bourgeois in Montreal, Canada, over two centuries ago, for the work of female education.

This academy was opened in 1886. The pupils now number 200, presenting a bright prospect for a successful future. The spiritual direction is under the Reverend fathers of the Blessed Sacrament.

The most edifying sight one could witness here presents itself at midnight. Step into the little church and remain for an hour of nocturnal adoration. Hourly do the little bands succeed one another in their service to their King. Public praise mingles with the silent adoration, for a part of the hour is always consecrated to the recitation of the office of the Blessed Sacrament. Such are the functions of the Nocturnal Adoration Society, established by the fathers of the Blessed Sacrament on December 31, 1903.

REV. ALPHONSE PELLETIER, S.S.S.
SUPERIOR OF THE MONTREAL HOUSE

It numbers at present nearly three hundred members, who meet for nocturnal adoration once a month. They are the volunteers of prayer, the ambassadors of the populous city of New York before Jesus Christ, their King.

MOUNT EYMARD SEMINARY, SUFFERN, N. Y. — FATHERS OF THE MOST BLESSED SACRAMENT

The fathers of the Blessed Sacrament attached to the church of St. Jean Baptiste number at present fifteen, with Rev. A. Letellier, S.S.S., as Superior since 1903.

The canonical office, according to the *ordo* of the clergy of Rome, is recited in its entirety in the sanctuary before the Blessed Sacrament exposed.

VILLA MARIA ACADEMY, NEW YORK, N. Y.
IN CHARGE OF THE SISTERS OF THE CONGREGATION OF NOTRE DAME

ST. ANN'S ACADEMY, NEW YORK, N. Y. IN CHARGE OF MARIST BROTHERS

Nor is the Apostolate of the Press overlooked by the Congregation of the fathers of the Most Blessed Sacrament.

Besides minor issues, all in the interest of the great end of their institute, the fathers edit two periodicals every month, which are of vast influence toward spreading an increase of devotion to the Holy Eucharist among clergy and laity. These are *Emmanuel* and *The Sentinel of the Blessed Sacrament.* The former is the organ of the Priests' Eucharist League, which was established by Père Eymard, the founder of the Congregation. Besides its pages of interesting and instructive eucharistic matter, the *Emmanuel* presents to its reverend readers the latest decrees, briefs, etc., of the Roman Congregations; in short, whatever appertains to the service of Jesus in the Blessed Sacrament. The latter, *The Sentinel of the Blessed Sacrament,* is the organ of the People's Eucharist League. It is the *only English* periodical devoted to the Blessed Sacrament.

VERY REV. FRANCIS S. BRUNNER C.PP.S. FIRST PROVINCIAL OF THE SANGUINISTS IN AMERICA — DIED DEC. 29, 1859

*From an oil painting*

But, perhaps the most beautiful, as well as the most promising, work of the fathers of the Blessed Sacrament is that of training young and tender souls in the eucharistic path they themselves tread. This is being hopefully accomplished at present by the fathers of New York City in the Eymard Seminary, situated at Suffern, Rockland County, N. Y., in a beautiful, healthful, mountainous region. Although in existence scarcely over two years and a half, it already numbers thirty aspirants for the holy priesthood. This fact pleads eloquently for its continued success. It is presided over by eight of the fathers.

The church of St. Jean Baptiste is also famous as possessing a relic of St. Anne, the mother of the Blessed Virgin. The yearly novena, July 17th to 26th, is attended by persons from far and near, and the pile of crutches, braces, and other surgical appliances in the lower church, as well as the tablets on the wall, bear witness to the many favors received through the intercession of this great saint.

The work of the fathers has just begun in the United States. But it has taken deep root, and ere long, we trust, many of the great cities in this fair land of ours will be able to boast of having in their midst the sons of the saintly Père Eymard, and with them a fitting throne for the God, the King, ever present with us. Wherever the fathers of the Blessed Sacrament go, devotion to the silent, willing prisoner of our tabernacles increases, virtues flourish, and society at large feels the influence of their prayerful works.

## CONGREGATION OF THE PRECIOUS BLOOD

*Introduced into the United States in 1844*

THE Congregation of the Precious Blood, a society of secular priests, united "by the bond of charity," for the purpose of preaching missions to the poor, was founded in the convent church of St. Giano, Italy, August 15, 1815, the Feast of the Assumption, by Blessed Gaspare del Bufalo, a canon of the church of St. Mark, Rome. The immediate aim of the society as conceived by him whilst suffering in prison for his sturdy defense of Pope Pius VII and his cause, was to combat, by systematic effort, the prevalent moral evils consequent to the French invasions, particularly Romagnan outlawry and the Carbonari, a masonic affiliation. Guided by the prudence and zeal of the servant of God and abetted materially by Pope Pius VII, who cherished it as an inspiration of Heaven, the new undertaking proved unusually successful and spread throughout all Italy and the adjacent islands. Blessed Gaspare died on the Feast of the Holy Innocents, 1837, and was beatified by Pope Pius X, December 18, 1904. The society was canonically approved by Gregory XVI in 1841.

VERY REV. ANDREW KUNKLER C.PP.S. SECOND SUPERIOR OF THE SANGUINISTS IN THE UNITED STATES OF AMERICA — PROVINCIAL FROM 1860–1874

The missionaries of the Precious Blood were introduced into the United States by the Very Rev. Francis de Sales Brunner and fourteen companions, January 1, 1844. Father Brunner was born at Ramniswil, Canton Solothurn, Switzerland, January 19, 1795. After an innocent childhood in the care of a saintly mother, he received a thorough ecclesiastical training at the hands of the Benedictines of Maria Stein, and was ordained to the priesthood by the Rt. Rev. Maximus Guisoland, Bishop of Lausanne, March, 1819. The Trappist monastery at Olenberg, Alsatia, which he had joined, having been closed and its members exiled by the fanatics of the second revolution in 1830, he with apostolic leave devoted himself to mission and educa-

tional work in the Alpine and Rhine provinces. Whilst on a pilgrimage to the tombs of the Apostles in 1839 he joined the fathers of the Precious Blood, pronouncing the oath of fidelity at the feet of Don Biagio Valentina, their second moderator-general. In view of his prudence and past missionary experience he was chosen to introduce the society into the German provinces.

A mission-house and seminary were opened at Loewenberg Schweitz, and with the aid of the Sisters of the Precious Blood and the poor but willing shepherds of the parish of Falz, he succeeded in having thirteen young men ordained to the priesthood before the close of the first semester of the year 1843. Father Brunner now restored the famous Blessed Virgin shrines of Trois-Epis near Colmar, and Bedernau in Baden besides doing regular mission work. Switzerland lay in the gives of indifference and spiritual upheaval, and the aggressive missionary band that Father Brunner had called into being encountered almost unbearable opposition at the hands of a bad government, a lax clergy, and Protestant bigots.

ST. JOSEPH'S COLLEGE, COLLEGEVILLE, IND. — FOUNDED 1890
FATHERS OF THE PRECIOUS BLOOD

All seemed to concur in favor of Father Henni who, whilst visiting his native land, met Father Brunner, and after presenting to him the great spiritual distress of the German emigrants in America, besought him to undertake the German missions in the diocese of Cincinnati, of which he was the vicar-general. The idea of a foreign mission appealed to Father Brunner, and after receiving due authorization from Rome, he, with seven priests, five theologians, and two lay brothers, left Loewenberg on the Feast of St. Michael, September 29, 1843, bound for America. A most perilous passage, in which they were saved from wreck by what all considered a miracle, brought them to New Orleans, December 21, 1843. Christmas was celebrated in a most memorable manner on the Mississippi sternwheeler which they had boarded. Three altars were improvised, the main one over the relics of St. Concordia which they bore with them. After saying the office in chorus, each of the priests celebrated the three Christmas masses. Certainly an edifying sight, these twenty-four holy acts of sacrifice on the bosom of the Father of Waters!

They arrived at Cincinnati, January 1, 1844. Bishop Purcell received them most courteously, lodged them in his own residence, and personally served them. The bishop had promised them a house in the city of Cincinnati, but now upon consultation they decided to undertake the missions of northern Ohio. The next day found them on their journey to St. Alphonse (present Peru), Huron County, O., their first charge. Up the Ohio river to Wellsville and then across the country to Norwalk, partly by wagon, the greater distance afoot, over corduroy roads, they entered the settlement "dripping with rain but joyously chanting the Litany of the Blessed Virgin." They had traveled the entire distance attired in their priestly habits, *i.e.*, with cassock and missionary cross, and had ministered to the faithful all along the route, tarrying for that purpose at Paris, Canton, Massilon, Wooster, Ashland, Norwalk. At St. Alphonse they found a small church and a log-hut with one large room, all in bad repair. For four months this one room served as study, cuisine, oratory, dormitory, beds being arranged ship-fashion along the walls. This was the first mission-house of the fathers of the Precious Blood in America.

Despite the uncongenial surroundings and the inclemencies of an American open winter they strictly adhered to the observances of community life. The education of the young priests and theologians was still most defective, and it was only with constant application that they could prepare themselves for the work that lay before them. In view of worldly goods our pioneers had barely the necessities of life. The comments of Bishop Purcell, as quoted in the letters of Father Brunner, are interesting. He said we could burn our old habits, they were not even fit for the poor; they would never do in America — "I should try to

get the brethren lighter and better shoes." He gave one of the fathers his own coat because the latter's own was so threadbare.

Still not many years thereafter the same bishop said of these very men in an open address: "Would that I had a father of the Precious Blood to preach the gospel from every eminence in the diocese."

VERY REV. BERNARD AUSTERMANN C.PP.S. THIRD SUPERIOR OF THE SANGUINISTS IN THE U. S. A. — PROVINCIAL FROM 1874–1880

With the aid of the willing woodsmen a new mission-house was built at Wolf's Creek (New Riegel), one of the largest settlements in their care; and it was ready for occupancy, Christmas, 1844. Thompson convent, after the abandonment of St. Alphonse in 1847, the home of the students for a short period, was opened Pentecost Sunday, 1845. In 1848 the large and well-organized parish of Glandorf was given to the care of the fathers by Bishop Rappe, and the convent was built near the church. Maria Camp on the banks of the Blanchard, three miles distant from Glandorf, it was abandoned in 1873. Convents for the sisters, who were to take charge of the parochial schools, were built in rapid succession at Cassella, O., 1852; St. Henry, O., 1852 (Himmelgarten Convent, abandoned 1898); Mary's Home, Ind., 1854; Minster, O., 1856.

VERY REV. HENRY DRUSS, C.PP.S. FOURTH SUPERIOR OF THE SANGUINISTS IN THE U.S.A. — ELECTED PROVINCIAL IN 1880

To write the history of the labors consequent upon the settlement of the small colony of priests at St. Alphonse in 1844, would be but a recital of the modest chronicles of the numerous parishes which they founded and attended: the gathering of the flocks, the building of churches and schools, the conversion of the lukewarm and fallen; small things in themselves but big in the aggreggate. What they did was done well; unostentatious and impersonal to the extreme; many a sinner returned to his duty, converted by their most powerful of sermons — good example and holy lives.

They attended the German missions of Lorain, Medina, Wayne, Portage, Stark, Seneca, Huron,

ST. JOHN'S PARSONAGE, GLANDORF, O. — FATHERS OF THE PRECIOUS BLOOD

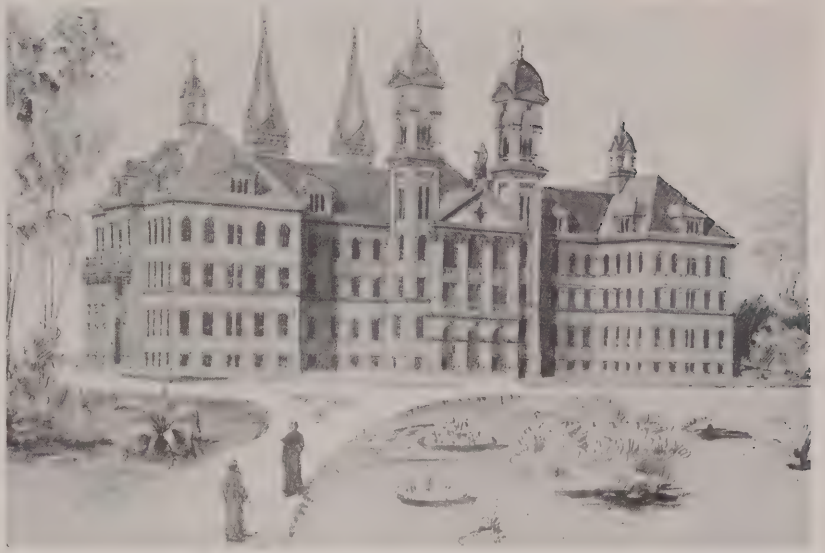
PILGRIMAGE CHAPEL, MARIA STEIG. — FATHERS OF THE PRECIOUS BLOOD

originally intended as a permanent house of studies, but upon completion given to the service of the Sisters of the Precious Blood, was founded in 1850. On account of its proximity to the Glandorf institution Wyndot, Richland, Crawford, Hancock, Ashland Summit, Lucas, Ottawa, Henry, Putman, Allen (with the exception of Delphos and vicinity), Auglaize, Mercer, Darke, Shelby Counties in the State of Ohio

ST. HENRY CHURCH, ST. HENRY, O.
FATHERS OF THE PRECIOUS BLOOD

SACRED HEART SCHOOL, SEDALIA, MO.
FATHERS OF THE PRECIOUS BLOOD

NOVITIATE OF THE FATHERS OF THE PRECIOUS BLOOD
BURKETTSVILLE, O.



ST. CHARLES BORROMEO SEMINARY OF THE FATHERS OF THE PRECIOUS
BLOOD AT CARTHAGENA, O.

ST. MARK'S SCHOOL, EVANSTON, CINCINNATI, O.
FATHERS OF THE PRECIOUS BLOOD

SACRED HEART MISSION HOUSE, SEDALIA, MO.
FATHERS OF THE PRECIOUS BLOOD

ST. JOSEPH'S SCHOOL, WAPAKONETA, O.
FATHERS OF THE PRECIOUS BLOOD

MISSION HOUSE, FT. WAYNE, IND.
FATHERS OF THE PRECIOUS BLOOD

and Jay, Adams, and Randolph Counties in Indiana. During the first decade of this service much of the traveling was done on foot, through wooded and swampy regions.

The priests that came to America in 1844 were: P. Anthony Meier, M. John Wittmer, Martin Bobst, James Ringele, Peter Anthony Capedor, John Van Den Broeck, John B. Jacomet. Of these the first named, P. Anthony Meier, alone had received a full classical training in Europe, and was on this account appointed as instructor of his comrades at St. Alphonse and Thompson. The ordination of the Rev. Matthias Kreush by Bishop Purcell in 1845, was the first to occur for the society on American soil. Father Matthias, as he was known, was a man truly without guile and was looked upon as a saint. He together with Father Brunner attended the Germans in Cleveland at "our Lady of the Lake" (St. Mary's on the Flats), and in 1848 he assisted Father Goesbriand at the new Cleveland cathedral. The same year (1848) the Revs. Max Homburger, Andrew Herbstritt, Andrew Kunkler, and Englebert Ruf were ordained by Bishop Rappe at Thompson; and one year later the Revs. J. M. Albrecht, Sebastian Ganther, and Clement Schweitzer at the same place. The year of the cholera epidemic in these regions, 1849, was one full of trial for these priests. The last to be ordained that year, Father Clement Sweitzer, succumbed to the strain after working incessantly for six weeks among the stricken faithful of Sandusky, O. It was a period of true heroism, and a glorious testimony to the scoffer of the faithfulness of the Catholic priest in time of affliction. It was the work of this score of priests that elicited the praise of Mgr. Houck, chancelor of the diocese of Cleveland, as embodied in the history of the Church in northern Ohio: "The advent of these devoted priests was hailed with delight wherever they were sent. Their labors were signally blessed. Religion flourished in all the missions under their vigilant care, so that the healthy growth of Catholicity in northern Ohio may be justly and in a large measure ascribed to the untiring zeal of these excellent priests and their equally zealous successors."

IMMACULATE CONCEPTION CHURCH, CELINA, O.
FATHERS OF THE PRECIOUS BLOOD

Twice Father Brunner voyaged to Rome to report in person to his superiors, in 1852 and 1855, each time returning with new and vigorous helpers. A fourth trip to Europe in the winter of 1858 proved to be his last, the condition of his health not permitting his return to America. Death closed his years of toil and hardships, December 29, 1859. His remains lie in the crypt of the parish church at Shellenberg, Liechtenstein, where he spent the last months of his life in great simplicity and self-denial. His death was heralded as that of a saint. Father Brunner had a ready pen, and besides numerous letters he was the author of a number of religious and historical works in the German language.

After a brief interval of rule by Father Brunner's appointed vicar, Very Rev. Andrew Kunkler was chosen Provincial in 1860. The same year, after allaying the fears of a bigoted owner, the buildings and grounds of the Emlen Institute, a manual training school for liberated slaves (at Carthagena, O.) were purchased. The buildings were reconstructed to suit the requirements of a community, and with Rev. John Van Den Broeck as Superior and Rev. Joseph Dwenger as rector, the first permanent house of studies, St. Charles Seminary, was opened in March, 1860.

Father Dwenger here mentioned was born at St. John, O., in 1837. He lost his father at the age of twelve and his mother during the cholera year of 1849. Taken under the care of Father Andrew Kunkler, then pastor of St. John's, who promised "to be a father to him and to make a man of him," he received the best of early training and in 1854 joined the society of the Precious Blood. He made his philosophical and theological studies at Mt. St. Mary's Seminary, and at the age of twenty-two was ordained priest by Bishop Purcell in 1859.

The following three years he was rector of the newly established seminary; then pastor at St. Mary's and Wapakoneta, O., during which time he was also

MISSION HOUSE, ST. JOSEPH, MO.
FATHERS OF THE PRECIOUS BLOOD

ST. BONIFACE CHURCH, NEW RIEGEL, O.
FATHERS OF THE PRECIOUS BLOOD

ST. JOHN'S CHURCH, MARIA STEIN, O.
FATHERS OF THE PRECIOUS BLOOD

ST. FRANCIS CHURCH, CRANBERRY PRAIRIE, O.
FATHERS OF THE PRECIOUS BLOOD

elected secretary of the society and attended the Second Council of Baltimore as representative of the society and as theologian to Bishop Purcell. From 1867 to 1872 he was at the head of the regular mission band of the society and gave missions throughout the states of Ohio, Indiana and Kentucky.

He was then, at the age of thirty-five years, elevated to the episcopal See of Fort Wayne. His deeds in that dignity rightfully belong to the history of that diocese and to national church history, because he rose to prominence as the relentless defender of the Catholic parochial school system. In spirit he always remained a member of the society and was buried with the missionary cross on his breast.

SACRED HEART CHURCH, SEDALIA, MO.
FATHERS OF THE PRECIOUS BLOOD

ST. JOHN'S CHURCH, GLANDORF, O.
FATHERS OF THE PRECIOUS BLOOD

In 1864 a small band of workers opened a mission-house at Alton, Cal., in the old diocese of Grass Valley. It was the home of from three to five priests for many years. Most noteworthy among these was the Very Rev. Patrick Henneberry, who after preaching most successfully with his companions in the Western States, went abroad to New Zealand and southern Australia to seek the Irish settlers of those parts, where he was the first to preach missions to Catholics. A strong advocate of total abstinence, he gave the pledge to great numbers.

Prior to the year 1872 numerous German emigrants had settled in the diocese of Nashville, Tenn., and the number of souls growing too large for the few German priests at his disposal, Bishop Feehan invited the assistance of the society. Priests and brothers were sent there with Fathers Bernard Austerman, and Francis X. Griesmayer as first Superiors. It was uphill work from the start. The immigrants were poor, and besides the cost of erecting their own houses at Nashville (Assumption Church), Loretto, Lawrensburg, and Einsiedeln, charity compelled them to aid a number of parishes financially. From the four places mentioned, missions were attended in Lawrence, Marshall, Franklin, Grundy, Giles, Williamson, Sumner, Davidson, Cheatham, Maury, Humphreys, and Rutherford Counties. The soil was useless for agriculture, and before the year 1885 many of the disappointed settlers had moved to more promising regions, almost depopulating some of the principal parishes; two churches were abandoned and others reduced to missions in a short time. The convents were then sold, and after the year 1886 the missions were gradually returned to the Ordinary, the society retiring from the locality completely in 1898.

In 1873 about twenty missions were taken up in the prairie bottoms of Carroll, Pulaski, Clark, Cass, La Porte, Knox, and Porter Counties in the central portion of the diocese of Fort Wayne. The missionaries resided at Winamac, Indian Creek, and Wanatah.

In 1874 the European provinces suffered great persecution. Driven from the confessionals and exiled as a consequence of the "May Laws" in Germany, the priests of the shrines at Trois-Epis, Alsatia, and Bedernau, Baden found refuge in the diocese of Detroit; at Bay City, St. Boniface, and St. Joseph's churches, Revs. Jos. Ebert and Valentine Grilli; Big Rapids with the Catholics of Oceana, Newago, Mecosta, and Kent Counties as a mission-field, Rev. Theobald Pitch; at Adrian, Revs. Casimir Rohowski and Frederick Shaeper. These priests were properly members of the Roman province.

In 1874 Rev. Augustine Reichert and Francis Nigsch, upon the earnest solicitation of Bishop Hogan of the diocese of Kansas City, introduced the Congregation into the State of Missouri. It was again a battle with poverty and the hardships of poor and scattered families. During the first decade of the society's

operations there, mission-centers were located at Maniteau, Creek, Osceola, Germantown, Clinton, New Hierlingen, Weston, and in after years at Sedalia and St. Joseph. From these stations the fathers founded and attended many flourishing parishes in fourteen counties of central Missouri, many of which were returned to the charge of the secular clergy.

From 1878 to 1889 the priests of the society toiled and suffered on the arduous prairie routes of northwestern Kansas with centers at Stockton, Beloit, Norton Center, New Almelo, Tipton. With but one railroad at their service they patiently sought out the homesteaders in a territory of over 15,000 sq. miles, almost the entire present diocese of Concordia. Tennessee history repeated itself there. It promised to be a splendid region for Catholicity; settlers, especially thrifty immigrants, poured into it in great numbers. Parishes sprang up in the night; but after the hot winds had done their work leaving drought and famine in their wake, a panicky exodus followed, and with it went the hopes of the future. It happened that congregations of one hundred families dwindled to ten within a year. In both Missouri and Kansas more than ordinary work was done by the fathers. Roughing it, winter and summer, for days and days at a time in quest of some sick or dying wayward one, belonged to the routine of their lives; it was a question of physical endurance. Rev. Augustine Reichert, the first of the society to enter the missions and the most zealous worker in them, entered the society in 1847, was ordained priest in 1853, occupied various stations in the diocese of Cleveland, assisted at Lawrensburg, Tenn., and Winamac, Ind., for a short time, and was sent to Missouri early in 1875. From 1878 to 1889 he was constantly in Kansas, suffered with the famine-stricken settlers, and died a martyr to his duty, February 13, 1889. In the course of these years two Indian schools had been under the direction of the priests and brothers. The Indian normal school at Rensselar, Ind., which drew pupils from the Lake Superior and Dakota Reservations, after doing much for the religious and industrial training of its charges, was forced to close in 1895 as a result of the withdrawal of government support. The buildings and farm were acquired by purchase for the society and converted into a brother-house and printing plant in the service of *Der Botschafter* and *Messenger*, popular monthlies published in the interests of the poor souls in purgatory. St. Boniface's Indian School, Banning, Cal., with a number of outlying missions in the Cahuilla Valley, assumed in 1887, was returned to secular charge in 1899.

A new field of work was entered upon when the fathers, upon invitation of Bishop Dwenger, opened the doors of St. Joseph's College, Collegeville, Ind., to Catholic youth in 1891.

It was founded and has since been maintained by the internal resources of the society, a minimum of outside assistance having been received. Its purpose is to give a thorough and conservative Catholic training of the mind, not only in the classical and normal but also in the commercial and scientific courses of study.

Our sketch would be incomplete without mention of the pilgrimage shrine, Maria Steig, Thompson, O. Whilst on his first journey to Europe in 1848, Father Brunner and his companion Rev. John Van Den Broeck, chanced to visit the chapel shrine St. Oswald Hoellenthal, Baden. The curator of the chapel, Andrew Spiegelthaler, a wood-carver, presented Father Brunner with a "Pieta." Father Van Den Broeck on his return journey took the statue with him, intending it as an ornament for some church. Upon opening the case which contained it at the custom-house at New York, the statue shone with a radiance that struck all who saw it with amazement. Thenceforth it was looked upon as a miraculous image.

A votive chapel to the Dolorous Mother was built in the virgin forest near Thompson, O., at the expense of Mr. Spiegelthaler and the site has ever since been the center of large pilgrimages on the feasts of the Blessed Virgin, especially on those of the Assumption and the Seven Dolors.

In 1870 a new chapel was built and handsomely furnished through the efforts of P. Erhard Glueck, C. PP. S., an ardent devotee of the Blessed Virgin, and the chapel was declared a canonical shrine by papal brief of May 4, 1896.

A number of crutches and tablets in the sanctuary of the chapel testify to the miraculous cures that have taken place there through the intercession of the Mother of the Afflicted.

### CONVENTS AND PARISHES NOW IN THE CARE OF THE FATHERS OF THE PRECIOUS BLOOD

PRINCIPAL HOUSES:

(1) Carthagena, mother-house, St. Charles' Seminary.
(2) Burkettsville, St. Mary's Novitiate and Mission-house.
(3) Collegeville, Ind., St. Joseph's College.
(4) Collegeville, Ind., St. Joseph's Brother-house; mission-house.
(5) Fort Wayne, church of the Precious Blood, mission-house.
(6) Cincinnati, St. Mark's Church, Mission-house.
(7) Sedalia, Mo., Sacred Heart church, mission-house.
(8) St. Joseph's, Mo., St. Francis Xavier's church, mission-house.

PARISHES:

*Ohio, Diocese of Cincinnati*

(1) Cincinnati, St. Mark.
(2) Carthagena, St. Aloysius.
(3) Cassella, St. Mary.
(4) Celina, Immaculate Conception.
(5) Egypt, St. Joseph.
(6) Fort Recovery, Maryhelp of Christians.
(7) Maria Stein, St. John.
(8) Minster, St. Augustine.
(9) Philothea, St. Mary.
(10) St. Anthony.
(11) Burkettsville, St. Bernard.
(12) Cranberry Prairie, St. Francis of Assisi.
(13) St. Henry.
(14) St. Joseph.

(15) St. Paul.
(16) St. Peter.
(17) St. Rosa.
(18) St. Wendelin.
(19) Wapakoneta, St. Joseph.

*Diocese of Cleveland*

(20) Big Spring, St. Peter's.
(21) Glandorf, St. John the Baptist.
(22) Cleveland, Sacred Heart of Mary.
(23) Kalida, St. Michael.
(24) New Riegel, St. Boniface.
(25) Ottawa, SS. Peter and Paul.
(26) Reed, Assumption B. V. M.
(27) St. Stephen, St. Stephen.
Mission: Attica, SS. Peter and Paul.
(28) Thompson, St. Michael's.

HOSPITALS:

Chicago 4; Cincinnati 1; Fort Wayne 1; Sedalia, Mo., 1; New Ulm, Minn., 1; Cleveland 1.

MEMBERSHIP:

February 29, 1908: priests, 109; seminarians, 64; novices, 28; lay brothers, 65; total, 266.

## CONGREGATION OF THE SACRED HEARTS OF JESUS AND MARY

*Introduced into the United States in 1833*

THE Congregation of the Sacred Hearts of Jesus and Mary took its origin in the city of Poitiers in France, in the worst days of the great Revolution. It was conceived at the foot of the altar and near the scaffold. Its founders, the Abbé Coudrin and Mother Aymer de

VERY REV. MARIE-JOSEPH COUDRIN FOUNDER OF THE CONGREGATION OF THE SACRED HEARTS 1768–1837

ST. JOSEPH'S CHURCH, FAIRHAVEN MASS. — CONGREGATION OF THE SACRED HEARTS OF JESUS AND MARY

VERY REV. MOTHER AYMER DE LA CHEVALERIE, FOUNDRESS OF THE RELIGIOUS OF THE SACRED HEARTS 1767–1834

*Indiana, Diocese of Fort Wayne*

(30) Fort Wayne, Precious Blood.
(31) Mary's Home, Holy Trinity. Mission: St. Mary's of the Presentation, Adams County, Ind.
(32) Rensselaer, St. Augustine. Missions: Kinman, St. Michael. Wheatfield, Mater Dolorosa.
(33) Pulaski, St. Joseph. Mission: Royal Center, Sacred Heart.
(34) Winamac, St. Peter.

*Archdiocese of Chicago*

(35) Chicago, Holy Rosary (It.). Mission: Chicago Heights, San Rocco (It.).
(36) Chicago, St. Mary of Mt. Carmel (It.).
(37) Germantown, Mo. (diocese of Kansas City), St. Ludger.
(38) Sedalia, Sacred Heart. Missions: Gravois, Clifton, Cross Timbers, Versailles, Cole Camp.
(39) St. Joseph (diocese of St. Joseph), St. Francis Xavier.

la Chevalerie, escaped only by miracle the guillotine and at the foot of the altar promised to found an order destined to make reparation for the crimes of the world. Father Coudrin was born at Coussay-les-Bois, in the Poitou, March 1, 1768. He was ordained priest in Paris, March 4, 1792, in the library of the Irish seminary, whose chapel served as club to the Jacobins. To escape the priest hunters he retired to a hiding place in the castle of la Motte d'Usseau. There in a vision he saw a band of missionaries under his orders, and virgins ready to support their fighting brethren by their adorations. Having communicated his plans to Mlle Aymer de la Chevalerie, imprisoned by Robespierre for having hidden a priest, they founded together the Congregation of the Sacred Hearts of Jesus and Mary. The founders pronounced their vows during the night of Christmas, 1802, and their Congregation received the approbation of the Vicar of Christ, Pius VII, by a bull *sub plumbo*, November 17, 1817. In the year 1825 the Congregation of the Sacred Hearts

was entrusted with the evangelization of the Sandwich Islands. A certain Mr. Ribes, a Frenchman, having accompanied King Liholiho to England, where he died, went to France and there conceived the idea of taking back with him to the Sandwich Islands some Catholic missionaries. Father Coudrin received orders from Cardinal della Somaglia to appoint missionaries for the evangelization of the islands. Three fathers were appointed, Father Alexis Bachelot as prefect apostolic, and Fathers Abraham and Patrick, and they left France accompanied by three lay brothers, November 20, 1826. After eighty days sailing they arrived in Chili, February 8, 1827, where they received a fraternal hospitality from the Franciscan fathers of Valparaiso. They left February 25 and reached Honolulu, July 7, 1827. The first mission had much to suffer, especially from the persecutions of some Methodist ministers who had arrived at the islands in 1820. Father Alexis Bachelot exiled, and died at sea from his sufferings, in 1837. Erected later in an apostolic vicariate, August 13, 1844, the missions of Sandwich had their sufferings and their joys. There are at present thirty-four priests and a certain number of lay brothers working in the different islands of Hawaii. One of the most illustrious children of the Sacred Hearts is Father Damien who died at the service of his lepers at Molokai, in 1889, after sixteen years of devotedness.

The bishop of Boston in the year 1832 asked Father Coudrin to give him two missionaries to evangelize the Passamaquoddies and Penobscots, Indians of his territory. Fathers Edmond Démiller and Amable Petithomme sailed from Havre, July 26, 1833, and arrived at Boston, August 23. They began their apostolic labors amongst the Indians, September 26, and they reaped a good harvest, according to a letter written to the founder by the bishop of Boston. In 1835 the bishop confirmed ninety-four of them, and a great many, according to his letter, received Holy Communion. Father Démiller died a few years later during a voyage he made to Boston. The Congregation did not keep this detached mission. Monsignor Bonamie, the successor of the founder at the head of the Congregation, sent Father Amable to Valparaiso, where he died in 1860.

Finally, May 9, 1905, Rt. Rev. William Stang, first bishop of Fall River, Mass., having asked the superiors of the Congregation to give him a few fathers to evangelize the foreign element of his diocese, three fathers and three lay brothers left the old country for the shores of New England and started their labors May 19, 1905, in the little town of Fairhaven. Mass was first said in a little hall of the town, then in the parlor of the monastery. In December, 1905, a little church was dedicated to the service of God for a mixed congregation of Irish, Canadians, and Portuguese. In the following years the works developed, and at present there are ten fathers taking care of ten churches, preaching to Irish, German, Portuguese, Canadian, and Cape Verde (colored Portuguese) people.

In 1909 a new foundation was made in Olema, Cal., at the solicitation of the archbishop of San Francisco. Three fathers and a brother are there now working amongst the foreign settlers. Finally, a father has started lately a parish amongst the Belgians in the neighborhood of Kansas City, Kansas.

## CONGREGATION OF ST. CHARLES BORROMEO

*Introduced into the United States in 1888*

At the beginning of 1887, Mgr. Giovan Battista Scalabrini, bishop of Piacenza, brought before the attention of the Italian Catholic clergy one of the greatest, noblest, most glorious, and newest fields of action, viz., interest and work among the emigrants. "Religion and fatherland," he wrote, "these two supreme aspirations, blend and complete themselves in this work of love, which is the protection of the weak. All the miserable obstacles raised by hatred and anger disappear, all arms are open to a brotherly embrace, hands are clasped, and every distinction of class and party being effaced, we rejoice in the great Christian words: '*Homo homini frater.*'" This new field of action had been suggested to the bishop by his great love for the weak, which is, after all, the greatest ambition of the strong. This love is strongly demonstrated in the following words, a true emanation of his great heart, and which explain all his work in favor of the emigrants: "I see those unfortunate beings, landing on a foreign soil among people who speak a language they cannot understand, and who easily become the prey of dishonest speculations. I see them working with the sweat of their brow, wetting with their tears an ungrateful soil, often emanating deadly miasm; I see them broken down by fatigue, dying with fevers, sighing in vain for their fatherland, and even for the poverty of their native hamlet, and, at last, dying without a consoling word of faith and love. And even those who succeed in the hand-struggle for existence, I see them alone, isolated, forgetting every principle of Christian morals, losing every religious sentiment, and letting brutal instincts predominate over elevated aspirations. In a century like ours, which boasts of its civilization, and righteously glories in having obtained suppression of negro slavery, every effort should be made toward the protection of the poor emigrant white man, and Italy and its government should work to this aim, while our help will really be a Christian, salutary, and patriotic assistance, and will raise the name of our country to the admiration of all foreign nations."

Institution "cristoforo colombo" of piacenza for the missionaries of st. charles. — Mgr. Scalabrini promptly followed his words by actions, and in the same year, on November 23, 1887, he founded in Piacenza, the institution "Cristoforo Colombo," for the congregation of the missionaries of St. Charles, with the following statutes:

I. In Italy, under the dependence of the Propaganda Fide, and the immediate direction of a superior-general, we have on this day founded a congregation of missionaries for the Italian emigrants, especially in America, under the patronage of St. Charles.

II. The aim of this congregation is to maintain in the heart of our emigrants the Catholic faith, and to

insure as far as possible their moral, civil, and economical welfare.

III. This aim is reached by the Congregation:

(1) By sending missionaries and teachers where they are most needed.

(2) By erecting in the various centers of the Italian colonies, charities and chapels, and establishing missionary homes.

(3) By opening schools where, with the rudiments of the faith, children are taught the first lessons in the Italian and English languages, in arithmetic and history.

(4) By training and preparing for the priesthood those young boys who give evidence of vocation to the ecclesiastical state.

(5) By organizing committees in the different ports, for help, direction, and advice to the emigrants.

(6) By accompanying them during the trip across the ocean, that they may have all spiritual attendance, and be helped in case of sickness.

(7) By favoring and promoting all the associations and works which might seem best adapted to preserve in these same colonies the Catholic religion and Italian culture.

VERY REV. DOMENICO VICENTINI. C.S.C.B. SUP.-GEN. OF THE CONGREGATION OF ST. CHARLES BORROMEO

This great institute met at once with the national favor. Leo the XIII approved of and recommended it. The Congregation of the Propaganda Fide, presided over by the Eminent Cardinal Simeoni, assisted by Mgr. Jacobini, showed its appreciation, and every bishop in Italy responded to the great work and recommended it with generosity to his clergy.

From all sides came requests from priests, ready to undertake the mission, and the only difficulty was in choosing those better adapted for such hard and strenuous work.

To aid the work of the missionaries, an organization was established, "The National Help Association to the Italian Missionaries," composed of laymen who desired to help the priest by their voluntary services.

One year from the opening of the institution, in July, 1888, twelve missionaries, three priests, and four lay brothers, sailed from the ports of Genoa and Havre for New York, and for the interior of Brazil, where the need of missionaries and their work was most strongly felt.

Mgr. Scalabrini in his "observations and proposals to the plan of law on Italian emigration," sent in an open letter to the Hon. Carcano (a letter which marks an important page in the national history of Italy), was rejoicing over the first and unexpected good results of the new institution.

In that same letter the good bishop advocated the exemption from the military service for his missionaries, and his wishes were granted by the law on emigration.

The great work of Scalabrini met, from the very first

ST. ANTHONY'S CHURCH AND RESIDENCE, BUFFALO, N. Y.
CONGREGATION OF ST. CHARLES BORROMEO

SOCIETY OF ST. RAPHAEL'S HOUSE, N. Y.
CONGREGATION OF ST. CHARLES BORROMEO

years, with the admiration of men of every party and denomination and we remember well the words of praise sent to the address of the great bishop by the Italian Parliament. As for Cesare Cantu, the great Lombard historian, in July, 1888, he wrote a letter to Mgr. Scalabrini in the following words: "To the many wishes and blessings which come to you every day for the great work you have initiated of giving directors, masters, companions to those who leave their country to find that work and bread which they do not find in Italy, add the wishes of an old man who admires a courage and an abnegation so full of humility and bravery. Perhaps the world will be ungrateful enough not to remember them, but they will ever lead this holy mission bearing as its standard a Cross, and for its war cry: 'Christ today. Christ *forever.*'"

Four years after the foundation of the institute, its founder, in a report on the Assistance to the National Emigration, presented and rewarded at the exhibition even then showed all his courage, faith and energy in "the name of religion and fatherland."

Mgr. Scalabrini died on June 1, 1905, and over his bier Father Giovanni Semeria said: "I do not wonder at the sorrow and emotion that the announcement of this death must have caused among Italians abroad; they must have felt that they have lost their greatest benefactor and friend. However, we shall try to worthily continue his work. If a monument would be raised to his memory, let everybody remember that he himself has already erected one in his great institution 'Cristoforo Colombo,' nor could the Italians do anything greater to his memory than to help this same great work."

MISSIONS OF THE FATHERS OF ST. CHARLES IN THE UNITED STATES. — Leo the XIII, on June 1, 1888, striving to encourage and facilitate the work of the institution, wrote the following letter to the bishops and archbishops of America: "With our

REV. ANTHONY DEMO, C.S.C.B.
RECTOR OF OUR LADY OF POMPEII, NEW YORK

REV. VINCENZO YANNUZZI
C.S.C.B., RECTOR OF SAN GIOACCHINO CHURCH, NEW YORK

REV. GIUSEPPE FORMIA, C.S.C.B.
RECTOR OF OUR LADY OF MT. CARMEL, UTICA, NEW YORK

of Palermo, was able to write: "In the 'Cristoforo Colombo' mission home, maintained by public charity, there are with priests, students, and lay brothers, forty-two individuals, among them several young men belonging to Italian families established in America, who are also preparing to become missionaries to their countrymen. Since November 23, 1887, the date of its foundation, he has seen forty-eight missionary priests sailing for America, distributed in six different missions, eleven in the north and five in the south."

The increasing of this useful institution has made it necessary for new groups of missionaries to start every year for the two Americas, and Mgr. Scalabrini, in 1901, while visiting the numerous institutions scattered all over the United States, was able to rejoice over the complete success and flourishing of a work which had cost him so much care and preoccupation.

Special satisfaction is expressed at the success obtained by the mission of St. Charles, established in a period of national apathy, but sustained and brought by Mgr. Scalabrini victoriously to its endings, who letters of last year we established the Apostolic College of the Priests in the episcopal see of Piacenza, under the direction of our venerable Brother Giovanni Battista, bishop of Piacenza, in order that all ecclesiastics, moved by Christian charity, should go there, from all parts of Italy, and should be instructed in those studies, offices, and discipline which might adapt them to become valuable missionaries among the emigrated Italians. And we feel confident that the same coming to America will meet from your hand a most cordial and fatherly reception, and that a way will be opened for them to exercise their divine ministry as pastors, thus helping you in your work, in the meantime being submitted to your authority and to the duties of the sacred militia.

"It will not be easy from the start, to have everywhere all the help that the conditions of things and time require, nor will the number of these missionaries correspond in equal proportion to the need of the faithful. We deem it consequently advisable to establish in your dioceses, where Italians are in great numbers, homes for the missionaries, who may then,

OUR LADY OF MT. CARMELO, UTICA, N. Y.
CONGREGATION OF ST. CHARLES BORROMEO

if necessary, take their ministry to the surrounding countries.

"From this work, which we have undertaken for the care and direction of so many souls, deprived of the comfort of the Catholic faith, we expect great results, especially if all our faithful will give a hearty and willing response."

Preceded by this missive the missionaries of St. Charles were welcomed to the United States, which represented their principal field of action, where they filled a long-felt need. The first expedition reached New York and started by establishing modest chapels, here and there, in the Italian colonies, but at the end of 1888 the parish of St. Gioacchino was opened in Roosevelt Street, transforming thus a Protestant church into a Catholic one. Father Felice Morelli and Father Oreste Alussi were the first two missionaries who headed this work among the Italian emigrants. Thus the church of St. Gioacchino starts the first glorious page of the history of Catholicism among the Italians in North America. Other parishes and missions followed, but the ice was broken by the missionaries of St. Charles. In this parish, to this day, 15,468 baptisms and 2830 marriages have been celebrated. Over 20,000 souls belong today to that church under the direction of the new Father Vincenzo Yannuzzi who, urged by the increasing needs and increased population, has opened to the public a new mission, under the dependence of the parish of St. Gioacchino. This first Italian church, built in the heart of "little Italy" (thus our colonies are classified in United States), is doing today a great work of charity and beneficence. Among these works we shall mention:

(1) The conference of St. Vincent dei Paoli, founded on February 2, 1908, which, faithful to the aim of Federico Ozanam, through silent and modest charity, helps the poor and indigent families belonging to the parish.

(2) The society of St. Joseph, which gathers in its ranks the Christian fathers of the parish, who oblige themselves to live as Christians and observe Catholicism, giving a religious education to their children.

(3) The society of the Christian Mothers, with the same aims as that of St. Joseph.

(4) The association of the Children of Mary, for the education and protection of the young ladies and girls.

(5) The society of St. Luigi Gonzaga, which gathers all the young men of the parish.

The need is felt of a parish school whose aim should be to impart the teaching of the English language with that of the Italian language and culture, to prevent among the sons of Italy complete forgetfulness of their fatherland, and Father Jannuzzi, faithful follower of Mgr. Scalabrini's teachings, is already initiating this new and not easy work.

The Rev. Fathers V. Cangiano, A. L. Strazzoni, and V. Cardinale are giving their worthy help to this flourishing first Italian parish in the United States of America. To this first splendid result given by the missionaries of St. Charles, others have followed in the United States with brief intervals, and today the young Congregation, under the dependence of

ST. CHARLES HOSPITAL, BOSTON, MASS.
CONGREGATION OF ST. CHARLES BORROMEO

the Father Superior-General Domenico Vicentini, who succeeded to the founder, and of the Father Vicar-General Paolo Novati, numbers two flourishing provinces, the East and the West. The first is directed by the Rev. Father Antonio Demo, the second by the Rev. Father Pacifico Chenuil. Here below, see the list of all the missions existing today in the United States entrusted to the fathers of St. Charles.

PAOLO NOVATI, C.S.C.B., VIC.-GEN. OF THE CONGREGATION OF ST. CHARLES BORROMEO

NEW YORK

NEW YORK CITY — (1) Church of St. Gioacchino in Roosevelt Street (founded in 1888 by Father Felice Morelli), Rev. Father Vincenzo Yannuzzi, pastor.

(2) Church of Holy Mary of the Rosary of Pompeii, in Bleecker Street (founded in 1891 by Father Pietro Bandini), Rev. Antonio Demo, pastor.

(3) Chapel of St. Rocco in Catherine Slip (founded in 1908 by Father V. Yannuzzi), an adjunct of the church of St. Gioacchino.

(4) Mission at the port in Ellis Island for the assistance and protection of the emigrants, in Charlton Street, No. 810 (founded in 1891 by Father Pietro Bandini), directed by Rev. G. Moretto.

BUFFALO — Church of St. Anthony in Court Street (founded 1890 by Father Antonio Gibelli), Rev. Father Bernardo Casassa, pastor.

Parish school of St. Anthony, established by Rev. Father P. Casassa.

UTICA — Church of our Lady of Mount Carmel, blessed by Mgr. Scalabrini, in 1901. Rev. Father Giuseppe Formia, pastor.

Italian parish school in Jay Street (founded in 1904 by R. G. Formia).

GROUP OF ITALIAN IMMIGRANTS, ST. RAPHAEL'S HOME

SYRACUSE — Church of St. Peter Apostle in North State Street (founded in 1895 by Rev. Eugenio Ostino), Rev. G. B. Cuneo, pastor.

REV. GASPARE MORETTO, C.S.C.B. CHAPLAIN OF ST. RAPHAEL HOME FOR ITALIAN IMMIGRANTS, N. Y.

FREDONIA — Church of St. Anthony in Cushing and Orchard Streets (founded in 1806 by Rev. Father Teofilo Glesaz.

CONNECTICUT

NEW HAVEN — (1) Church of St. Michael the Archangel in Wooster Place (founded in 1888 by Rev. Francesco Beecherini), Rev. Oreste Alussi, pastor.

(2) Church of St. Anthony in Gold Street (founded in 1904 by Rev. Bartolomeo Marenchino, pastor).

BRIDGEPORT — Church of our Lady of the Rosary in Washington Avenue (1903), Rev. Angelo De Toro, pastor.

RHODE ISLAND

PROVIDENCE — Church of The Holy Ghost in Atwell's Avenue (founded in 1888, by Rev. Paul Novati), Rev. Domenico Belliotti, pastor.

Church of St. Bartholomew in Moorefield Street (1907), Rev. Victor Gregori, pastor.

THORNTON — Church of St. Rocco (1903), Rev. Giuseppe Gotti, pastor.

MASSACHUSETTS

BOSTON — Church of the Sacred Heart in North Square (founded in 1888 by Rev. Francesco Zaboglio,) Rev. Riccardo Lorenzoni, pastor.

Italian parish school in North Street, kindergarten, Italian hospital, and Italian cemetery; all these institutions established by Rev. Robert Biasotti.

EAST BOSTON — Church of St. Lazzaro in Orient Heights (1899), Rev. Francesco Morassi, pastor.

REVERE — Italian Church (1905), Rev. Canio De Bonis, pastor.

ILLINOIS

CHICAGO — Church of the Crowned Virgin in Alexander Street (founded in 1904 by Rev. Riccardo Lorenzoni), Rev. R. Lorenzoni, pastor.

Church of the "Addolorata" in Peoria Street, given by Archbishop Quigley to our congregation in April, 1905. Rev. Jas. Gambera, Knight Pro Ecclesia et Pontifice.

Church of the Guardian Angel in Forquer Street, given by Archbishop Quigley in August, 1905. Rev. Pacifico Chenuil, Superior of the Western province, pastor.

Church of St. Michael the Archangel at West 24th Street, given by Archbishop Quigley to our congregation in the year 1905. Rev. Modesto Gembrini, pastor.

MICHIGAN

DETROIT — Church of St. Francis in Brewster Street (1896), Rev. Francis Beccherini, pastor.

IRON MOUNTAIN — Church of the Immaculate in Vulcan Street (1902), Rev. Luigi Lango, pastor.

OHIO

CINCINNATI — Church of the Holy Heart in Broadway (1892), Rev. John Bolangero, pastor.

MISSOURI

ST. LOUIS — Church of St. Charles Borromeo in Locust Street (1899), Rev. Cesare Spigardi, pastor.

Church of St. Ambrogio at the dependence of Father Cesare Spigardi.

KANSAS CITY — Church of the Holy Rosary in Campbell Street (1892), Rev. Chas. Delbecchi, pastor.

WEST VIRGINIA

MONONGAH — Church of the Rosary (1903), Rev. Joseph d'Andrea, pastor.

SOCIETY OF ST. RAPHAEL FOR THE ITALIAN IMMIGRANTS OF NEW YORK. — Among the societies for the protection of Italian emigrants, a protection which has become an urgent duty, and which maintains in the emigrant a character of nationality and a spirit of religion, the society of St. Raphael, established in New York by the missionaries of St. Charles, has the first place.

This society was constituted in 1891, and Archbishop Corrigan announced its foundation to the different pastors, with a circular written by Rev. Gherardo Ferrante, D.D. Here is the original statute of the society:

AIM OF THE SOCIETY. — (1) The Italian Society of St. Raphael, established in the United States of America, with its seat in New York, is of a purely charitable character. Thus the aims of this society are the following:

(a) To help the immigrants when they land in America, keeping them from falling in the hands of dishonest people.

(b) To give them, as far as possible, positions and work.

(c) To give them every religious assistance needed.

(d) To procure, as soon as possible, a home for young boys, girls, and children, before being handed over to their relatives.

MEANS. — (2) To obtain the aforesaid aim, the members help with prayers and money.

CHURCH OF OUR LADY OF POMPEII, NEW YORK
CONGREGATION OF ST. CHARLES BORROMEO

CLASSES. — (3) The members are divided in two classes, active and co-operators.

The active ones help the society with a subscription of three dollars a year.

The co-operators with a contribution of 25 cents.

He who pays in at one time $25 is a perpetual member.

ORGANIZATION. — (4) The society of St. Raphael is directed and administered by a committee residing in New York, composed of seven persons, chosen among the active members. The missionary in charge of the mission of the port, and another priest of the same congregation of the missionaries for Italian emigrants, will always be members of this committee which has a president, vice-president, treasurer, and secretary, not less than four counsellors, and a general corresponding secretary.

(5) In all the cities of the United States where members of the society of St. Raphael are to be found, local committees are formed, and the presidents and secretaries of the same are in close touch with the executive committee of New York..

Worthy work has been done by the Reverend Fathers Pietro Bandini, Giacomo Gambera, who has been decorated with the cross of Knight of the Italian crown and Gaspare Moretto, all missionaries working at the landing of the emigrants.

The Italian Government gives the society an annual subsidy of 12,000 francs. The society helps and assists the emigrants in the quickest possible way at Ellis Island, where some of the newly arrived, being detained for differ-

ent reasons, need the help of someone who speaks their language, to help them to find their relatives, defend them, and explain to them the reason of their detention.

The actual president (1908) of the society is the Most Rev. John M. Farley, archbishop of New York, and its director is the Rev. Dr. Gh. Ferrante who, since the

ST. ANTHONY'S CHURCH, FREDONIA, N. Y.
CONGREGATION OF ST. CHARLES BORROMEO

start, has given all his help to the work. The seat of the society is in Charlton Street.

Following is the moral report of 1907:

MORAL REPORT, 1907

Persons entrusted to and sheltered by the society of St. Raphael, 1879:

Men, 439; women, 1440; adults, 1025; minors, 854; orphans, 203; families, 344; persons[1] trusted to relatives or friends, 1645; persons[2] sent to work, 231; boarding and lodging, 15,747; simple board, 1916; letters mailed (for information), 1537; telegrams sent (for information), 177.

EXPENSES

Food to the persons sheltered, $5,178.59.
Wages, services in the home and in the island, $1,507.00.
Mail, printing, telegraph, telephone, $351.80.
Heating, light, $267.30.
Linen, furniture, repairs, $753.52.
Medicines,[3] $15.00.
Help in money, $45.00
Interests of the mortgage on the homes, $832.48.
Total, $8,950.89.

[1] Three persons were accompanied by the American authorities to be sent back to their country.

[2] Since the institution of the Free Labor Office for the Italians, the request of work for males is referred to that same office.

[3] The service of the medical visit to the immigrants was given free by Dr. Wolfo Maroni of the Italian Institute of Beneficence.

SOCIETY OF ST. RAPHAEL IN BOSTON, MASS. — The St. Raphael of Boston was established by Rev. Roberto Biasotti, with the opening of the direct service of emigration from Italy to Boston in 1902.

The activity of the society of St. Raphael in Boston is illustrated by the following moral report:

Immigrants released with guarantee from the society, 155; brides given away in marriage contracted before a priest belonging to the society, 124; orphans placed in different institutes, 161; abandoned children placed with families, 33; sick children placed in the Italian Sanitarium, Orient Heights, East Boston, 63; unemployed men sent to work, 426; persons to whom help has been given, 1125; sick people sent to hospitals, 36; workers and widows reduced to poverty by accidents, legally assisted and supported by the society, 11; appeal[1] of detained emigrants presented to the authorities at Washington, 91; detained people assisted by the agents of the society, 460; boys and girls placed in reformatories, 35; prisoners sent back to their families with diminution of punishment obtained by the society, 29; persons lodged free of charge, 184; deceased buried at the expense of the society, 6; indigent or sick people sent back to their country, 286.

## CROSIER FATHERS OR THE ORDER OF THE HOLY CROSS

*Introduced into the United States in 1909*

ON the Feast of the Exaltation of the Holy Cross, September 14, 1911, the order of the Holy Cross celebrated the seventh centenary of its existence.

The order of the Holy Cross was founded by the Baron Theodorus de Celles. He accompanied the Emperor Frederic Barbarossa on his crusade. After returning he was endowed with a canonry in the Saint Lambert's Cathedral at Liège. On the feast of the Exaltation of the Holy Cross (1211) Theodorus with four of his fellow-canons took his religious vows before the bishop of Liège. The latter gave him the chapel of Saint Theobaldus at Clair-Lieu, near Huy (Belgium), where Cellesius founded the first convent of his order. On the feast of the Invention of the Holy Cross (May 3, 1248), Pope Innocentius IV confirmed the order which had previously been approved by Innocentius III and Honorius III.

The life of the Crosier fathers or the canons of the Holy Cross unites the contemplative and the actual life. They follow the rule of Saint Augustin, and have almost the same statutes as the Dominican fathers. They practise interior as well as exterior denial, in order to imitate our blessed Lord crucified. After a year's probation the novice devotes himself to the order by means of simple, but perpetual vows. The solemn profession by which the order binds herself more strictly to the young member is made three years after the simple profession. The priests and the clerics wear a white cassock, half covered by a

[1] Favorably received, 64.

mosetta or short black mantle and a black scapula at which a cross is attached, the upper bar of which is red and the cross-bar white. The order is governed by a magister-general, who always is elected for lifetime. The actual magister-general, the Rt. Rev. Henry Hollmann, is the 52d from the foundation of the order. Each convent is presided over by a Prior who is assisted by a Sub-prior for the spiritual and by a Procurator for the temporal affairs. The Prior is elected by the members of a convent for ten years. The time of his government being elapsed, he may be re-elected. As the cleric-members of the order are canons, they attend the choir, where the divine office is celebrated three times a day. The aim of the order, however, is not only to glorify God through the divine office and the luster of church ceremonies and to attend to the sanctification of the members, but also instruct and sanctify other people. Each convent has his own educational institution where many young people receive a thoroughly good education as well with regard to profane sciences and arts as to religious instruction. Many a learned doctor, lawyer, and priest, even one of the bishops of Belgium, remind with gratitude to have been a student at the Crosier's College. The college at Uden (Holland) produced during the last twenty-five years one hundred and twenty priests, a great number of whom live spread throughout the whole world as zealous missionaries. Moreover, the Crosier fathers give retreats and missions, and are always willing to assist the secular clergy.

MONSIGNOR HENRY HOLLMANN, THE 52D MAGISTER-GENERAL OF THE CROSIER FATHERS

Although the Crosier fathers, who settled two years ago in Minnesota at Butler and at Onamia, had to deal with many hardships in the beginning, they are now-a-days always improving under the auspices of the Cross, to which both their churches in these places have been dedicated, and they foster the firm hope that, in a not far-away future they may be enabled, by the generosity of friends, to erect a modest convent of their order together with an adjacent college. At present there are four fathers and three lay brothers in the United States.

CHURCH AND PRIEST-HOUSE OF THE CROSIER FATHERS AT BUTLER, MINN.

PRIEST-HOUSE OF THE CROSIER FATHERS AT ONAMIA, MINN.

## DOMINICANS

*Introduced into the United States in 1526*

### THE ST. JOSEPH PROVINCE

The Dominican order was founded by St. Dominic Guzman, and from him has taken its name. The date of its origin is 1214. In the fall of the following year Innocent III accorded it his verbal approval, but was prevented by death from giving it a formal confirmation. This was shortly granted, however, by his successor, Honorius III, the two bulls of confirmation bearing date of December 23, 1216. Dominic died 1221; and within the brief space of seven years, from the time of its establishment to that of his death, his order had been divided into eight provinces, had become scattered over as many countries, and counted sixty convents, all peopled with great, learned, and holy men. The pivotal idea of the order is to labor for the salvation of souls specifically by preaching and teaching. These are its especial and principal, but not exclusive means to its end. The Dominican order is neither exclusively contemplative nor exclusively active, but a happy combination of the two.

The Dominicans were possibly the first Catholic missionaries to set foot on the territory now embraced in the United States; and among the first to consecrate its soil with their life's blood. They entered from the south, coming up from their missionary fields among the Indians of South America, whom they had so faithfully and so bravely befriended. In 1526 Fathers Montesinos and Cervantes and a lay brother came along with the expedition of Ayllon as far north

as present Jamestown, Va., and during the short life of the colony labored among the aborigines of that part of the New World. Here was celebrated the first Mass in our country of which we have any definite historical record. Some years later others came on another expedition to Florida. There, in 1549, Fathers Louis Cancer and Diego de Tolosa, two priests of the order, and a lay brother, sacrificed their lives on the altar of love of God and their fellowman. They were the first whom we could claim as our martyrs, the Franciscan martyrs of New Mexico becoming ours by later annexation; and in this sense their blood was the first seed of the Christian religion sown in our great country.

On our western shores again the sons of Dominic made their way northward, from Mexico and Lower California, into what is now the State of California, going as far, perhaps, as Oregon.

Several English-speaking Friars, preachers from the Irish province, are known to have come to America towards the end of the eighteenth century, and labored on the missions of the East. But they came as detached missionaries, not, as far as we know, with any view of establishing either a house or a province of the order in the new country. During the first half of the nineteenth century, a number of such missionaries came and labored here and there in the different parts of the East. Their labors were manifold and fruitful, it is true, yet, because they were not affiliated with the province of St. Joseph, it hardly belongs to our present task to speak of them, any more than to call attention to the fact that they toiled here, and to bear witness to their virtues, spirit of sacrifice, and efficient efforts in behalf of America's infant Church.

RT. REV. EDWARD D. FENWICK, O.P. BISHOP OF CINCINNATI. FIRST PROVINCIAL OF THE DOMINICANS IN U. S. A.

The history of St. Joseph's Province proper — and with this we have here to deal principally — commences with the heroic undertaking of Father Edward Dominic Fenwick, its first Superior, and subsequently the first bishop of Cincinnati, Ohio, to establish his order in the United States. The first English-speaking American to join the ranks of the Friars preachers was John Ceslaus Fenwick, an uncle of the above. They were both natives of Maryland, and were descended from the noble family of Fenwicks of Northumberland, England. Both received their classical education and studied for the priesthood in Flanders. There both joined the English Dominicans, at whose college of Bornhem they had studied; there they were both ordained priests, the uncle in 1785, the nephew in 1792. Both taught in their *alma mater* of Bornhem, and in the college of Carshalton, England.

Returning to his native land, about 1800, John C. Fenwick labored on the Maryland missions until his death, August, 1815. The younger Fenwick, accompanied by the Very Rev. Robert A. Angier, returned to America in 1805, with the view of establishing his order in the land of his birth. Arriving in Maryland they immediately began to labor on the missions of that State. In the autumn of the same year Father Fenwick, at the suggestion of Archbishop Carroll, journeyed on to Kentucky to find a location in that distant region for the little band of missionaries he was expecting to follow him in the near future. There he purchased with the patrimony coming to him from his family estate what has since been known as the St. Rose farm; and returned East for his confrères. Fathers Samuel T. Wilson and William R. Tuite had by this time joined Father Angier in Maryland. Late in 1805 they went on to Kentucky, and entered on their apostolical labors there. Fathers Wilson and Tuite taught in the college and novitiate they forthwith established, at the same time doing missionary work in the vicinity of St. Rose. Fathers Fenwick and Angier traveled through the State in search of souls to save. These four were the founders of the province.

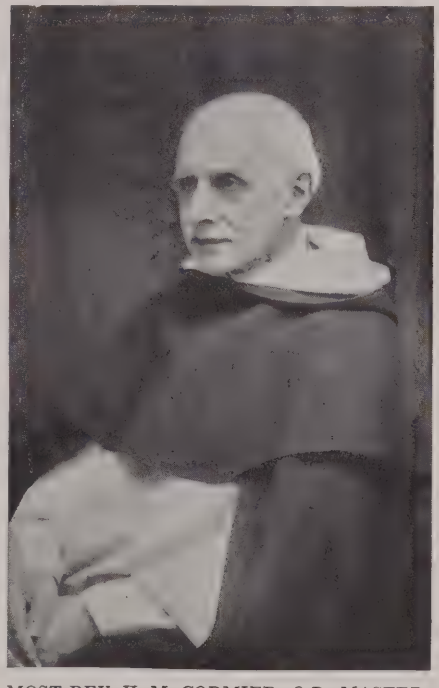
Soon Father Fenwick had found his way up into Ohio, traveling that State from end to end. When in 1816 the first ordination of priests from their novitiate had taken place, he determined to devote his energies almost exclusively to the country lying to the north of the Ohio river; for while there were several missionaries in Kentucky, there were none for that vast territory. It is worthy of notice here, that Father Fenwick had hardly entered upon his duties as Superior, when he sought to be released from that office that he might be free and untrammeled in his missionary work. Father Wilson was then appointed to fill this post.

In 1816 their force of laborers for souls was notably increased by the ordination at St. Rose of Fathers Samuel L. and Stephen H. Montgomery, William T. Willet, and Richard P. Miles — all native Americans. And in the year following, a further addition was made by the ordination of the Rev. Nicholas D. Young, a nephew of Father Fenwick, and, like him, a native of Maryland. These five formed the first novitiate. They were the first fruits of the new tree of Dominic. Thus — and in this regard the Dominicans differ from the other orders in the United States — the greater part of the earliest priests in the province were native born.

In the year of our Lord's grace, 1817, Fathers Fenwick and Young, the apostles of Ohio, at the earnest solicitation of the Rt. Rev. Bishop Flaget, of Bards-

town, went into Ohio, with the view of making a permanent establishment of the order in the spiritually desolate northern country. In the early winter of 1818 they built the church and convent of St. Joseph, near Somerset, making their home there. Like those of the original establishment of St. Rose, Kentucky, the first buildings of St. Joseph were of the humblest, the floors after the fashion of the pioneer days being of mother earth.

The laborers in both these infant institutions were few indeed, but they were of the best. As it has been said of them, "they were every man of them a whole host in himself." Fathers Fenwick and Young traveled on horseback in every direction over the States of Ohio and Indiana, and through the great Northwest Territory now embracing the States of Michigan and Wisconsin. From May to October they traveled in this primitive fashion two thousand five hundred miles. We of our day and generation, accustomed as we are to the comforts of our modern houses and to the conveniences of our modern methods of travel, can form but a scant idea of the hardships and privations our predecessors had to undergo. Afoot and on horseback they went far and wide, through unbroken and tractless forests, seeking out in every nook and corner the pioneer settlers who belonged to the fold of Christ. Confessions were heard in the farmhouse, under the shadow of trees, by the roadside, here and there and everywhere, wherever the strayed sheep could be found. Mass was celebrated in any suitable place that could be had. Almost every day was a fast day, as the Holy Sacrifice was offered at eleven or twelve o'clock in the morning, or even as late as one, two, or three o'clock in the afternoon — by special indult, of course.



MOST REV. H. M. CORMIER, O.P., MASTER-GENERAL OF THE DOMINICANS

While new reinforcements soon began to come from Europe, others were added through the novitiate at St. Rose. Father Fenwick was appointed first bishop of Cincinnati, in 1821, and consecrated in February, 1822. Father John A. Hill, an Englishman and a convert, who had formerly been a captain in the British army, and had served in the English forces in the low countries against the French, came from Rome and arrived in Kentucky in 1821, bringing with him the bulls establishing the new diocese of Cincinnati, and those appointing Father Fenwick its first bishop. With him there came two novices in minor orders: Vincent de Raymacker, a Belgian, and John T. Hynes, an Irishman. About the same time there came Joseph D. O'Leary, also a novice. These and three others, Thomas H. Martin, J. H. McGrady, and Thomas Polin, Irishmen by birth, but of American novitiate and training, were shortly ordained — most of them by Bishop Fenwick immediately after his consecration.

All this new force of missionaries, great indeed for those days, with the exception of Father Polin, who remained in Kentucky, were either immediately, or in a very short time, engaged on the extensive missions of Ohio. Father Hill, who was appointed vicar-general of the new diocese, spent the first years of his priestly life mostly in the episcopal city, and on the missions that were more in its vicinity. He was a man of remarkable parts, and soon rose to distinction as an erudite divine, as an orator and keen controversialist. Perhaps the church of Ohio has not since had his superior as a pupil orator. Fathers De Raymacker, Martin, McGrady, and O'Leary were stationed at St. Joseph's with Father Young, and thence went about over the entire state. Father Hynes seems to have been stationed at Cincinnati with Father Hill, making this city the center whence he went out in search for souls. We deem it suitable here to remark that Father Hynes was recalled to Europe by his superiors after a few years, and later became bishop of Demerara, in South America.

At St. Rose, Father Wilson, who had become Provincial after the resignation of Father Fenwick, having the direction of the destinies of the province thus placed in his hands, along with the onerous duties of that responsible office, held also the position of Prior of the community. A college for the education of Catholic youth had been established from the beginning, and the Provincial, who was at that time the most learned divine in all America, was at once Provincial, Prior, professor in the college and novitiate, pastor of the church, and at odd times missionary. In 1824 he surrendered his great and pure soul to God. He was truly a great and holy man, the moving spirit, we may say, of the new province. In the same year Father Willet, one of the first novices and one of the first Dominican priests ordained in the country, died, pastor of the church at Lexington, Ky., leaving a reputation for learning, zeal, and sanctity. These two were the first deaths among the priests of the province.

Four years later (1828) the province suffered another great loss in the person of the celebrated orator and missionary, the Rev. John A. Hill. Father Hill died in Canton, O., in which state he had labored chiefly through seven years of untiring, zealous missionary life. Of him it may be said that no man ever accomplished more good in so short a time. And in 1830 Father Raphael Muños, a saintly and mortified Spanish Dominican, who had heeded the call of Bishop

Fenwick, and come to do service on the American missions in 1825, passed to his reward in Cincinnati.

The ranks thus thinned by death were, though by no means in a measure commensurate with the the crying needs of the time, refilled by a notable ordination that took place at St. Rose in 1830, when the venerable Bishop Fenwick, of Cincinnati, raised to the dignity and holy office of the priesthood the Revs. J. T. Jarboe, C. D. Bowling, C. P. Montgomery, and J. V. Bullock. All of these were native born; and they were all destined to rise to distinction through their abilities, their zeal, and their virtuous lives. In the same year, and by the same prelate, there was ordained in Cincinnati the far-famed Father Samuel Mazzucelli, a son of a wealthy and noble Milanese family of bankers, who deserted family, wealth, and a brilliant future in his native land in order to don the poor habit of a Friar preacher, and to become a worker in the cause of God in the wilds and among the savages of the New World.

Bishop Fenwick who, besides being the Ordinary of the diocese of Cincinnati, had since the death of Father Wilson, S.T.M., held the office of Provincial of the Dominicans, ended his long and useful career at Wooster, O., in the September of 1832. He died as he had lived, laboring for souls, being stricken with cholera while administering to the victims of that dread disease. The year following, the only one of the original four founders of the province remaining in America, Father William R. Tuite, died in his convent of St. Rose, which for twenty-seven years had been the field of his untiring efforts towards educating young men for the priesthood. Father Angier, after twenty-one years spent on the trying missions of the United States, returned broken in health to his native land in 1825. Despite this, however, he attained the ripe old age of eighty-nine, dying in Antwerp, Belgium, 1850. He was the last survivor of the founders of the province of St. Joseph, as well as of the exiled English Dominicans who belonged to the convent and college of Bornhem, Flanders. Like Father Wilson he was a man of great ability, and in addition a preacher-general.

Father Theodore J. Van Den Broeck, who was later known as one of the most successful missionaries in the Northwest, came from the Holland Province in 1832. Fathers John G. Alleman, of German blood but American training, Van de Weyer, a Belgian, P. Fochenross, J. O'Meara, and A. Fahey, Irishmen, soon appear upon the scene. Father Fahey was educated in Rome. Bishop O'Finan, O.P., who persuaded him to come to the United States, speaks of him in a letter to Father N. D. Young as a young priest of splendid education, talents, zeal, and character. He did not, however, remain long on the American missions, returning to Europe after a few years, becoming later a missionary in Buenos Ayres, where he died in 1871.

As much as we should like to write the life-labors of many of the men we have mentioned, space will not permit of it here. It would take volumes to tell them as they deserve to be told. Apart from Ohio, Indiana, Illinois, Kentucky, and Tennessee, they did missionary work from New York to New Orleans; and thence northward through Missouri, Iowa, Minnesota, Michigan, and Wisconsin. Many of them, despite the trials and hardships they had to endure, attained to a good ripe old age. We may instance indefatigable old Father Young, one of the "firstlings" of St. Rose's novitiate, who used to boast that he had ridden far enough on horseback to more than twice encircle the earth, and who died in Washington City in 1878, at the age of eighty-five; and Father J. Y. Jarboe, who died at St. Joseph's, Perry County, O., also past the fourscore mark.

VERY REV. L. F. KEARNEY, O.P., S.T.M.
PRESENT PROVINCIAL OF ST. JOSEPH'S PROVINCE

At this period of the province's existence, while hard times, and the most rigid poverty, and a complete lack of what we of the present day and generation would call positive necessaries of life, continued to exist, we may still say, without stretch of metaphor, there began to appear the dawn of a greater prosperity. With the influx of immigration, filling up the country with a large and ever increasing population, there came an increase of faithful and zealous priests to administer to the spiritual needs of Christ's flock. Gradually the almost limitless area of the different missions narrowed down to parishes, and to their happiness the fathers saw the time approaching when it would be possible for them to devote themselves to a more conventual life, and one more in keeping with the suppositions of the rule of their order. At this time, too, the custom of sending some of the most promising of their students abroad for the completion of their education began to come in vogue. And happily this good and wise custom, making so strongly, as it does, for broader and truer ideals, has never been abandoned, despite the great advantages for the best education that later years afford at home.

It is fitting here to say something of the bishops, who have been taken from the ranks of those who at some time were affiliated to the province. Briefly, two archbishops and five bishops were once counted among its members. The Most Rev. Joseph S. Alemany, the first archbishop of San Francisco, was born at Vich, Spain, 1814. He early joined the Dominicans in his native town. At the time of the expulsion of the religious from the kingdom with a number

ST. MARY'S CHURCH, NEW HAVEN, CONN.
DOMINICANS — ST. JOSEPH'S PROVINCE

ST. JOSEPH'S CHURCH AND PRIORY, NEAR SOMERSET, O.
DOMINICANS — ST. JOSEPH'S PROVINCE

ST. VINCENT FERRER'S CHURCH AND SOCIETY, NEW YORK, N. Y.
DOMINICANS — ST. JOSEPH'S PROVINCE

ST. ANTONINUS PRIORY, NEWARK, N. J.
DOMINICANS — ST. JOSEPH'S PROVINCE

ST. PETER'S CHURCH, MEMPHIS, TENN.
DOMINICANS — ST. JOSEPH'S PROVINCE

of his brethren he fled to Rome. There he studied at the Minerva, and was ordained at Viterbo, 1837. He desired to go to the Philippines, or on the Chinese missions, but the general sent him to those of the United States instead (1840). Here he filled the positions of novice-master, pastor, superior, and provincial; and finally was chosen for the see of Monterey, California, 1850. He was consecrated in Rome that year, and immediately set out for his new field of labor, accompanied by Father J. S. Vilarrasa who, like himself, was a Spaniard, and at the time belonged to St. Joseph's Province. After laboring on the Pacific coast thirty-four years — in America forty-four — he resigned his archiepiscopal see of San Francisco, to which he had been elevated in 1854, and returned to his native land, dying there in a convent of his order, 1888. Father Vilarrasa established the Dominican province of California. But he and the archbishop had been preceded in the west country by an American-born Dominican, the Rev. Peter A. Anderson, who built the first Catholic church in Sacramento, the State capital.

The Most Rev. Thomas L. Grace, archbishop of Siunia, was an American by birth (1814). He joined the order in 1830, was shortly sent to Rome to make his course of divinities, and was ordained there in 1839. Returning to America after the completion of his studies, he taught at St. Joseph's and St. Rose's for some years; and latterly was stationed in Memphis, Tenn., where he remained until his appointment to the see of St. Paul, 1859. He resigned his bishopric in 1884, on account of his age. Later, in consideration of his work and merits, Rome conferred on him the dignity of archbishop, and made him Titular Archbishop of Siunia. He died February 22, 1897.

The Rt. Rev. William D. O'Carroll was born in Ireland, 1826; ordained at Rome, 1848, by dispensation, and then labored in Ireland for some years. He came to the United States as Provincial in 1865; and shortly after the expiration of his term of office (1869), was sent to Trinidad. In 1874 he was appointed Titular Bishop of Alabanda and coadjutor to Archbishop Gonin, O.P., of Port of Spain. He was consecrated there in the cathedral church that year. His health soon gave way under the severe climate and his untiring labors. He died October 13, 1880, after a long and painful illness.

The history in brief of the Rt. Rev. Edward Fenwick (1768–1832), bishop of Cincinnati, has been given above.

The Rt. Rev. Richard P. Miles was born in Maryland, 1791, going, when almost an infant, to Kentucky with his parents. He was one of the number that formed the first novitiate of St. Rose, and one of the first to be ordained from that infant institution, as has been said before. After filling many important posts in his order, and laboring on the missions for twenty years, he was elected Provincial of the province, 1837. But he had not long entered upon that office when he was called to be the first bishop of the newly established see of Nashville, Tennessee. At the time of his consecration, 1838, there was not a single priest in all his diocese. He was alone in his efforts to sow and cultivate the word of the Gospel in a vast territory, which in those days might not inaptly be likened to the wilds of Africa. His brethren and others, however, soon came to his aid, and at the time of his death, 1860, he left a comparatively flourishing diocese.

The Rt. Rev. James Whelan, second bishop of Nashville, was born in Ireland, 1823, but came to the United States as a mere boy. He entered the order of St. Dominic at a very early age, and was ordained priest in 1846. He was shortly made professor in St. Joseph's College, attached to the convent of the same name, near Somerset, O., and subsequently

ST. LOUIS BERTRAND'S CHURCH, LOUISVILLE, KY.
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RESIDENCE AND SCHOOL BUILDING OF HOLY ROSARY CHURCH, MINNEAPOLIS, MINN.
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became its president. He was elected Provincial in 1854. Scarcely had he laid down the reins of that office when he was called upon to take up a heavier burden; in 1859 he was consecrated Titular Bishop of Marcopolis, and made coadjutor of the Rt. Rev. R. P. Miles, bishop of Nashville, with the right of succession. On the death of the latter, 1860, he succeeded to that See, but resigned four years later, and retired to St. Joseph's, Perry County, Ohio. He died in the house of his order in Zanesville, O., 1878. Bishop Whelan was a ripe scholar, an author of note, a splendid character.

The Rt. Rev. Thomas J. Hynes came to America with the Rev. J. A. Hill in 1821. He was a novice at the time, but was ordained priest soon after his arrival here. After laboring for a short time on the Ohio missions he was recalled by his superiors and sent on the missions of British Guiana. He was consecrated bishop of Leros 1838, and made Administrator Apostolic of Demerara; became Vicar Apostolic in 1846. He resigned in 1858, returned to Ireland, and died in Dublin, 1869.

At the time of his resignation Bishop Hynes had toiled more than thirty years in the deadly climate of British Guiana. It is history how his missionary labors were productive of untold good to the Indian and negro inhabitants of that desolate and neglected missionary country.

While the first bishop of New York, the Rt. Rev. Luke Concanen, who was a Dominican, was never affiliated to the province, and did not, owing to the troublous times, even succeed in coming to the shores of America, still, because of his active interest and many kindly deeds in behalf of America's infant Church, his life is one of the bright pages of its history. By reason of his strong support and beneficent efforts to further the project of Father Fenwick, he deserves to be classed as one of the founders of the province of St. Joseph. He was for years a trusted friend of Archbishop Carroll, and his agent at Rome. In a letter to that venerable prelate he says that it had long been his heart's desire to devote his life to the service of God on the missions of America, but obedience had prevented him. He was consecrated bishop of New York in 1808, and died two years later at Naples, where he had gone for the purpose of sailing for America, after having been thwarted in a similar attempt at Leghorn.

With the life of Bishop Concanen is inseparably associated that of the Rt. Rev. John Connolly, O.P. (1750–1825). Bishop Connolly succeeded his lifelong friend and fellow Dominican, Bishop Concanen, in the see of New York (1815). By energy and perseverance, despite his advanced age — he was sixty-five years of age at the time of his consecration — he accomplished great and lasting good for the infant diocese of New York; and that in the face of untold obstacles. With great learning and sanctity he joined a most lovable disposition and a charming character that won him the hearts of all with whom he came in conflict. Like Bishop Concanen he never belonged to the province, but took an active interest in it during its formative period.

It may not inaptly be mentioned here, as a part of the province's history, that the Very Rev. Charles P. Montgomery, O.P., a priest as truly learned as he was truly saintly, was preconized first bishop of Monterey, California. In his humility, Father Mont-

ST. DOMINIC'S CHURCH, WASHINGTON, D. C.
DOMINICANS — ST. JOSEPH'S PROVINCE

gomery declined the proffered honor, and suggested in his own stead the Very Rev. J. S. Alemany, who then successively became bishop of Monterey and archbishop of San Francisco. Some have told the writer that the Very Rev. Joseph A. Kelly, O.P., the hero of three epidemics of yellow fever in Memphis, Tenn., was preconized the third bishop of Nashville, but declined. He was the vicar-general of that diocese under two of its bishops, and once its administrator.

ST. DOMINIC'S CHURCH, DENVER, COLO.
DOMINICANS — ST. JOSEPH'S PROVINCE

One of the brightest, and at the same time saddest, chapters in the history of the province is that bearing on the devastating plagues of yellow fever that on several occasions decimated the city of Memphis, Tenn. The heroic courage and spirit of self-sacrifice displayed by the fathers in attending the victims of that dread disease, exposing themselves to certain death, are sublime beyond description.

The Sons of St. Dominic, more than any other religious body, distinguished themselves in their splendid zeal for the spiritual and temporal welfare of the people of the southern city during its dread visitations of yellow fever. When word came north that a brother had fallen a victim, there was almost a clamor as to who should be allowed the favor of taking his place. On one occasion in Louisville, Ky., when the fathers of St. Louis Bertrand's convent had drawn lots to determine which of them should go to fill the post left vacant by the death of a young hero, the fortunate drawer was an old man of more than sixty years. Immediately a young priest of scarcely thirty fell upon his knees and begged to be allowed to go instead. He went; and in less than two weeks word was received that he had gained the martyr's reward he so earnestly coveted. At another, a venerable old Dominican of three score and ten, laboring in Nashville, could only be restrained by the authority of the bishop from going to the afflicted city, that he might do his mite in administering to the spiritual consolations of the dying, and, if God so willed it, thus gain his crown of glory. Nine priests of the province, all in the early prime of life, fell victims to it, sacrificing their young lives as holocausts on the altar of love of God and their fellowman. Four only of all those who assisted the sick of this fatal malady survived. One of these, the Very Rev. J. A. Kelly, was thrice brought to the door of death by it, but survived to devote many useful years in administering to the spiritual wants of St. Peter's congregation in the stricken city. He died there in 1885, admired, loved, and honored by all irrespective of their religious convictions.

IMMACULATE CONCEPTION COLLEGE, WASHINGTON, D. C.
DOMINICANS — ST. JOSEPH'S PROVINCE

The fathers at the present time have the following list of places: St. Rose, near Springfield, Ky. (1806); St. Joseph, near Somerset, O. (1818); Holy Trinity,

Somerset, O. (1820); St. Thomas, Zanesville, O. (1820 or 1822); St. Peter, Memphis, Tenn. (1845); St. Dominic, Washington City (1851); St. Louis Bertrand, Louisville, Ky. (1865); St. Vincent Ferrer, New York (1867); St. Antoninus, Newark, N. J. (1875); Holy Rosary, Minneapolis, Minn. (1878); St. Patrick, Columbus, O. (1885); St. Mary, New Haven, Conn. (1886); Holy Name, Kansas City, Mo. (1887); St. Dominic, Denver, Colo. (1888); St. Catherine, New York (1895); Immaculate Conception College, Washington City (1905); St. Patrick's College, Columbus, O. (1905); St. Reymond, Providence, R. I. (1911).

The churches built by, and the missions and congregations once under the charge of, the Dominican fathers of St. Joseph's Province are now largely forgotten history. Yet the list that can still be authenticated is rather long. We shall content ourselves with the following: In Kentucky, the cradle of the order in this country, we may mention: St. Pius, Scott County (1807 or 1808–1823); St. Peter, Lexington; St. Rose, Mason County; St. Christopher, Madison County; St. Francis, Scott County; and a number of other adjacent missions all contemporary, or nearly contemporary, with St. Pius. Nearer St. Rose, Washington County, were the missions and churches of St. Patrick, St. Ann, St. Dominic, Holy Rosary, St. Mary, St. Ivo.

ST. ROSE'S CHURCH AND PRIORY, NEW SPRINGFIELD, KY.
DOMINICANS — ST. JOSEPH'S PROVINCE

In Ohio these missions were more numerous. Suffice it here to mention: Catholic Chapel, Cincinnati (1819–1822); St. John, Canton (1820 or 1822–1842); St. Mary, Lancaster (1820 or 1822–1841); St. Luke, Knox County (1824–1835?); St. Paul, Columbiana County (1824–1835); St. Bernard, Morgan County (1820–1835); St. Mary, Muskingum County (1822?–186–). In Perry County: St. Louis Bertrand (1823?–1873); St. Patrick (1830–1873); St. Francis (1850–186–); St. Rose (1868–1873).

In addition to these we may add: In Michigan, the Mission of Mackinac (1830–1836); in Wisconsin, St. John, Little Chute (1833–1851); St. Patrick, Benton (1842?–1867); St. Matthew, Shullsburg (1841–186–); St. Rose, Cuba City (1842?–1867); St. Dominic, Sinsinawa (1845–1867); in London, Canada, St. Peter (1860–1869).

Colleges — As we have seen, one of the first things that the fathers did, on arriving in Kentucky, was to establish a college for the education of Catholic youth. This was in accordance with the view of Father Fenwick and with the wish of Bishop Carroll. When, however, the colleges of St. Thomas at Bardstown, but eighteen miles away on the one side, and of St. Mary, about ten miles distant on the other, were started by the bishop, the fathers, thinking the work of the missions more in keeping with the spirit of their order, and that the country was now sufficiently supplied with Catholic colleges, closed theirs at St. Rose. In 1846 a second college was established at Sinsinawa, in the State of Wisconsin; and was continued until 1867, when it ceased, or rather was converted into the present academy and college for girls, under the title of St. Clara's College, in charge of the Dominican sisters. A third college was commenced at St. Joseph's, Perry County, Ohio, in 1851. The new institution of learning flourished from the beginning, and was most successful until the outbreak of the Civil War, in 1861. As the greater number of students were from the Southern States, it was forced to close its doors two years later, the war diminishing the number of pupils from the North, as well as making it impossible for the young men of the South to attend school in that section of the country. And owing to the great need of priests for the different churches and missions under the care of the fathers, no effort was afterwards made to reopen it.

In late years the fathers have again, at the urgent request of the present Ordinary of the diocese of Columbus, O., the Rt. Rev. James J. Hartley, taken up college work for the education of Catholic youth. Three years ago Bishop Hartley approached the Very Rev. L. F. Kearney, O.P., S.T.M., on the subject of starting a Catholic college in his episcopal city. Dr. Kearney's practical wisdom was not slow to see the great good that would accrue from such a work, both to the church of Ohio and to that part of his order over which he is the present head. In his energetic way he at once set to work on the project, and in a remarkably short time Columbus could boast of a Catholic college in which, though in its infancy, any American city might take a laudable pride.

Another masterful work that will long continue to do honor to Dr. Kearney's lengthy and remarkable career as Provincial of his province — three successive terms of four years each — is the new House of Studies, known as the college of the Immaculate Conception, near the Catholic University, Washington City. As far back as twenty years ago it began to be admitted that while St. Joseph's, near Somerset, O., was

suitable enough for a novitiate, or a preparatory course, it was wholly too far out in the country for the advanced studies of theology, philosophy, and the sciences; that places closer in contact with the great centers of population, and more in touch with the currents of intellectual life, are more congenial and more conducive to higher intellectual advancement. Among the most enthusiastic advocates of such a move was Father Kearney. No sooner was he placed at the head of affairs than he began to make way for this devoutly desired change; and he cast his eye on the nation's capital, and the Catholic University of America, as the most suitable of all places for a Dominican House of Studies. The splendid result achieved speaks volumes in praise of all who labored to conduct the undertaking to so successful an issue.

The Friars preachers came to their new college of higher studies with a splendid and fully equipped corps of professors; they are all chosen men, trained for the purpose in universities abroad. For the last thirty years it has been the plan and practise of the province always to keep a number of young men in the best seats of learning across the waters — in Louvain, Rome, Freibourg, Berlin, Jerusalem — to prepare them especially for the post of professor at home.

Such in briefest form, and in broad and rather material outline, is the sketch of St. Joseph's Province of Friars preachers, in the United States of North America, during the first century of its existence. No more could be attempted in a paper like this. Designedly has the writer largely confined himself to the earlier years of the province's history, judging this the more suitable course for the publication to which he is asked to contribute. But it seems fitting to add a few words before concluding on some of the spiritual works of the order in its various fields of labor at the present day for the salvation of souls. From the first and last periods we may form a fair judgment of the intermediate.

In the various parishes under their charge, a list of which has already been given, the sons of St. Dominic have care over some seventy thousand souls. To all their churches are attached schools to insure the religious upbringing of the youth under their spiritual direction. No efforts are spared to have these little ones of Christ properly instructed in their religion, and trained in its practises. It is their care and pride that these schools should be equipped with all modern improvements, making for the formation, mental and physical, of our future American manhood and womanhood. Realizing what strong factors for good church societies, sodalities, and confraternities are in a congregation, our Dominican shepherds of souls have made these beneficent accessories one of the strong points of their spiritual administrations. It has ever been a cause of no little happiness to the fathers, that their efforts have so often elicited from the bishops, in their episcopal visitations and confirmation tours, the heartiest congratulations on the excellent Christian training they give the people entrusted to their shepherdizing.

Another feature of the province that must not be omitted is the good accomplished by the many missions and spiritual retreats given by the fathers over the land.

In keeping with the traditions and the spirit of their order, the Dominicans were among the first to commence the work of giving missions, as Fathers O'Brien, Keating, and Fleming, of New York City and Philadelphia, seem to have been the first to deliver their sermons, instead of reading them from manuscript, thus inaugurating the present method of sermonizing. In the beginning, handicapped by their parishes and continual traveling from place to place in search of souls, it was not possible for them to engage extensively in giving missions and retreats to congregations scattered over the country, after the fashion in vogue and productive of so much good at the present day. To have done this in earlier days would have been to place a barrier to the more necessary field of labor they were then called upon to cultivate in the Lord's vineyard; but when the time became ripe for such work, they entered upon it with zeal and enthusiasm. In the sixties, a number of fathers were sent from Ohio and Kentucky and gave a series of great missions in New York City. It was the dawning of a new era for the primeval work of the order. From that day the Friars preachers have known no superiors in that line of work in this country. Year by year do the several missionary bands of the province give missions and retreats up and down, and across the country. They traverse every State from Maine on the east to the Rocky mountains on the west, and from the Great Lakes on the north to the Gulf of Mexico on the south. The amount of good that is accomplished, the number of confessions that are heard, and the communions administered; the converts made and the strayed ones brought back to the fold of Christ on these missions, in the course of a twelvemonth, are known only to the God of all.

While not neglecting the other devotions of the Church, the missioners and the province in general take a particularly keen and active interest in those of the Rosary and the Holy Name, which Rome has been pleased to place in an especial manner under the care of the order. Through the efforts of the fathers and the peculiar needs of the day, the Holy Name has become one of the most numerous and popular religious societies among our American Catholic men. It is bearing a rich harvest of good all over the land. There is no exaggeration in saying that it is one of the living factors of the Church in the United States today, counting, as it does, a membership of at least three hundred thousand men, belonging to all walks of life.

## THE PROVINCE OF CALIFORNIA

When in 1830 the Dominicans, with other religious orders, were driven from Spain by the government of Queen Christina, two Spanish novices of the order of Preachers proceeded to Rome to continue their studies, with the purpose of devoting their lives to missionary work. These were Joseph Sadoc Alemany and Francis Sadoc Vilarrasa.

On their ordination to the priesthood in 1837, the two fathers applied to the general of the order for

the Philippine Mission; but were sent instead to the United States, where Father Alemany became Provincial of the Dominicans of St. Joseph's Province, and Father Vilarrasa its Novice-Master.

In 1850 the see of Monterey, California, becoming vacant, Father Alemany was consecrated bishop of that diocese; and, securing the aid and companionship of Father Vilarrasa, set out by steamer, via Panama, for the far west, arriving at San Francisco December 6th, of the same year.

It is not within the scope of these short sketches, nor, indeed, within the power of the pen, to portray the noble character, rare accomplishments, and prodigious achievements of the illustrious missionary bishop, Joseph Sadoc Alemany; and we must confine our account to the humbler yet not uninteresting record of his brethren, the pioneers of the order introduced by him into California.

VERY REV. PIUS MURPHY
SIXTEEN YEARS PROVINCIAL
OF THE PROVINCE OF
CALIFORNIA

Francis Sadoc Vilarrasa was born at Barcelona, Spain, August 9, 1814. He entered the Dominican order in 1829, and was ordained priest in 1837 in the monastery of La Quercia, near Viterbo, Italy, where he was Submaster of Novices; the renowned Lacordaire being his disciple.

In his missionary and conventual life, Father Vilarrasa displayed every admirable trait of the true apostle and religious; being ever zealous, mortified, patient, and charitable, while highly distinguished for his ecclesiastical learning. As commissary-general of the order in California for a period of forty years, or until his saintly death in 1888, he was a strict disciplinarian, himself taking the lead in all monastic observance; yet his strictness was rendered most amiable both by his distinguished example and his invariable charity.

When Bishop Alemany and his religious companion arrived at San Francisco they found only two churches in the city: St. Francis', a humble frame building, erected to meet the needs of the Catholic pioneers who spoke no Spanish, and the old Mission Dolores church, which served for the Spanish and Mexicans. They found, moreover, very few priests, and were further distressed on learning of the recent demise of an energetic Dominican missionary, Father Peter Anderson, who had been laboring single-handed throughout the State, and had built the first church in Sacramento, where he succumbed to the cholera.

At Monterey, Bishop Alemany established the first convent of nuns in California, the Dominican Academy of St. Catherine's, while both he and Father Vilarrasa taught in the school until the arrival of Mother Louisa O'Neil and her companions from Ohio.

At the close of the year 1851 there arrived at Monterey from Spain, five young men as postulants for the Domincan order, among whom was Vincent Vinjes, who alone of the number became identified with the history of the order in California.

FATHER VINCENT, ONE OF THE
FIRST NOVICES AND FATHERS OF
THE PROVINCE OF CALIFORNIA
EIGHT YEARS PROVINCIAL

Father Vincent was born at Vich, Spain, in 1834, and was possessed of extraordinary talents. At eleven years of age he had mastered the classics, was expert in algebra, far advanced in geometry, and very proficient in music. He had completed his course in philosophy when he arrived in Monterey, a youth of eighteen. Under Father Vilarrasa he completed his theological studies; was ordained priest in December of 1857, and celebrated his first Mass in St. Dominic's, Benicia, on Christmas day. For many years Father Vincent taught the students who were preparing for the order in Benicia. He was a prodigious worker; his classes included the languages, mathematics, philosophy, theology, and, where a talent existed, music. He also taught the young lady pupils of St. Catherine's Academy, Benicia, in higher mathematics, Latin, logic, and mental philosophy. The object of the love and admiration of his brethren and of all who knew him, Father Vincent labored unceasingly for thirty years, until his peaceful and holy death, July 2, 1892.

The first English-speaking student to enter the Priory at Monterey was Father Thomas O'Neil, in 1852. He was born in the town of Dungannon, Tyrone, Ireland, in 1832. He was ordained priest at Benicia by Bishop Losa, and was immediately commissioned to organize the parish of Antioch, where he built the first church in 1864; and during the subsequent ten years he labored in the extensive district which included Antioch, Martinez, and the missions dependent on these centers; a stretch of well-nigh fifty miles. He was a tireless worker, whose splendid

physique enabled him to endure the necessary toils of the missionary in those early days. Elected Prior of Benicia, he in no way relaxed his missionary zeal. Subsequently, while filling the office of Prior of St. Dominic's, San Francisco, he led the efforts of the fathers there in the erection of their once far-famed church, since destroyed by earthquake. Of varied talents, energetic, zealous, and obedient, Father Thomas O'Neil spent himself for souls during a period of fifty years; and when, at length, the infirmities contracted in his early days of missionary hardships compelled him to relinquish all active share in the work of the order, he became a resigned and patient victim, and died uttering expressions of heartiest love of God and his brethren.

Distinguished among the first priests of St. Dominic's, Benicia, was the Rev. James Henry Aerden, a native of Belgium. He was born May 15, 1823, and entered the Dominican order in 1840. Having completed with great brilliancy the usual course of study, he was ordained priest. His extraordinary missionary spirit urged him to apply for a field of activity in the far West. He arrived in Oregon in 1850, and in that State and in British Columbia he labored seven years, enduring every hardship among the Indian tribes. Having been duly affiliated to this province, he arrived in Benicia in 1857. Father Aerden was a man of great zeal, intrepidity, and energy, and treated lightly the many trials and sufferings that came to him in the course of his missionary duties. A man of fine education, he spoke with equal fluency French, German, Spanish, Portuguese, and English. He was an excellent Latin scholar, an accomplished musician, and a theologian of high rank. Beside these accomplishments, he was a well-known mechanical genius. Father Aerden was the first rector of St. Brigid's parish, San Francisco, and was the designer of its first church. He was also rector of St. Francis' church for seven years. The services of the order were freely and generously given to aid the diocesan clergy, during the early years of Archbishop Alemany's administration, in the management and care of parochial churches.

ST. DOMINIC'S CHURCH, SAN FRANCISCO, CAL.
DOMINICANS — CALIFORNIA PROVINCE

In 1875 Father Aerden was appointed rector of St. Catherine's church, Martinez, and discharged its duties most admirably until the close of his career, March 2, 1896.

The first resident rector of Vallejo was Father Louis Daniels, O.P., who began his labors in 1865. He immediately erected a noble brick church, dedicated to St. Vincent Ferrer, and subsequently established a magnificent day school, which he placed under the conduct of Dominican nuns.

Father Louis was a model priest. He was as regular as the clock in his punctuality; pious, gentle, and kindly; a zealous and accomplished preacher. There was no burden of his people that he did not lighten, no trouble that he did not soothe; and, after an administration of over thirty years, he died like a saint — as perhaps he was — June 17, 1896, and was mourned by every city in Solano and the neighboring counties.

In 1859 the California Congregation of Dominicans received a valuable and highly valued addition in the person of Father Patrick Callaghan. He was born in 1829 in the County of Longford, Ireland, and joined the order in the monastery of Santa Sabina, Rome. He was ordained at Benicia in 1864.

Father Patrick, as he was always familiarly and affectionately called, was of an amiable presence, jovial and humorous in conversation, preferring to look only at the bright side of things in this world, and was instructive, pleasing, and persuasive in his preaching. To his zealous spirit preaching was a pleasant duty, and he would never forego a favorable opportunity of haranguing an audience in his kindly way. He was elected Prior of Benicia in 1870, and led that fervent community with great regularity in all religious observances. He was exceedingly fond of high festivals and solemn functions; going through the longest ceremonies with composure and ease, and seeking by every attraction to induce the people to attend the principal religious seasons and feasts of the ecclesiastical year.

In 1873 he was appointed rector of the parish of

Antioch, where he enlarged the church and built a parochial residence, and ministered to his people most fruitfully for sixteen years. He was elected Prior of St. Dominic's, San Francisco, in 1888, and on the expiration of his term of office in that monastery, was again, to the immense joy of the people of Antioch, appointed rector of that beloved church, where he ministered until his edifying death in 1904.

HOLY ROSARY CHURCH, ANTIOCH, CAL.
DOMINICANS — CALIFORNIA PROVINCE

After the long period in which the Dominicans had served as administrators of diocesan churches, an opening was granted them in the "Western Addition" in San Francisco, a portion of the city best described at that time, 1870, as a stretch of uninhabited sand-dunes. Here, on June 29, 1873, Archbishop Alemany dedicated to St. Dominic a beautiful church erected by the fathers on their own property, while yet without a parish, and which served for a period of fifteen years until the increase of population around them obliged the fathers to set about the erection of a more spacious church. Without a parish, as yet, but aided generously by the Catholic population of the entire city, the fathers put in the foundations of the far-famed basilica known as St. Dominic's, the corner-stone of which was laid by Archbishop Alemany, O.P., October 7, 1883.

The monument of faith and architectural art which the fathers built on these foundations was dedicated by Archbishop Riordan in 1887. This church was destroyed by the recent earthquake; yet, admirable to relate, since the catastrophe of April, 1906, the piety and devotedness of friends of the Dominican order in the city of San Francisco and elsewhere, enabled the fathers to erect a twenty thousand dollar church, in which High Mass was celebrated on Rosary Sunday of the same ever-memorable year. Through the same generous aid, the fathers have just succeeded in placing in their handsome new church a fifteen thousand dollar pipe-organ.

ST. VINCENT'S CHURCH AND SCHOOL, VALLEJO, CAL.
DOMINICANS — CALIFORNIA PROVINCE

The organized religious life of St. Dominic's Congregation, San Francisco, is maintained by various confraternities and societies: The Third Order of St. Dominic; the Confraternity of the Rosary, with the affiliated associations, the Perpetual Rosary and the Living Rosary; the Young Rosarians; the Children of Mary; the Holy Name Society; the Angelic Warfare; the Christian Doctrine Association; St. Vincent de Paul's Conference; the Altar Society; St. Thomas' Sanctuary Society; St. Dominic's Junior Choir and Choral Union; St. Dominic's Military Band.

The Dominican church in Portland, Ore., was dedicated in 1894 by Archbishop Gross; and since the fathers have settled there they have given more than seventy missions and retreats in Oregon, Washington, and Idaho.

Besides their own churches in San Francisco, Benicia, and Portland, Ore., the Dominican fathers administer the diocesan churches of St. Catherine's, in Martinez; St. Vincent Ferrer's, in Vallejo; Holy Rosary, in Antioch; St. Patrick's, in Sommersville; Queen of Saints, in Concord; St. Patrick's, in Port Costa; St. Peter's, in New York Landing; St. Rose's, in Valona, and The Immaculate Conception, in Walnut Creek.

### LOWER CALIFORNIA

Regarding the history of the Dominican order in Lower California, where the Dominicans settled in 1776, the fathers who were driven from there at the time of the Mexican Revolution, nearly ninety years ago, must have taken with them to Spain some interesting records.

Since Mexico's achievement of independence, and the expulsion of the Spanish Friars from the peninsula, the missions there have been utterly abandoned; or, what is worse, interlopers and adventurers from Sonora dismantled the churches and monasteries, seized on and sold the valuable church furniture and works of art, and tore the tiles from the mission roofs for their own mud huts, thus exposing the mission walls to the dissolving action of the rains;

and at present there is scarcely a mission in that country of which it might not be said: "*Etiam ruinæ perierunt.*"

The dwindled remains of these missions form a long chain of ruins at intervals of about thirty miles apart, extending from the "Line" down the peninsula for a distance of three hundred miles.

Although members of the several missionary orders, Jesuit, Franciscan, and Dominican, visited the peninsula over a century ago, yet, before the establishment of any permanent missions in either of the Californias, a joint council of members of these orders was held, under the proper ecclesiastical sanction and the concurrence of the civil authority, at Gaudalajara, in Spain; and the respective spheres of jurisdiction were there and then fixed for each of these orders: the Jesuits being assigned to the southern half of the peninsula, the Dominicans to the northern half, and the Franciscans to Alta California, or what is now a part of the United States.

The dates of the earliest Dominican foundations in Lower California are contemporary with the earliest foundations of Father Junipero Serra in this State. The names and titles of the missions mentioned in the records of establishment there are all Dominican — Santo Tomás, Santo Domingo, Santa Catalina, San Pedro Martyr, San Ramon, San Telmo, San Vicente, El Rosario, etc. The statues and paintings taken from the missions, and, in great numbers, piously preserved in the huts of the people, are exclusively of Dominican saints and scenes.

ST. DOMINIC'S CHURCH, BENICIA, CAL.
DOMINICANS — CALIFORNIA PROVINCE

## PROVINCE OF LYONS

*Introduced into the United States in 1892*

In the Spring of 1892 Father Laboré, the Provincial of the Lyons Province of the Dominicans, returning from his visitation of the mission in the West Indies, passed through New York. At that moment he conceived the possibility of placing his future Dominicans somewhere in the environments of this great city, where he received a kind welcome from the American Dominican fathers. He was invited to do so by His Grace, Archbishop Corrigan, and encouraged by other good friends.

Father Laboré visited many places in the neighborhood of New York, and was especially charmed by one of them. Deciding upon it, he resolved to accept a proposal of the Sherman Park Company, and to take as his future convent of studies the Hotel Tecumseh, built the year before on a hill, near Pleasantville, commanding one of the most beautiful views in the vicinity of New York. It stands in the center of the land owned by the Sherman Park Company, where a new town is springing up, at a distance of scarcely forty minutes by rail from the great metropolis. The place chosen is indeed a delightful spot.

The church and convent were solemnly dedicated by His Grace, Archbishop Corrigan, on October 30, 1894.

The fathers had their students at Rosary Hill from 1894 to 1900, when on account of political changes and persecutions in France they were obliged to remove them from there. They then sold the convent to Dominican sisters, who made of it a cancer hospital.

The fathers built a small convent about a quarter of a mile from the Rosary Hill Convent, where they live now, and from it administer the poor mission entrusted to them by the archbishop of New York. To about one thousand Catholics scattered on ten square miles they say nine masses on Sunday: two in Valhalla, two in their convent, two in Pleasantville, one in Chappaqua, one at Briarcliff, and one at the Westchester poorhouse.

They attend to a convent of Dominican sisters, who have a day-school and a boarding-college for little boys at Hawthorne, and another convent of the same sisters having a day-school and boarding-schools for girls at Pleasantville. In the catastrophe of the *Bourgogne*, which was lost at sea on July 4, 1898, they lost the Prior and two other fathers of the Rosary Hill Convent.

CONVENT OF THE DOMINICAN FATHERS OF THE PROVINCE OF LYONS AT SHERMAN PARK, HAWTHORNE, N. Y.

## FRANCISCANS

*Introduced into the United States in 1528*

### EARLY FRANCISCAN MISSIONARIES

St. Francis of Assisi, from whom the Franciscans inherited their name, knew well that to labor for immortal souls is the most divine of all divine works; at the same time, according to his own statement, he

was strongly inclined to lead a life of prayer, a contemplative life. The saint, however, being most solicitous to do what was most in accordance with the divine will, addressed himself to God in most fervent prayer. Whereupon the Lord illumined his mind and gave him clearly to understand that he and his brethren were called to sanctify not only themselves, but also to imitate our Saviour's own illustrious example, who went about praying and preaching in search of souls, which Satan was endeavoring to withhold from the knowledge of the word of God. No sooner had the mode of his life been pointed out to him, when he at once set out with two of his disciples. In his eagerness to preach to all creatures, he also addressed the little birds of the air, who seemed to understand the saint's words. Thus was foreshadowed the success which he and his brethren would have in their missionary labors. History of our own country gives evidence of the missionary spirit of the sons of St. Francis, the noble inheritance of their seraphic founder.

FATHER JUNIPERO SERRA, THE FOUNDER AND FIRST PRESIDENT OF THE CALIFORNIA MISSIONS

The sons of St. Francis have the honor and credit of being the first to establish relatively permanent missions within the present confines of the United States. With the expedition of Narvaez in 1528 there arrived in Florida, Father Juan Suarez, accompanied by a band of five Franciscans. Father Suarez had been nominated by Charles V and created by the Holy See the first bishop of Rio de las Palmas, or Florida. He was, therefore, the first bishop of a diocese within the boundaries of the United States. The entire band of missionaries perished in a short time, some at the hands of the Indians, others by drowning. Father Suarez, with the survivors of the expedition, seems to have died of starvation on the Island of Malhaldo, now Dauphin Island.

A second attempt at establishing missions among the Indians of Florida was undertaken by eleven Franciscans, who accompanied Pedro Menendez on his expedition to Florida in 1565. The result of this expedition was the foundation of the city of St. Augustine. Reinforcements arrived in 1573, and in 1592 twelve friars, under Father Juan de Silva, came to fill up the ranks which had been depleted through various causes. Father Francisco Pareja was among the latter. He composed a catechism and several other works in the Timuqua dialect. They were the first books printed in a North American Indian language. Fathers Corpa, Rodriguez, Anon, Badajoz, and Valasco were slain in 1597 by a band of infuriated natives. The various missionary centers and stations were organized into a custody at a chapter of the Spanish Province held in Toledo in 1603, and Father Pedro Ruiz became its first custos. Nine years later at a general chapter of the order Father Juan de Copilla was appointed Provincial, the custody having been elevated into a province under the title of "Provincia de Santa Helena in Florida."

The missionary field of the province with its stations extended westward as far as Mississippi and northward to Georgia. In 1634 thirty friars maintained forty-four mission stations as centers for their apostolic labors among the Indians, who then had been converted to the number of about 30,000. Fathers Juan de Parga, Marco Delgado, and Manuel de Mendez suffered martyrdom in Florida in 1704.

Of the final history of these Franciscan missions De Courcy says: "In 1703 the valley of the Apalachicola was ravaged by an armed band of covetous fanatics. Fifty years after, the whole colony fell into the hands of England, the missions were destroyed, the Indians dispersed, and St. Helena, the convent where Christianity had radiated over the peninsula, became a barrack, and such is that venerable monastery in our own day."

Shortly after the first attempt to evangelize the Indians in Florida had been made, Arizona and New Mexico were visited by the great and dauntless Father Marcos de Niza. He traversed the territories during the year 1539. After his return to Mexico, in 1540, an expedition for the exploration of the regions through which he had passed, was sent out under General Francis Vasquez de Coronado. Fathers Juan de Padilla and Juan de la Cruz accompanied the expedition, and, after the return of Coronado, remained for the purpose of converting the Indians. They were, however, martyred by the natives, and, therefore, have the honor of being the protomartyrs of the United States. Forty years later, on June 6, 1581, Fathers Francisco Lopez and Juan de S. Maria with Brother Augustino Rodriguez started out from Santa Barbara in Mexico, and, after passing through the confines of several hostile Indian tribes, arrived among the Pueblo Indians. They established the first mission among the Tiqua tribes and gave the region the name of New Mexico. The two fathers and the brother were cruelly slain by the Indians within the space of six months.

The blood of these apostolic men appears to have been necessary to fructify an arid soil from which later on a rich harvest of the Gospel was to be garnered. In 1595 Onate, who had been appointed by a Royal decree to organize another expedition for the exploration and settlement of the territory, started out from Nombre de Bois and arrived on July 25th of the same year at Pecos. He was accompanied by Fathers Diego Marquez, Alonzo Martinez, Francisco de Zamorra, and five other Franciscan fathers and two brothers. At a place, which at first was called San Francisco, but later Real de San Juan, the first church in New Mexico was blessed and dedicated on

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September 8th by the commissary of the Friars, Alonzo Martinez. From this time on the missionary successes of the fathers among the Pueblo Indians were astonishing and remarkable. About forty missions with churches were established from 1604–1629 among the following tribes: Jemez, Moqui, Pirra, Pecos, Queres, Taos, Tiaos, Tombiro, Zuni, Xumara, Yumas. According to a statement of Father Benavides, who energetically labored with admirable success among at least four of these tribes, the records of baptisms among them reached the almost incredible number of 80,000.

The savage Indians, instigated by an Indian named El Pope, who was pursued for fourteen years as a murderer, rose in rebellion against the missions in 1680, and, in a short time, destroyed every vestige of missionary labors. Twenty-one Franciscan Friars were slain and all white persons driven from the territory. In spite of such disheartening reverses Father Nicolas Lopez with Fathers Juan de Zoboleda and Antonio de Acevedo attempted to reopen the missions, but about 1691 they were driven out of New Mexico by hostile Indians. Father Manuel Beltran, the missionary of the Yumas and Tanos, was martyred at his post.

MISSION OF SAN ANTONIO DE PADUA — WAS FOUNDED NEAR MONTEREY CAL., IN THE SUMMER OF 1771. THE EXACT DATE OF ITS FOUNDING IS JULY 14, 1771, AND IT IS ONE OF THE MOST INTERESTING AMONG THE FAMOUS MISSIONS OF AMERICA — EARLY FRANCISCAN MISSIONARIES

In 1692 Fathers Corvera and Barroso accompanied Governor Diego de Vargas, who retook the city of Santa Fé and overawed the Indians by military expeditions through the territory. The Friars succeeded, under the protection of the Spanish forces, in reopening the missions. From 1693 to 1748 many Franciscans labored with desultory success among the Pueblo Indians, who feared the power of the Spanish garrisons and practically remained pagans. During the 200 years of missionary efforts, 260 Franciscans were engaged in apostolic labors in New Mexico and Arizona, 42 of whom, as some writers claim, suffered martyrdom.

When in 1685 the intrepid La Salle penetrated into Texas, the Franciscans Le Clerq, Membre, and Douay made an unsuccessful attempt at evangelizing the Indians.

In 1690 twenty-one Franciscans from Mexico under Father Damian Mazanet, as Superior, crossed the Rio Grande and established the mission San Francisco de Texas. The second superior, Father Fontenbierta, who died in 1691, having contracted smallpox while caring for the sick, encouraged Father Casanias to found a second mission, that of Jesus, Mary, and Joseph. The foundation of these was followed in 1698 by that of the Mission Dolores in La Punta and of San Juan Bautista on the Sabine river. The third superior, Father Francisco Hidalgo, succeeded in this, notwithstanding the reverses which he had experienced for several years.

For twenty years Father Hidalgo almost uninterruptedly labored among the several Indian tribes of Texas, the recurrence of his name in the baptismal records being found in 1724 in the mission of San Antonio de Valero. With his ten companions he had been sent into the missions north of the Rio Grande from the seraphic college of Queretaro in Mexico.

In 1715 two bands of Friars, one from the college of Queretaro under the guidance of Father Isidor Espinosa, another from the apostolic college of Zacatecas with Father Antonio Margil as Superior, arrived in the missions of Texas, and put new life into those missions which for a time had been almost abandoned. The venerable Father Margil had already spent thirty-two years among the Indian tribes of Central America and acquired among his brethren the reputation of a saint, while his Indian proselytes loved him as their father. The greater part of the remaining years of his life was devoted to the Indians in Texas, for whose conversion he exhibited the greatest zeal and energy. He died in the odor of sanctity in the city of Mexico, and two hundred and ten years later, in 1836, Pope Gregory XVI declared his virtues heroic; hence he may be called "Venerable." Father Espinosa is the author of the *Cronica Serafica*, a standard work on the Texas missions. The most noted of the Indian tribes among which, from 1718–1812, the Franciscans labored in Texas before the missions were suppressed, are the Caddodoches, Chomas, Ayes, Adayes, Nacogdoches, Nassonis, Xumanas, Xamara, Yatasees. During these years about one hundred and sixty Friars were distributed among the eighteen missionary centers, as the principal of which may be mentioned La Purissima Conception de Acuna, San José de Aguayo, San Antonio de Valero, San Francisco Solano, Espiritu Santo.

THE OLD MISSION, SANTA BARBARA, CAL.
EARLY FRANCISCAN MISSIONARIES

CORRIDOR IN THE OLD MISSION, SANTA BARBARA, CAL.
EARLY FRANCISCAN MISSIONARIES

THE CHURCH OF SAN MIGUEL—WAS PROBABLY THE FIRST TO BE ERECTED BY THE FRIARS, AND STILL STANDS, THE OLDEST CHURCH IN AMERICA IN 1667 THE CHURCH OF SAN MIGUEL IS MENTIONED IN THE ARCHIVES IN CONNECTION WITH THE FACT THAT THE INDIANS REFUSED TO BRING TIMBER WITH WHICH TO REPAIR IT
EARLY FRANCISCAN MISSIONARIES

THE RUINS OF SAN JUAN CAPISTRANO ARE STANDING TODAY AND SHOW NOT ONLY THE RAVAGES OF TIME, BUT ALSO THE DESTRUCTION WROUGHT BY THE EARTHQUAKE. THE RUINS PRESENT AN APPEARANCE WHICH FILLS THE MIND WITH THOUGHTS REACHING BACK TO THOSE BRAVE DAYS OF OLD, WHEN NOBLE MISSIONARIES MADE THEIR WAY INTO AN UNKNOWN LAND AND FOUNDED THIS HOME OF CHRISTIAN FAITH—EARLY FRANCISCAN MISSIONARIES

A summary of the splendid and magnificent missionary labors of the Franciscans in California is contained in the following succinct paragraph from the pen of Father Zephyrin Engelhardt, O.F.M., the author of a work entitled *Franciscans in California:*

"California, at its lowest extremity, was first visited and missionary work attempted by four Franciscans, who had accompanied the navigator, Viscaino, in 1596. They were not allowed to remain when the commander departed. In 1769, however, sixteen Friars, headed by the justly renowned Father Junipero Serra, took the places of the Jesuit fathers, who had been expelled by the Spanish government. In 1773 the Franciscans ceded the whole of Lower California to the Dominicans in order to devote themselves to the Indians of Upper California. The first mission was established at San Diego on July 16, 1769. During his life, which came to a close on August 28, 1784, Father Junipero founded nine of those remarkable mission establishments whose very remains are the wonder of the traveler and the student even now. After his death, down to July 4, 1823, thirteen more missions were organized, which formed a chain extending from San Diego to Sonoma, a distance of more than seven hundred miles. All the missionaries hailed from the missionary college of San Fernando, Mexico, with the exception of the last ten, who were sent out by the college of Zacatecas. Down to 1850, about one hundred and fifty Franciscan priests came to California from Mexico for the one object of converting and civilizing the Indians. Nearly one-half of these Friars died at their posts. Two were murdered outright by the natives; one was poisoned and died a lingering death; three or four others were also poisoned, but recovered, which goes to show that though the missionaries sacrificed every comfort and worldly attachment to gain immortal souls, and though they were beloved by their Indian wards as a rule, paganism died hard even here and a few malcontents would not be won over. As to the results of their labors the records tell a wonderful tale. From 1769 to the end of 1834, when the control of the missions was taken from their founders, there were baptized 82,938 Indians, old and young, besides 6162 white people; 63,974 Indian dead were buried, and 2307 white people were interred; 23,731 Indian marrriages, and 1260 white couples were blessed.

PRESIDENT McKINLEY AND HIS CABINET AT SANTA BARBARA MISSION

"At the height of mission prosperity 30,000 Indians lived under the paternal eyes of the Franciscans within the shadow of the twenty-one missions, who were there fed, clothed, and educated according to their capacity, with no expense to the government. The missions maintained themselves through raising stock and agriculture under the direction of the Friars. Everything was manufactured at these establishments by the Indians, directed by their spiritual guides. In addition, beginning with 1811, the missions also maintained the whole military and civil government of California from the governor down to the guards, because neither salary nor other aid was sent from Mexico. Secularization, published in 1834, began the ruin of the once prosperous and happy conditions, established through the unselfish efforts of the Friars. The first bishop of California, Rt. Rev. Garcia Diego, likewise a Franciscan, who arrived in January, 1841, could do nothing to check the general ruin brought about by the greed of the so-called 'hijos del pais,' or native Californians of Mexican parentage."

After the parent mission mentioned above, "which was dedicated in honor of the Franciscan Saint Didacus," says the same writer in *St. Anthony's Messenger*, Vol. XV, No. 3, "followed twenty others: San Carlos, in 1770; San Antonio, in 1771; San Gabriel, in 1771; San Luis Obispo, in 1772; San Francisco, in 1776; San Juan Capistrano, in 1776; Santa Clara, in 1777; San Buenaventura, in 1782; Santa Barbara, in 1784; Purissima Concepcion, in 1787; Santa Cruz, in 1791; Soledad, in 1791; San José, in 1797; San Juan Bautista, in 1797; San Miguel, in 1797; San Fernando, in 1797; San Luis Rey, in 1798; Santa Inez, in 1804; San Rafael, in 1818; San Francisco Solano, in 1823."

While the Spanish Friars, amid great difficulties and almost more than human hardships, were sowing the seed of the Gospel during the seventeenth century among the Indian tribes, which then roamed through the forests and plains of the southern tier of States, "the unambitious Franciscan Le Caron," as Bancroft says, "years before the Pilgrims anchored within Cape Cod, had penetrated the land of the Mohawk, had passed to the north into the hunting grounds of the Wyandots, and reached the rivers of Lake Huron." Father Joseph le Caron with three members of the seraphic order accompanied the French explorer

Champlain, when, in 1615, he entered and sailed up the St. Lawrence river. Father Le Caron established a mission among the Wyandots, and, after his remarkable journey to the western tribes along the Lakes, returned to Quebec. In 1623, with Fathers Nicolas Viel and Gabriel Sagard, he returned to the Wyandots and Hurons, among whom the missionaries labored with such flattering success that, unable to cope with the work before them, they solicited and obtained the aid of the Jesuits. Fathers John Breboeuf, Edmund Masse, and Charles Lallement arrived in 1625, accompanied by Father Joseph de la Roche Dallien, a Franciscan. The latter learned from the Wyandots that Father Viel had been martyred by the savages. A few years later the English under Kirk invaded Canada and sent the missionaries as captives to London. When in 1632 the missions were again resumed and it was learned that the Franciscans were excluded from them, Father Le Caron died broken-hearted.

A GROUP OF MISSION INDIANS NEAR PHOENIX, ARIZ.

Forty years elapsed before the French Friars were allowed to resume their labors among the tribes along the St. Lawrence river and on the shores of the Great Lakes. Fathers Gabriel de la Ribourde, Zenobius Membre, and Louis Hennepin were in 1676 appointed for this purpose, and soon after their arrival in Canada penetrated into the interior of the regions of the Middle States. Fathers Hennepin with La Salle and Fathers Ribourde, Membre, and Valentin le Roux started out in 1678 from Fort Frontenac on a voyage of exploration. Passing Lakes Erie, Huron, Michigan, he reached the Mississippi by way of the Illinois river. Fort Crevecoeur was erected, and Fathers Gabriel de la Ribourde and Zenobius Membre were assigned to the work of converting the Illinois Indians from it as a center. Father Gabriel, however, was slain by a band of Kikapoo Indians while reciting his breviary along the bank of the Illinois. Father Hennepin continued his voyage down the Mississippi until he arrived in Texas, where he met an Indian tribe called Faezas, who exhibited evident signs of respect and reverence toward him and his companions. Having arrived at and explored the mouth of the river he turned the prow of his canoes northward, and after thirteen days arrived at the falls of the Mississippi, which he called "the falls of St. Anthony." He preached to the Indians along the way, being kindly received by them, and, in 1681, to the utter astonishment of his brethren, returned to Quebec.

During the middle of the eighteenth century the French Friars were assigned as chaplains to the forts erected by France along the northern border line of the present United States. The forts St. Frederick, Orillon, Niagara, Presque Isle, Le Boeuf, Marchault, Venango, Duquesne, Chartres, and Detroit had Friars as resident pastors from 1732 to 1760. Among them may be mentioned Fathers Emmanuel Crespel, Dionysius Baron, Gabriel Anheuser, Constantin Delhalle, Francis Vaillant, Dominic de la Marche, Cherubin Denian, Hyacinth Pelfresne, Anthony Delino, Bonaventure Leonard, Simplicius Boequet, Lucas Collet.

The English Franciscans, few in numbers, struggling under cruel penal laws during the seventeenth century for a precarious existence, still found ways and means of sending Friars to the English colonies. The archives of the See of Clifton contain documentary evidence which places this fact above the shadow of a doubt. Accordingly, at a chapter held in 1672 at Somerset House, Fathers Polycarp Wicksted and Basil Hobart were assigned to the Maryland missions. Three years later Fathers Masseus Massey, Henry Carew, and Edward Golding were sent to assist the former in their arduous labors among the colonists, and most probably also among the Indians, of the country surrounding a place called Mount Grace. In 1700 Fathers Bruno Taylor and James Haddock were chosen by the chapter to proceed to Maryland and render what assistance they could to the harassed and distressed Catholics of the colony. Father Haddock, as the last of the English Franciscans in Maryland, died on the missions in 1720.

In his *Sketches of Kentucky* Archbishop Spalding records the name of an Irish Franciscan, Father Whelan who, from 1787 to 1790, with great zeal and energy, labored among the pioneers of Kentucky, but, on account of the ill-treatment he received, returned to Baltimore where he continued his labors with admirable success until his death, which occurred in 1805 or 1806.

Bishop Carroll in a letter to Rev. Richard Plowden speaks of Father Theodor Brouwers, a native of Holland, and a Franciscan, who had built an oratory in Youngstown, Westmoreland County, Pennsylvania. This humble house of God may be considered as the cradle of Catholicity in western Pennsylvania.

When the Holy See in 1808 elevated the See of Baltimore into an archdiocese with New York, Philadelphia, and Boston as suffragans, Father Michael Egan, an alumnus of the Irish college of St. Isidore

in Rome, was consecrated on October 28, 1810, bishop of Philadelphia. As an humble Friar he had labored since 1802 at Lancaster in Pennsylvania, and, after some years, had been appointed pastor of St. Mary's church in Philadelphia. He had formulated plans for establishing a Franciscan province in the United States, and had even obtained an apostolic rescript sanctioning his aims, dated September 29, 1804, but was unable to bring the matter to a successful termination. After four years of zealous and energetic labors as bishop of a rapidly growing diocese he died in Philadelphia on July 24, 1814.

These hardy pioneers and intrepid missionaries of the order of St. Francis deserve to have their names and the record of their work written with golden letters on the pages of the Book of Life. A new order of things has arisen, and the following pages contain the story of the sons of St. Francis since the last of the missionaries has gone to his reward.

MOST REV. DENNIS SCHULER, MINISTER-GENERAL OF THE ORDER OF FRIARS MINOR
ELECTED APRIL 30, 1903

## THE ST. JOHN THE BAPTIST PROVINCE

About the year 1840 immigrants speaking the German language, who came to make their home in the land of liberty, were quite numerous. Several Rt. Rev. Bishops, viz., of Cincinnati, Louisville, Vincennes, Boston, Galveston, Milwaukee, and Philadelphia, having received a great portion of these people, petitioned the Austrian Tyrol Province of St. Leopold to send them some missionaries for their needs, since there were but few priests who were cognizant of the idiom commonly spoken by these immigrants. The Rt. Rev. J. B. Purcell, D.D., bishop of Cincinnati especially pleaded for at least one father to be sent to his city. Rev. William Unterthiner, O.F.M., professor of Exegesis in the Hall, Tyrol, and a theologian of more than ordinary merit, was consequently sent and arrived in New York, 1844. In October of the same year he reached Cincinnati, O., and was made assistant at St. Trinity church, 5th Street, that city. The Rt. Rev. Bishop soon recognized the piety and learning of this son of St. Francis, and made him his confessor and consultor.

Father William, after laboring most successfully at St. Trinity and wherever his people were to be found, for more than a year, was asked to assume charge of St. John the Baptist's parish, Green Street, Cincinnati, in February, 1846. This was the first parish granted to the Franciscans in Cincinnati. Father William, although doing his utmost for his people, who lived scattered, nevertheless also found time for literary work in Catholic papers, and was acknowledged as a champion, ever ready to defend the doctrines of the Church against her enemies. Soon a few more fathers and two lay brothers were sent from Tyrol to assist him, and Father William was made Superior of this seraphic band. Undaunted he met and overcame all obstacles like a true missionary and was called to eternal rewards January 17, 1857, deeply mourned by his people.

St. John's parish grew rapidly, which soon necessitated an addition to the church and school; the parochial school was from the very start given a most generous share of the care and time, the first fathers being convinced of its importance and necessity in preserving and spreading a thorough knowledge of the truth.

The present St. John the Baptist church was built in 1867. A most appropriate souvenir of the congregation's golden jubilee was the erection of an imposing school in 1896. Number of pupils 834, in care of Franciscan brothers and sisters of Notre Dame (Cincinnati, O.).

These zealous missionaries, having received some more fathers from abroad, wished to extend their labors and were asked to assume charge of St. Stephen's, Hamilton, O. Heretofore the congregation had consisted of English, and German-speaking members; but in July, 1848, it was agreed upon that the English-speaking members should erect a separate church building and that the German element, in consideration of three thousand dollars, should retain the present building. St. Stephen's parish, thus according to the wish of the Ordinary, having been divided, the German parish was placed in charge of the Franciscans in July, 1848. The next year a parochial school was erected; the present fine school was erected in 1889. In 1898 an extensive addition to the church was completed as a fit memorial of the golden jubilee of the parish. Number of pupils 312, in care of Sisters of Notre Dame (Cincinnati, O.).

In 1849 the Franciscan fathers were called to Louisville, Ky., to assume charge of St. Boniface's parish, the only German congregation in the city at the time. Rev. Otto Jair, O.F.M., was made pastor. During the time of the cholera, and the agitations of the "Knownothings" inaugurated on "Bloody Monday" against foreigners and Catholics, the people learned to appreciate the undaunted spirit and zeal of this humble son of St. Francis, and thus made it eventually possible to build a convent in 1866. After the old church had been remodeled and been given additions in the course of time, a new church was erected in 1900 with a spacious convent. A fine large school is also planned for the near future. Number of pupils 550, in charge of Franciscan brothers and Ursuline sisters. St. Peter Claver's church (for colored people), St. Anthony's Hospital, St. Catherine's convent, and Sacred Heart Home, all located in Louisville, are also attended from St. Boniface's church.

In the meantime a few more fathers had bidden adieu to their confrères in Austria, and arrived to assist in the vineyard of the Lord, which gave such well-founded hopes for a rich harvest. This enabled the fathers to send one of their co-laborers and a lay brother to St. Bernard, Hamilton County, O., to found a parish, in November, 1850. At once a building was put up destined to serve as church, school, and parsonage. St. Clement, pope and martyr, was chosen patron. In 1863 an humble yet suitable convent was built and the novitiate transferred thither. In 1873 a fine brick church was erected, to which, however, a transept, 84 by 56 feet, was added in 1900, thus giving ample room for 1200 seats. A fine reproduction of the Grotto of Lourdes was also executed in the basement of the church. Two large school buildings give proof of the flourishing condition of this parish. Number of pupils 550, in care of Sisters of St. Francis (Oldenburg, Ind.). The fathers also attend City Infirmary (Hartwell, O.), County Infirmary (Carthage, O.), and Insane Asylum (Carthage, O.). In January, 1851, St. Peter's parish, Lickrun, now Fairmount, near Cincinnati, was given to the Franciscan fathers. A small building had been erected in 1844 and attended from Cincinnati, "excurrendo." In 1860 a more suitable place, one mile east of the chapel, was purchased, and eight years later, December 1, 1868, the corner-stone of the present beautiful temple was laid, and placed under the protection of St. Bonaventure, cardinal and bishop. In 1888 a large addition was made to the church and a fine parsonage built. Two fine brick school buildings, with the church in the center, present a most pleasing view to the Catholic eye. Number of pupils 626, in care of Sisters of St. Francis (Oldenburg, Ind.). St. Francis' Hospital and City Branch Hospital are also attended from here.

INTERIOR OF ST. JOHN BAPTIST CHURCH, CINCINNATI, O.
FRANCISCANS—ST. JOHN THE BAPTIST PROVINCE

The band of fathers now numbering ten, permission was asked and obtained from Rome and the Superiors of St. Leopold Province, Tyro, Austria, to which the fathers belonged, to form a custody, *i.e.*, a separate community. Most Rev. J. B. Purcell, D.D., archbishop of Cincinnati, kindly aided the fathers in obtaining said favor, assuring the Superiors abroad that this small though energetic band of missionaries, casting their temporal wants upon Divine Providence, was well able to further its own life. Thereupon the custody of St. John the Baptist, O.F.M., was canonically erected, February 19, 1859. Rev. Otto Jair, of whom mention was made in the history of St. Boniface's church, Louisville, Ky., was appointed its first custos (Superior), and as such was given authority to receive young men into the community. At once steps were taken to purchase suitable ground for an ecclesiastical gymnasium. On October 4, 1858, classes had already been opened in a private dwelling, twenty-seven young men taking up their studies on the very first day, thus manifestly assuring the fathers of God's blessing on this work. The hope placed in this college was surely fulfilled, since all the fathers and clerics of St. John the Baptist Province, with but two or three exceptions, proudly point to it as their *alma mater*. This college, although destined only for such students as have the noble calling to become sons of St. Francis of Assisi, nevertheless claims many secular priests, who made studies within its quiet walls. In 1867 a brick structure containing six large rooms had been erected on Bremen Street, opposite St. Francis' convent; but this eventually made room for an extensive new structure in 1894. A suitable rather than exteriorly fine building was wanted. It contained a large chapel, study-hall with cloakroom, museum, music-hall, laboratory, meeting-room, besides the well ventilated classrooms, etc. Benefactors enable the fathers by donations to give to many a poor boy, who shows a vocation to become a member of the Franciscan order, and is endowed with necessary talents, a chance to reach his goal. Average number of students 75 to 80, taught by Franciscan fathers.

Owing to the rapid increase of St. John's parish, a new congregation became a necessity. In 1858 the property situated on northwest corner of Vine and Liberty Streets was selected for the new church. On this spot had stood the first Catholic church, built 1819. It had been erected just outside of the corporation of Cincinnati, called "northern liberties," since no Catholic church building was then tolerated within the limits of said corporation. Here also rested the remains of the pioneers of Catholicity of Cincin-

nati. Fittingly this site was chosen for the St. Francis seraphic's church. The corner-stone of the church was laid November 7, 1858, and the church proper solemnly consecrated by Rt. Rev. J. F. Wood, coadjutor bishop of Philadelphia, Rt. Rev. J. H. Luers, bishop of Fort Wayne, being celebrant of the Pontifical High Mass, and Rev. F. H. Weninger, S.J., the celebrated missionary, preaching to the immense crowd. On October 4, 1860, the adjoining convent was blessed and six young men were invested with the habit of St. Francis, the first to join the province of St. John the Baptist, O.F.M., in Cincinnati. In 1906 a new, solid, and extensive convent replaced the old, the sanctuary of the church also being enlarged and remodeled. On September 18, 1907, three altars were solemnly consecrated. On October 3, 1907, the new convent was blessed by the Very Rev. Denis Schuler, O.F.M., general of the Franciscan order, with residence at Rome, Italy, who, accompanied by his secretary, was at this time visiting the mother-houses of the various Franciscan provinces in the United States of America. An imposing new school is nearing its completion, the parish thus keeping pace with the progress of the times, shown notably in the erection of fine churches and schools. Number of pupils 820, in care of Franciscan brothers and Sisters of St. Francis (Oldenburg, Ind.). St. Francis' convent also looks after the spiritual wants of the boy's Protectory, in charge of brothers of the Third Order of St. Francis (mother-house at Aix-la-Chapelle, Germany); parishes at New London, Trenton, Batavia; academy of Sacred Heart, Divine Will, Sisters of Mercy, and Seton Hospital.

In January, 1866, St. Boniface's parish, Lafayette, Ind. (Fort Wayne diocese), was given in charge of the Franciscan fathers. As usual a parochial school was looked after. At present two large buildings are used as schools. Number of pupils 238, in care of one lay teacher and Sisters of the Third Order of St. Francis (Lafayette, Ind.). A most notable event in the history of the parish was the solemn consecration of the church, September 24, 1899, by the Most Rev. Archbishop Martinelli, D.D., Apostolic Delegate to the United States. The convent of Sisters of the Third Order of St. Francis, and St. Elizabeth's Hospital, both in the city, are attended from here.

The same year, October 7, 1866, Holy Family parish, Oldenburg, Ind. (Vincennes diocese), was taken charge of. Not long after a large brick church was built, whilst the old church, a massive stone structure, was remodeled, so as to be used as a parsonage and convent. In 1895 a large new convent was added; here dogmatic and moral theology and exegesis are principally taught to the clerics of the order. The fathers also look after the spiritual wants of the mother-

AN OCCASION OF THE BLESSING OF THE NEW ST. FRANCIS CONVENT
MOST REVEREND ARCHBISHOP H. MOELLER, D.D., IN CENTER

house of the Sisters of St. Francis and the institute of the Immaculate Conception, in charge of the same sisters. The same community has also charge of the school of the Congregation of Holy Family. Number of pupils, 206.

November 13, 1868, St. George's parish, Corryville, Cincinnati, was founded by the Franciscans, and a brick structure erected to serve as a church and school. This same building was given additions and improvements, as circumstances required. But four years later the present grand structure was planned and the corner-stone of the present imposing church laid, October 13, 1872. Two years later it was solemnly dedicated by the Most Rev. J. B. Purcell, D.D., Archbishop of Cincinnati, assisted by the bishops of Covington, Mobile, and Little Rock. Number of pupils in parochial school is 695, in care of brothers of Mary (Dayton, O.) and Sisters of Notre Dame (Cincinnati, O.). The same communities conduct also the high schools, of which the parish

ST. LAWRENCE CHURCH AND SCHOOL, LAFAYETTE, IND.
FRANCISCANS — ST. JOHN THE BAPTIST PROVINCE

PARSONAGE OF ST. JOHN BAPTIST, CINCINNATI, O.
FRANCISCANS — ST. JOHN THE BAPTIST PROVINCE

ST. LOUIS' CHURCH, SCHOOL AND RECTORY, BATESVILLE, IND.
FRANCISCANS — ST. JOHN THE BAPTIST PROVINCE

ST. BONAVENTURE'S CHURCH, CINCINNATI, O.
FRANCISCANS — ST. JOHN THE BAPTIST PROVINCE

justly boasts. St. Joseph's Home for the Aged Poor is also attended from St. George.

In 1867 St. Louis' parish, Batesville, Ind. (Vincennes diocese), was founded and attended from Oldenburg, Ind., "excurrendo" for several years, when a large brick church and parsonage having been built, a resident pastor was appointed. In 1902 a large addition was made to the church, which was thus extensively remodeled. Number of pupils attending the parochial school is 158, in care of Sisters of St. Francis (Oldenburg, Ind.).

St. Joseph's parish, in the eastern part of the city of Louisville, Ky., was next offered to the fathers and accepted in 1874. A heavy debt rested at the time upon the parish, but new life and energy were exhibited by the people, encouraged by the able management of their subsequent zealous pastors. Not only was the old debt canceled, but they feared not to contract a new burden by the erection of a fine new church in 1885. Number of pupils attending the parochial school is 225, in care of Ursuline sisters (Louisville, Ky.).

In January, 1878, the fathers were called beyond the confines of the United States to minister to the wants of St. Joseph's parish, Chatham, Ontario, Canada (diocese of London). Very soon a large church was built, and thus the people seconded the zeal of their pastors. Number of pupils in parochial school is 375, in care of Ursuline sisters, Blenheim, Kent County. Ursuline Sisters' Academy and St. Joseph's Hospital are also looked after. August 28, 1878, the fathers answered the call of Rt. Rev. J. L. Spalding, D.D., Bishop of Peoria, and arrived at St. Patrick's, Minouk, Ill. The conglomerate of this parish, consisting of people of various nations, made this charge more than ordinarily difficult; but the humble sons of St. Francis had learned to be "all to all," the parishioners worked as a unit, and thus a new, more spacious church became necessary and consequently was built in 1892. Most Rev. Diomede Falconio, D.D., Apostolic Delegate to the United States, graced the celebration of the silver jubilee of the parish by his presence, when the church was most solemnly consecrated, August 29, 1903. Number of pupils in parochial school is 125, in care of Sisters of St. Francis (Oldenburg, Ind.). Benson and Roanoke, Ill., are attended from here.

"Go West." This call the fathers heeded December 2, 1878, in going to Florence, Kan. (diocese of Leavenworth). The following year, however, Emporia, Kan., was made the headquarters of the various missions, and a suitable building was erected, containing church, school, and parsonage. Numerous places were thus looked after from Sacred Heart church, Emporia, so the fathers lent a helping hand in building up the central portion of Kansas. Number of pupils 57, in charge of Sisters of St. Francis (Lafayette, Ind.). Noesho Rapids, Hartford, and other missions are attended from Emporia.

St. Mary's parish, Bloomington, Ill. (diocese of Peoria), was accepted in September, 1881, and a large brick church erected in 1886. A new up-to-date school and parsonage soon followed. Number of pupils, 150, in care of Sisters of St. Francis (Oldenburg, Ind.). Colfax and St. Joseph's Hospital also receive due care from this place.

Upon request of Rt. Rev. J. Vertin, D.D., Bishop of Marquette, St. Joseph's parish, Escanaba, Mich., was accepted, August 17, 1883. Germans, Americans, French, and Poles worshiped here, which fact required great tact and prudence in uniting their efforts. This, however, was successfully accomplished by the pastors. Number of pupils is 364, in care of Sisters of Notre Dame (Milwaukee, Wis.).

ST. ANTHONY'S CHURCH, WICHITA, KAN.
FRANCISCANS—ST. JOHN THE BAPTIST PROVINCE

March 25, 1886, is a memorable day in the annals of the order, for on this day the custody of St. John the Baptist, O.F.M., was in the most solemn manner canonically promoted to a province, with all respective rights and privileges, by Most Rev. W. H. Elder, D.D., Archbishop of Cincinnati. Very Rev. Jerome Kilgenstein, who had been chosen custos (Superior) at the general chapter, August 5, 1885, was appointed first Provincial.

Upon request of the Ordinary the fathers founded St. Anthony's parish, Kansas City, Kan. (Leavenworth diocese), July 4, 1887. At once a building was erected to serve as church and sisters' residence. In 1890 the corner-stone of the present large church was laid, which, however, was completed in 1906, the con-

gregation worshiping for a number of years in the basement, which had been fitly arranged for this purpose. Number of pupils 257, in care of Benedictine sisters (Atchison, Kan.). St. Margaret's Hospital is also attended from St. Anthony's.

In 1888 a benefactor, who is satisfied to be known by the almighty, kindly offered to build a chapel and convent for the fathers, outside the city of Cincinnati, O. This most generous offer was duly accepted, and plans were drawn up. On the Feast of Portiuncula, the great indulgence day, August 2, 1888, the corner-stone of St. Anthony's chapel and convent was laid. On November 28th, of the following year, the

SACRED HEART CHURCH, PEORIA, ILL.
FRANCISCANS — ST. JOHN THE BAPTIST PROVINCE

chapel was consecrated and a month later the adjoining convent was blessed. The novitiate of the province was thereupon transferred from Oldenburg, Ind., to this place. This is also the retreat-house for the province. Every Tuesday a relic of St. Anthony of Padua, the patron of the chapel and convent, is exposed for two hours to satisfy the veneration and devotion of the people to this worker of miracles; wherefore quite a few clients of St. Anthony turn their steps to St. Anthony's chapel, Mt. Airy, O., near Cincinnati, especially on said days.

Having been requested by Rt. Rev. J. J. Hennessy, D.D., of Wichita, the annual chapter sent a father in February, 1890, to St. Boniface's parish, Wichita, Kan. The heavy debt having been canceled, the old frame church was replaced by a grand edifice and placed under the protection of St. Anthony of Padua. Number of pupils of school 70, in care of Sisters of the Most Precious Blood (Ruma, Ill.).

Kansas City, Mo., was next favored with a new parish under management of the Franciscans, October 26, 1890. A suitable building containing the church, school, and sisters' residence was erected. The parish grew wonderfully. Owing to the encroachment by railroad traffic it was found advisable to purchase a new site and there to erect a much larger church and school. A fine convent and school were hence built in 1907, and the near future will also see the our Sorrowful Mother's parish with a grand, beautiful church. Number of pupils 180, in care of Benedictine sisters (Atchison, Kan.). Osceola, Leeds, Lee's Summit, St. Louis' Hospital are also attended from this place.

December 1, 1890, Calumet, Mich. (Marquette diocese), in the copper country, was accepted, and a large church erected in 1899, with Sacred Heart as patron. A large school is attached to the church, frequented by more than 800 children, in care of Sisters of Notre Dame (Milwaukee, Wis.). Eagle Harbor, Mohawk, Phoenix, and other places are looked after from Calumet.

St. Francis Seraphic's Parish, Kansas City, Mo., was next assumed charge of July 14, 1892. Owing to the poverty of his parishioners the first pastor, an humble son of St. Francis, assisted his people in carpentry, mason-work, etc., and thus great things were accomplished with but small means. Number of pupils 125, in care of Sisters of St. Francis. Harrisonville, Pleasant Hill, and Sibley, all in Missouri, are in charge of fathers of this parish.

In 1892 two parishes in Peoria, Ill., were offered to the fathers. August 20th, St. Boniface's parish was taken hold of. Owing to the gentle and manly character of its first Franciscan pastor, the people's hearts were soon won over, and they gladly seconded their pastor's motion to build a more suitable temple to God Almighty, which was completed in 1895. Number of pupils 250, in care of Sisters of the Perpetual Adoration (La Crosse, Wis.). The House of Good Shepherd is also attended from here.

The same year, December 28th, Franciscans came to the Sacred Heart parish of Peoria where the Capuchin fathers had heretofore labored so successfully. Soon a grand school and parsonage were built, and the good work was crowned by the erection of a beautiful church in 1907. Number of pupils is 98, in care of Sisters of St. Francis (Milwaukee, Wis.). Sacred Heart Parish, Pekin, Ill., with church and school, and St. Francis' Hospital at Peoria are in charge of the fathers of this parish.

In 1893 the German parish of Lincoln, Neb., with Havelock and Sullivan Settlement as missions, was accepted. A brick building containing school and sisters' residence was since built; heretofore the basement of the church had to be utilized as school and dwelling for the sisters. Number of pupils 55,

in charge of Sisters of St. Francis (Lafayette, Ind.). Gradually the Capuchin fathers withdrew their members from Peoria diocese, and as the Franciscans had succeeded them in Sacred Heart parish, Peoria, with Pekin, as a mission, so the above mentioned order also followed the Capuchin fathers in St. Mary's parish, Metamora, Ill., in August, 1894. Number of pupils 75, in care of Sisters of St. Francis (Peoria, Ill.). Washburn, Woodford County, is also attended "excurrendo." The parish of St. Boniface, Lafayette, Ind., having increased, St. Lawrence's parish was founded by the fathers in November, 1895. A suitable building, with church and school, combined, was erected in 1896. Number of pupils 135, in care of Sisters of St. Francis (Lafayette, Ind.). St. Anthony's Home for the Aged is also attended from here.

The annual chapter of 1898 decided to heed the call of Rt. Rev. Peter Bourgade, D.D., Bishop of Tucson at the time, to send some fathers to labor among the Navajo Indians. These aborigines number about 22,000 and still with very few exceptions are walking in the darkness of heathenism. On October 7, 1898, St. Michael's mission was founded in Arizona, twenty-eight miles northwest of Gallup, N. Mex., on the A. T. & S. F. Railroad. In 1901 a large school was built by Rev. Mother Katharine Drexel, foundress of the Sisters of the Blessed Sacrament, and placed under the management of the sisters. All hope for the conversion of these aborigines is placed in this school, and quite a number has received the grace of baptism, the kindness of the missionaries and of the sisters gaining the confidence of these children of nature. In 1905 another mission was founded in the midst of the Indians, about sixty-five miles northwest of St. Michael's, at Chin Lee, Ariz., near the mouth of the wonderful Cañon de Chelly, with its numerous ancient cliff-dwellings. The missionaries have mastered the most difficult language of these people sufficiently, so as to be able to teach catechism in their idiom. Five fathers and two lay brothers are at present sacrificing themselves in behalf of the spiritual welfare of the Navajo Indians. Catechism is also taught by the fathers in the government school at Fort Defiance, Ariz. About 120 Indian children are at present at St. Michael's School.

In 1900 the Most Rev. Archbishop of Santa Fé applied for fathers for Peña Blanca, N. Mex., a Mexican parish. June 9, 1900, two fathers and a lay brother were sent thither. Owing to the zeal of these talented fathers, the Spanish (Mexican) language was soon learned sufficiently to enable them to converse with their people. In 1904 a parochial school was opened, and Sisters of St. Francis (Lafayette, Ind.) engaged as teachers. To this parish several Mexican missions belong, viz., La Bajada, Sile, Domingo, Cochiti, San Felipi, and Santo Domingo; the three latter are Indian pueblos, of the Queres tribe.

ST. FRANCIS SERAPHICUS, CINCINNATI, O.
FRANCISCANS — ST. JOHN THE BAPTIST PROVINCE

Since March 30, 1902, the fathers reside also in Jemez, an Indian pueblo, thirty miles west of Peña Blanca, Bernalillo, N. Mex., nearest railroad station. Santa Ana and Zia, both Indian pueblos, are monthly visited by the fathers of Jemez. A parochial school was opened in 1906 in Jemez, in care of Sisters of St. Francis (Lafayette, Ind.). Besides, the following Mexican settlements are regularly attended, viz., Casa Salazar, Guadalupe, Cabezon, San Louis, Nacimiento, La Jara, Ojo del Espiritu Santo, Vallecito, El Cañon and Jemez Hot Springs.

The following year St. Peter's Parish was founded in Roswell, Chavez County, N. Mex. (archdiocese of Santa Fé). In 1904 the foundation for a fine church was finished and fitted out as a basement, so as to serve as chapel in the meantime, there being at present but few English-speaking Catholics, many of whom are transient health seekers. The Pecos Valley, situated in the southeastern part of New Mexico, known for its healthy climate, gives great hopes for the future. San Juan Bautista's Parish (Mexican) in Roswell is also attended by fathers of this place. New parishes have also been founded at Dexter and

Hagermann, N. Mex. The Franciscan fathers were also instrumental in having a fine hospital built at Roswell, under management of the Sisters of our Sorrowful Mother. With Roswell, Carlsbad, Eddy County, N. Mex. (Tucson diocese), was also taken charge of, and attended "excurrendo."

In 1905 a parsonage was built and Carlsbad was then given resident fathers. San José (Mexican) and Artesia, Eddy County, each has a church, whilst Lakewood, Dayton, Loveing, Malaga are stations visited regularly by the fathers. The Mexicans predominate by far in number in these parishes. Carlsbad is also favored with St. Francis' Academy, conducted by Sisters of the Most Precious Blood.

Higginsville, Mo., received a resident father in 1904, having been heretofore attended "excurrendo" from Kansas City, Mo. Corder, Odessa, Concordia, Dover, and Sweet Springs (diocese Kansas City) are missions of St. Mary's, Higginsville, Mo. The parochial school is in a flourishing condition, in care of Sisters of St. Francis.

Olpe, Kan. (diocese of Leavenworth), having been attended "excurrendo" from Emporia, Kan., since 1885, was given a resident pastor in 1907, with Eagle Creek and Reading as missions.

List of parishes and stations once Franciscan:

St. John's, Harrison, O., from September, 1860, to August, 1866.

St. John's, Harrison, O., from February, 1863, to February, 1892.

St. Joseph's, Delphi, Ind., from January, 1866, to January, 1867.

St. Ann's, Hamburg, Ind., from December, 1867, to March, 1884.

St. Mary's, Detroit, Mich., from October, 1875, to August, 1890.

St. Joseph's, Reynolds, Ind., from March, 1874, to September, 1888.

St. Francis Xavier, Attica, Ind., from April, 1876, to August, 1877.

St. Aloysius' Orphan Asylum, Bond Hill, near Cincinnati, O., from May, 1877, to August, 1893.

Sacred Heart, Detroit, Mich., from August, 1877, to August, 1890.

St. Francis', Francisville, Ind., and St. Henry's, Medaryville, Ind., from August, 1877, to September, 1888.

Sacred Heart, Remington, Ind., from November, 1877, to August, 1884.

Raleigh and Howard, Ontario, Canada, from January, 1878, to January, 1881.

Our Lady of Perpetual Help, Cincinnati, O., from April, 1878, to March, 1881.

St. Andrew's, near Louisville, Ky., from June, 1878, to June, 1880.

Rutland, Ill., from August, 1878, to May, 1893.

St. Maurice, Ind., from November, 1878, to August, 1883.

Monticello, Ind., from March, 1878, to August, 1881.

St. Joseph's, Hamilton, O., from August, 1879, to August, 1888.

St. Anthony's, Strong City, Kan., from December, 1879, to October, 1895.

St. Patrick's, Florence, St. Francis, Peabody, Marion Center, Spring Branch, McPherson, Eldorado, Cedar Point, Canton, Lyons, Elmdale, and Diamond Creek,

ST. ANTHONY'S CHURCH, STREATOR, ILL.
FRANCISCANS — ST. JOHN THE BAPTIST PROVINCE

(all places in Kansas), from December, 1879, to May, 1882.

St. Francis Xavier, Burlington, Kan., from July, 1880, to July, 1884.

Eureka and Hamilton, Kan., from July, 1880, to October, 1900.

Council Grove and Parkerville, Kan., from July, 1880, to April, 1902.

St. Charles Borromeo's, Carthage, O., from October, 1880, to January, 1884.

All Saints, Saint Pierre, Ind., from April, 1881, to August, 1884.

Sacred Heart, Farmer City, Ill., from February, 1883, to November, 1891.

Ford River, Ford River Mills, Bark River, Narenta, Section 22, White Fish River, and Flat Rock, Mich., from November, 1883, to August, 1888.

Gladstone, Lathrop, Perkins, Maple River, and

Day's river (all in Michigan), from November, 1883, to August, 1892.

ST. FRANCIS XAVIER'S CHURCH AND RESIDENCE
PETOSKY, MICH.
FRANCISCANS — SACRED HEART PROVINCE

St. Lawrence's, Metropolitan, Mich., from November, 1883, to August, 1894.

Washington and Eureka, Ill., from August, 1884, to January, 1902.

Hope and Lost Springs, Kan., from August, 1886, to June, 1892.

St. Patrick's, Ransom, Ill., from August, 1887, to May, 1888.

St. Mary's, Frankfort, Ind., from October, 1888, to August, 1898.

St. Mary's, Derby, Kan., from February, 1890, to September, 1895.

Besides the foregoing many other places were in charge of the fathers for a short period of time.

In 1909 Gallup, N. Mex., was given in charge of the Franciscan fathers. To this parish various missions at stations are attached: Cebolleta, Cubero, El Cañon de Juan Tafoya, San Matteo, San Rafael, Fort Wingate, Guam, Heaton, Twin Mts., Atarque, Miquino, Thoreau, Brants, San Lorenzo, Venadito, and the two Indian pueblos, Acoma Laguna (Queres tribe), and Twin Indians.

The province of St. John the Baptist, O.F.M., at present numbers one hundred and thirty-six fathers, fifty clerics, seven novices, and eighty-two lay brothers, with five convents and thirty-one residences. Besides, they have charge of seventy-five missions, stations, public institutions, such as workhouse, house of refuge, infirmaries, hospitals, etc. Quite a few fathers also are chaplains to religious communities. This province possesses an ecclesiastical college at Cincinnati, O., with an average of seventy-five to eighty students. The novitiate is at Mt. Airy, O., near Cincinnati, O. The houses of studies are: at St. Bernard, O., for rhetoric and humanities; at Louisville, Ky., and Cincinnati, O., for philosophy; at Oldenburg, Ind., for exegesis, dogmatic and moral theology. Throughout the year some fathers are kept busy giving missions and retreats. Two fathers and three lay brothers are at present laboring in the Holy Land, Palestine, and one father in China. The father-commissary of the Holy Land, with residence in Washington, D. C., is a member of this province. Four well-known publications are likewise edited by members of this community, viz., *Sendbote des Göttlichen Herzens Jesu* (German), *Der Franciscus Bote* (German), *St. Anthony's Messenger* (English); and *The Sodalist*, a German-English monthly for young people.

## THE PROVINCE OF THE SACRED HEART OF JESUS

(1) ORIGIN AND DEVELOPMENT. — This province was founded by religious from the Saxon province of the Holy Cross in Germany. The beginning was made in the fall of 1858, when, upon request of the Rt. Rev. H. D. Juncker, first Bishop of Alton, Ill., three fathers and six lay brothers were sent to America and were given charge of the congregation at Teutopolis, Ill. During the following years little bands of missionaries continued to arrive, and several new houses were founded, notably at Quincy, Ill., St. Louis, Mo., and Cleveland, O. In July, 1875, 88 friars — priests, clerics, and lay brothers — besides a number of students, arrived, having been expelled from Germany by the "Kulturkampf." The increased

ST. MARY'S CHURCH, RESIDENCE AND SCHOOL
MEMPHIS, TENN.
FRANCISCANS — SACRED HEART PROVINCE

number of religious necessitated the foundation of new houses. The American mission was thus placed on a good footing, and accordingly it was separated from the mother province and itself raised to the rank of a province by a decree from Rome, dated April 26, 1879. The Very Rev. P. Vincent Halbfas became the first Provincial. The new province had 4 convents, 2 colleges, and 10 residences, with a total membership of 202 religious — 74 priests, 46 clerics, and 82 lay brothers. When the province celebrated its silver jubilee in 1904 these numbers had been more than doubled: there were 9 convents, 3 colleges, and 28 residences, with a total membership of 480 religious — 201 priests, 92 clerics, and 187 lay brothers. During the last few years 8 new residences were founded and one of the old ones was raised to the rank of a convent.

(2) Extension. — The 48 houses of the province are situated in 22 different dioceses and in 14 States, as follows:

Ohio: Cleveland — St. Joseph's (1868), a parish consisting of about 300 German families; besides the parish the fathers also attend to the following institutions in the city: Notre Dame Academy, Ursuline Academy, Good Shepherd Convent, Little Sisters of the Poor, St. Vincent's Charity Hospital, St. Alexis' Hospital, St. Joseph's Orphan Asylum, St. Ann's Infant Asylum, St. Mary's Home for Working Girls, and the City Infirmary.

ST. STANISLAUS' CHURCH, CLEVELAND, O.
FRANCISCANS — SACRED HEART PROVINCE

Cleveland — St. Stanislaus (1906), a Polish parish of 1500 families. A tornado partially destroyed the church in 1909; it was restored with some modifications.

West Park near Cleveland (1906), a convent where the clerics of the province are taught philosophy (two years) and fundamental theology (one year). The fathers also attend to St. Joseph's Academy and to the Poor Clares' convent in the neighborhood.

Indiana: Indianapolis — Sacred Heart (1875), a German parish of about 800 families; the fathers also have charge of the Good Shepherd convent and the Little Sisters of the Poor in the city, and of three small missions outside of the city.

Illinois: Teutopolis — St. Francis (1858), a German parish of 230 families; the fathers also attend three neighboring missions. This was the first house to be founded, and since 1858 the fathers have built churches, have organized, or at least attended, the congregations in twenty-six places of the neighboring counties; many of these missions are at present in a flourishing condition, and are in charge of secular priests. The convent adjoining the church serves as the novitiate.

Teutopolis — St. Joseph's Seraphic College; this institution was opened in 1862, and for three years served both as a seminary and a college. In 1865, however, the seminary courses were dropped, and the institution was continued as the diocesan college for the Alton diocese; later on commercial courses were introduced. In 1898 the character of the institution was again changed, and it became the Seraphic College, where the candidates for the Sacred Heart province are educated, the course of studies embracing five years.

Quincy — St. Francis Solanus (1859), a German congregation of about 500 families; the fathers also attend St. Mary's Hospital and the Notre Dame Academy, besides two missions outside of the city.

Quincy — St. Francis Solanus' College; this institution began its first scholastic year in 1860, and was at first only a day college; in 1871, more commodious buildings having been erected, it became a boarding college, and in 1873 received its legal charter from the State, with the privilege to confer academical degrees. There is a commercial, classical, and philosophical course of studies. The present spacious buildings were erected in 1894 and 1898. A large and beautiful chapel was added in 1911.

Chicago — St. Peter's (1875), a German parish of 45 families; the church is, however, more of a mission church, and is much frequented by people from all parts of the city. St. Augustine's (1886), a German parish of 1200 families; the fathers also attend the monastery of the Poor Clares.

Joliet — St. John the Baptist (1877), a German

ST. MICHAEL'S CHURCH AND SCHOOL FOR INDIANS, KESHENA, WIS.
FRANCISCANS — SACRED HEART PROVINCE

ST. FRANCIS SOLANUS COLLEGE, QUINCY, ILL.
FRANCISCANS — SACRED HEART PROVINCE

ST. FRANCIS' CHURCH, HUMPHRY, NEB.
FRANCISCANS — SACRED HEART PROVINCE

ST. AUGUSTINE'S CHURCH AND CONVENT, CHICAGO, ILL.
FRANCISCANS — SACRED HEART PROVINCE

parish of 630 families; the fathers also have charge of the mother-house of the Sisters of St. Francis, of St. Joseph's Hospital, and of the State Penitentiary.

Radom (1880), a parish consisting of 235 Polish and German families.

TENNESSEE: Memphis — St. Mary's (1869), a mixed congregation of 300 families; the fathers also attend the Sacred Heart Institute, the House of the Good Shepherd, St. Joseph's Hospital, and St. Peter's Orphan Asylum. During the yellow fever plague in 1873 and again in 1878, the fathers distinguished themselves by their heroism, which made them very popular with all classes of people.

MICHIGAN: Harbor Springs (1884), a mixed congregation of about seventy-one English, German, French, and Indian families; a large industrial school for Indian children is connected with the fathers' residence. Six missions, three of which are among the Indians, are attended from here.

Petoskey (1897), a mixed congregation of 210 English, German, Polish, and Indian families; the fathers also attend 17 missions, 5 of which are Indian missions; a few of the other missions are Polish and Bohemian settlements.

ST. JOSEPH'S CHURCH, RESIDENCE AND SCHOOL, LOS ANGELES, CAL. FRANCISCANS — SACRED HEART PROVINCE

WISCONSIN: Ashland — St. Agnes' (1885), a parish consisting of 688 English, French, Bohemian, Italian, and Indian families; Holy Family, a parish numbering 220 Polish families, is attended from here, as also 16 missions, of which 5 are among the Indians.

Bayfield (1878), a congregation of 128 English and Indian families; the fathers also have charge of 9 missions, 2 of which are Indian.

Superior — St. Francis' Xavier (1881), a parish of 340 English, German, Polish, and Indian families; one Indian mission is attended from here.

Keshena (1880), this residence is situated on the Menominee Indian Reservation; the parish numbers 180 Indian families; connected with the residence is a large industrial school for Indian children who at present number 235: the fathers also attend two other missions on the same Reservation, and one on the Stockridge Reservation.

MINNESOTA: Chaska (1880), a German congregation of 198 families; 3 missions are attended from here.

Jordan (1875), a parish of 180 German families; four missions besides are in charge of the fathers.

St. Paul — Sacred Heart (1909), a parish of about 400 German families; a number of institutions are also partly attended by the fathers.

IOWA: Dubuque — Holy Trinity (1911), a parish of 103 German families.

Sioux City — St. Boniface's (1906), a parish of 270 English and German families; a handsome brick church, priests' residence and school were erected in 1911. A Polish parish is in charge of the fathers, as also a number of institutions.

MISSOURI: St. Louis — St. Anthony's (1862), a German parish of 840 families; a very beautiful and spacious new church was completed in 1909. The fathers also attend the following institutions in the city: St. Anthony's Hospital, Mount St. Rose Hospital, Missouri Pacific Railroad Hospital, City Female Hospital, Academy of the Sacred Heart, St. Joseph's Academy, St. Elizabeth's Institute, mother-house of the Polish Franciscan Sisters, Little Sisters of the Poor, City Poorhouse, Insane Asylum, Quarantine Hospital, Workhouse, and House of Refuge; they also partially attend a number of other institutions and render regular assistance in a number of city churches on Sundays. The monastery adjoining the church is a study-house where the branches of special theology are taught, the course embracing three years.

Chillicothe — St. Columban's (1878), a mixed congregation of 125 English and German families; the fathers also have charge of St. Joseph's Academy and St. Mary's Hospital in the city, and of 8 missions.

Hermann (1875), a German congregation of 90 families; 3 missions are attended from here.

Washington (1894), a parish consisting of 344

ST. AGNES' CHURCH AND MONASTERY, ASHLAND, WIS.
FRANCISCANS — SACRED HEART PROVINCE

ST. BONIFACE'S CHURCH AND MONASTERY, SAN FRANCISCO, CAL.
FRANCISCANS — SACRED HEART PROVINCE

ST. ANTHONY'S CHURCH, RESIDENCE AND SCHOOL, SAN FRANCISCO, CAL.
FRANCISCANS — SACRED HEART PROVINCE

ST. BERNARD'S CHURCH, ST. BERNARD, NEB.
FRANCISCANS — SACRED HEART PROVINCE

German and Polish families; 2 missions are in charge of the fathers.

Wien (1876), a German congregation of 81 families; five missions are attended from here by one father.

NEBRASKA: Omaha — St. Joseph's (1895), a German congregation of about 300 families; the fathers also have charge of the Polish parish of the Immaculate Conception with 250 families.

Columbus (1877), a congregation consisting of 330 English, German, and Polish families; St. Francis' Academy and St. Mary's Hospital are also attended by the fathers, besides 3 missions.

Humphrey (1877), a congregation of 200 English and German families; 3 missions are attended from here.

St. Bernard (1880), a German congregation of 125 families; the fathers also attend 3 missions.

ST. ANTHONY'S CHURCH, ST. LOUIS, MO.
FRANCISCANS — SACRED HEART PROVINCE

### THE COMMISSARIAT OF THE FAR WEST

In 1885 the province obtained a foothold in California, where a century ago the Spanish Franciscan Friars had many large missions among the Indians, and were succeeding so admirably in teaching the Indians Christianity and civilization. Those missions were badly crippled through the interference of the Mexican government, and one by one had to be abandoned. The successors of those pioneers had dwindled down to a mere handful; the convent at Santa Barbara, Cal., was the only one of the twenty-one original missions which was still in their possession; this they ceded to the Sacred Heart Province in 1885, some of the fathers remaining at their post, while the others returned to Spain. Since then 14 other houses have been founded in the far West; at present they form a commissariat, though still an integral part of the province, and are situated as follows:

ARIZONA: Phoenix (1896); the fathers have charge of the city and and of the entire Maricopa County. In the city they attend the parish, numbering 997 American and Mexican families, and 4 institutions; in the county they visit seven missions and stations among the Whites, besides several mining camps, and a number of missions on the various Indian reservations in the neighborhood, notably among the Yaqui and Papago Indians.

St. John's Mission — this mission among the Pima Indians was first visited in 1896 from Phoenix, but since 1908 it has resident missionaries. The mission is at present in a flourishing condition notwithstanding the many difficulties the fathers had and still have to contend with. Eight other Indian missions are attended from here. In 1910 the number of families in the regularly attended missions was 540; about 235 children are at present attending the boarding-school.

A new mission among the Papago Indians will probably be started in 1912.

CALIFORNIA: Santa Barbara — The old mission founded in 1874 and hence much visited by tourists; among others several Presidents of the United States having favored it with a visit. The clerics of the commissariat are here taught philosophy and theology. The parish numbers twenty-four families.

Santa Barbara — St. Anthony's College (1896), a preparatory college for aspirants to the priesthood in the Franciscan order.

Los Angeles — St. Joseph's (1893), a parish consisting of 489 German and English families; the old mission, San Juan Capistrano, is attended from here.

Oakland — St. Elizabeth's (1893), a parish of about 500 German and English families; the novitiate for the commissariat is situated here, and the clerics are taught rhetoric.

Sacramento — St. Francis of Assisi (1894), a parish of some 300 English and German families; a new church in the old mission style was erected in 1909. Two missions are attended from here.

St. Turibius' Mission (1886) — the fathers attend to a number of small missions among the Indians and Whites of Lake County.

San Francisco — St. Anthony's (1893), a German parish of about 300 families.

San Francisco — St. Boniface's (1886), a German parish of about 125 families at present; the church besides the convent and school were destroyed by the great fire after the earthquake in April, 1906, but have since been restored. The fathers also have charge of St. Joseph's Home and Hospital.

Watsonville — Pajaro Valley (1885), a parish of 75 English and Portuguese families; an orphan asylum and industrial school for boys (250 at present) is connected with the residence.

OREGON: Burns — this mission was begun in 1908.

CHURCH AND ORPHAN ASYLUM, WATSONVILLE, CAL.
FRANCISCANS — SACRED HEART PROVINCE

SACRED HEART CHURCH AND SCHOOL, INDIANAPOLIS, IND.
FRANCISCANS — SACRED HEART PROVINCE

ST. JOSEPH'S CONVENT AND CHURCH, CLEVELAND, O
FRANCISCANS — SACRED HEART PROVINCE

ST. JOHN THE BAPTIST CHURCH AND RESIDENCE, JORDAN, MINN.
FRANCISCANS — SACRED HEART PROVINCE

The fathers have charge of the two large and very sparsely settled counties, Harney and Grant, in the eastern portion of the state. Four small and distant missions (one of them is 110 miles from Burns) are attended from here and can only be reached by stage.

Hood River (1906), the parish numbers about 45

ST. JOSEPH'S CHURCH, CLEVELAND, O.
FRANCISCANS — SACRED HEART PROVINCE

families; two small missions in Oregon and five in Washington are attended from this place.

Tigard (1910), a small parish near Portland. A church was completed in 1911. Another parish is being organized in one of the suburbs of Portland.

WASHINGTON: Cowlitz (1908), a small parish in the southwestern corner of the state; 13 missions and stations are attended from here.

On October 4, 1911, the Sacred Heart province numbered 11 convents, 3 colleges, and 33 residences, 262 priests, 74 clerics, 187 lay brothers, and 24 novices.

(3) WORK AND PRESENT STATUS. — As is evident from the preceding paragraphs the great majority of the fathers are engaged in parish work; they have charge of 46 parishes and 131 missions, besides many institutions in cities, altogether of 240 churches and chapels. According to the census taken up on October 4, 1907, there were 96,794 faithful confided to their spiritual care, whilst 733 catechumens were then receiving instruction. Every parish has its school, as also many of the missions, there being 97 schools with 17,411 school children.

The educational work is carried on in the colleges and convents mentioned above: 12 fathers besides some laymen are engaged as professors in the college at Quincy, Ill., which on October 4 numbered 200 students; 9 fathers are teaching in the Seraphic College at Teutopolis, Ill., which on the same date had 130 students; 7 fathers teach in the Seraphic College at Santa Barbara, Cal., which has 52 students. Furthermore 12 fathers teach the clerics of the province, 74 in number, rhetoric, philosophy, and theology.

The missionary work done by the province comprises three different fields; some fathers are engaged in giving missions and retreats to the faithful throughout the length and breadth of the land, from 30 to 40 missions and over 100 retreats being conducted annually. Other fathers, 21 in number, are laboring among the Indians in Michigan, Wisconsin, Arizona, and California. This work was begun in 1878 among the Chippewa Indians of northern Wisconsin, and has since then been considerably extended; there are now 7 large schools for the Indians, with 978 school children. Finally, the province has not neglected the foreign missionary field; for about 30 years some fathers have been laboring in the Chinese missions; at present there are 3 fathers in North Shensi.

## THE PROVINCE OF THE MOST HOLY NAME OF JESUS

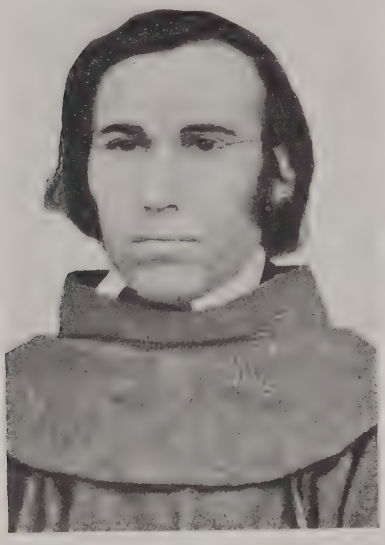
The province of the Most Holy Name of Jesus, or the Eastern Franciscan province of the United States, was erected September 16, 1901, out of a part of the custody of the Immaculate Conception (a part composed mostly of Italian fathers, remaining independent), whose mother-house was at Allegany, N. Y., and the American commissariat of the German province of St. Elizabeth, whose mother-house at Paterson, N. J., became that of the new province.

(1) THE CUSTODY OF THE IMMACULATE CONCEPTION.[1] — As the present Italian custody of the Immaculate Conception will be made the subject of a special article, those houses only will here be mentioned which now form part of the province of the Holy Name.

About the middle of last century the incipient Buffalo diocese had but few priests, and the number of Catholics there, owing to the construction of the Erie railroad, was rapidly increasing. Bishop Timon realized his diocese's sore need of priests and sought to relieve it. While at Rome in 1854, on the occasion of the proclamation of the dogma of the Immaculate Conception, he prevailed upon the Franciscans there to send a few Friars to his destitute diocese. The little band consisted of Fathers Pamfilo da Magliano, the Superior, formerly a professor of sacred theology at the great Irish college of St. Isidore, Rome; Sixtus di Gagliano, a lector of the convent of St. Bernardine at Urbino; and Samuel di Prezzo, who had just completed his studies at the college of San Pietro, Rome; and Brother Salvator di Manarola. Father Pamfilo was at the time engaged in compiling a history of the Seraphic order, which — most unfortunately for Franciscan literature — he never again had leisure to complete. With the necessary permission, and the blessing of the Holy Father, they set out from the Eternal City on April 9, 1855. Reaching New York City on June 19th, they proceeded at once to Catta-

[1] The Italian Custody of the Immaculate Conception was raised to the rank of a Province in 1910 with Father Ubaldus Pandolfi as first Provincial. Father Pandolfi died December 1911 and was succeeded by Father Hugulinus Bifarini.

raugus County, in western New York, the field of their future labor. Soon after their arrival there, they assumed charge of the parish of the Most Holy Name of Mary at Ellicottville, and several neighboring churches in the diocese of Buffalo. They tended mission stations at Cuba, Jamestown, Olean, Allegany, Hinesdale, Cattaraugus, Buckstooth, Great Valley, South Valley, Randolph, Little Valley, Greenwood, Scio, Waverly, Andover, Dayton, Wellsville, Angelica, Belvidere, Dunkirk, and Belfast. At a time when the "Know-nothing" excitement was raging at its height, the difficulties, hardships, privations, and exposures of the zealous pioneers were, needless to say, many and trying. Undaunted and confident, however, they began from the very first to lay a lasting foundation for their future work. By the generosity of Mr. Nicholas Devereaux, of Utica, N. Y., who, besides many other benefactions, donated a large tract of land beautifully situated on the Allegany river, the fathers were enabled to open in 1859 St. Bonaventure's college and seminary, today one of the foremost Catholic educational institutions in the United States. Here they now established the headquarters of their missions. Part of the parish of St. Nicholas, Allegany, began to attend Mass at the college chapel, which thus became the center of St. Bonaventure's parish. Meanwhile, the little community of St. Bonaventure's had grown to eight fathers and six brothers. By a papal rescript of March 1, 1861, St. Bonaventure's and its dependent houses were raised to a custody, under the invocation of the most pure conception of Mary, Virgin Immaculate, Father Pamfilo being chosen the first Superior. Other Friars were constantly arriving from Europe to share the arduous but propitious lot of their brethren in America. Among these was Friar Diomede Falconio, at present (1908) His Excellency the Apostolic Delegate to the United States, then, 1865, in his twenty-third year. The year following he was ordained to the holy priesthood by Bishop Timon of Buffalo, and for several years was a professor and the president of the seminary; at the same time bearing his share of the burden of parish work, being for a while in charge of St. Mary's, Olean, N. Y. He was later, 1871, made administrator of the diocese of Harbor Grace, Newfoundland, and in 1884 recalled to Italy to fill the office of Provincial of the Abruzzi; in 1889 he was elected procurator-general of the order, in which capacity he made the canonical visitation of various Italian provinces, and in 1892 he was consecrated Bishop of Lacedonia. A year later he was elevated to the archiepiscopal Sees of Accerenza and Mater. In 1899 he was sent as apostolic delegate to Canada, and in 1902 to the United States.



VERY REV. PAMFILO DA MAGLIANO
O.F.M. FOUNDER OF THE CUSTODY
OF THE IMM. CONCEPTION AND THE
FRANCISCAN TERTIARY SISTERS OF
THE HOLY NAME PROVINCE

VERY REV. FERDINAND MUELLER
O.F.M. THE FIRST GUARDIAN
OF ST. BONAVENTURE'S
PATERSON
N. J.

VERY REV. F. EDWARD BLECKE
O.F.M. FIRST PROVINCIAL OF
THE PROVINCE OF THE
MOST HOLY NAME
OF JESUS

Besides St. Bonaventure's College and Seminary, Father Pamfilo founded in 1865, the Congregation of the sisters of the third order of St. Francis, whose mother-house is at St. Elizabeth's Academy, Allegany, N. Y. The congregation was aggregated to the order of Friars Minor, September 25, 1904, and approved by the sacred congregation De Propaganda Fide under the title of "The Franciscan Tertiary Sisters of the Province of the Most Holy Name of Jesus," January 26, 1905.

As the number of fathers increased, other houses were added to the custody of the Immaculate Conception. St. Francis' church, 31st Street, New York City, built in 1844 by the Franciscan Father Zachary Kunz (who had already been laboring there for some time, and had built the church of St. John the Baptist on the west side of the city), was, in 1864, given to the fathers of the custody by Archbishop McCloskey. Father Andrew Pfeiffer, who became pastor in 1870, built up the parish school, and introduced as teachers

the missionary sisters of the third order of St. Francis, from Cremona, Italy, for whom he erected a convent near the church. During the long and successful rectorship of Very Rev. Ludger Beck (1888 to 1902), the church debt of some $16,000 was entirely paid off, and in 1892 the present handsome stone church was built. In 1906 the pastor, Father Eusebius Schlingmann, had the edifice renovated, and beautifully decorated.

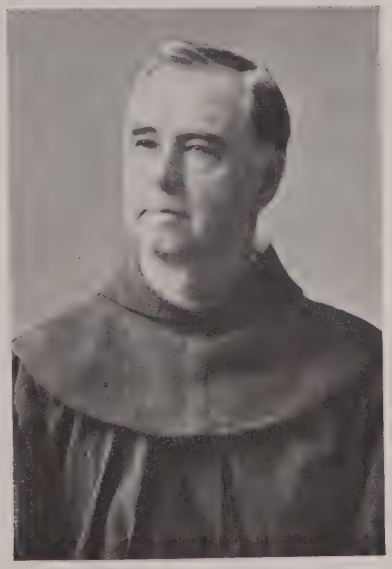
A few years later the fathers of the custody were entrusted with the care of St. Joseph's parish, Winsted, Conn., and St. Patrick's, Buffalo, N. Y.

St. Anthony of Padua's, New York City, St. Leonard's, Boston, Mass., and St. Peter's, Pittsburg, Pa., which the custody acquired about this time, will be treated under the article on the Italian custody of the Immaculate Conception.

St. Bonaventure's, Allegany, N. Y., the motherhouse of the custody, was naturally the center and heart of the fathers' labor. There the novitiate was located, and there the courses of philosophy and theology were made. The parish church was erected in 1866–1868. In 1874 a large, commodious college building was erected, and on March 1, 1875, St. Bonaventure's was chartered by the Legislature of the State of New York, and empowered to confer academic and honorary degrees usually given by colleges and universities. Under the long and able administration of Very Rev. Joseph Butler, St. Bonaventure's has prospered and won a wide-reaching fame. The elegant "Alumni Hall," containing the laboratory of physics, the students' reading-rooms, and the hall used for public entertainments and academic functions, conferring of degrees, etc., was completed in 1888. In 1902 an extension was made to the monastery, and in 1905 the present new seminary building was erected. Together with the forty-fifth annual commencement exercises of St. Bonaventure's College, June 15, 1905, was celebrated the silver jubilee of the Very Rev. Rector, Father Joseph Butler. Some 450 alumni and a considerable number of the reverend clergy were present; among them were His Excellency the Apostolic Delegate, Bishop Kenny, of St. Augustine, Fla., 1875; Bishop Colton of Buffalo, and His Excellency Frank W. Higgins, Governor of New York. Worthy of special mention is the college library, which contains a choice collection of many antique and exceedingly rare volumes. An edition of St. Gregory's *Moralia* dates from Nuremberg, 1471. About thirty other works are of the thirteenth century. The Rt. Rev. Michael J. Kenny, Bishop of St. Augustine, Fla., was the first graduate, 1875, of St. Bonaventure's, and also the first alumnus of his *alma mater* to be elevated to the holy priesthood, 1879, and likewise to the episcopacy, 1902. The seminary has at present about 70 students, the college about 150.[1]

(2) The American Commissariat of the German (Fulda) Province of St. Elizabeth owes its beginning to the "May laws" or "Kulturkampf" of Bismarck, which about 1875 forced the religious orders to leave Germany. By the "May laws," so-called from their being passed on May 15, 1873, and the law effecting religious orders (Das Ordensgesetz) of May 7, 1875, the constitutions (Die Verfassungskunde) of January 31, 1850, were so restricted and modified, the government assuming entire control of everything, that freedom of religious worship was virtually taken away. The Franciscans refused to comply with the restrictions of "Das Ordensgesetz" and consequently had to depart from Germany. Three fathers, Ferdinand Mueller, Francis Koch, and Gregory Schlitt, and three brothers, Ivo Wefers, Julian Buchel, and Roger Lagleder, came from Frauenberg (Fulda) Ger-

VERY REV. GODFREY SCHILLING O.F.M. FOUNDER OF MT. ST. SEPULCHRE, WASHINGTON, D. C.



VERY REV. JOSEPH BUTLER, O.F.M. CUSTOS OF THE PROVINCE OF THE HOLY NAME AND PRESIDENT OF ST. BONAVENTURE'S COLLEGE. DIED 1911

VERY REV. ANSELM KENNEDY O.F.M. SECOND PROVINCIAL OF THE PROVINCE OF THE MOST HOLY NAME OF THE FRANCISCANS

[1] Father Butler died in July, 1911 and was succeeded by Father Fidelis Renolds, O.F.M.

ORIGINAL COLLEGE OF THE FRANCISCAN FATHERS, CALLICOON, N. Y.
FRANCISCANS — PROVINCE OF THE MOST HOLY NAME OF JESUS

ST. ELIZABETH'S SCHOOL, DENVER, COLO.
FRANCISCANS — PROVINCE OF THE MOST HOLY NAME OF JESUS

ST. STEPHEN'S CHURCH AND FRANCISCAN MONASTERY, CROGHAN, N. Y.
FRANCISCANS — PROVINCE OF THE MOST HOLY NAME OF JESUS

ST. PATRICK'S SCHOOL, BUFFALO, N. Y.
FRANCISCANS — PROVINCE OF THE MOST HOLY NAME OF JESUS

CHURCH OF ST. FRANCIS OF ASSISI, NEW YORK
FRANCISCANS — PROVINCE OF THE MOST HOLY NAME OF JESUS

many in 1875, and, after wandering over the United States in search of a home for some three months, settled in northern New York State, where they obtained the German parish of St. Stephen, Croghan, and a number of neighboring missions in the diocese of Ogdensburg, lying among the forest-clad foothills that skirt the Adirondack Mountains. Here, early in the Lent of 1876, they began their propitious labor. Other Friars, exiled from their fatherland, came to join their brethren in America, and soon a broader field of labor had to be sought. At the suggestion and by the aid of Archbishop Corrigan, then Bishop of Newark, the fathers obtained a little monastery lately built by some Bavarian Carmelites on "Stony Road," West Paterson, N. J., as a place of refuge in case the "Kulturkampf" should force them to leave Bavaria. Circumstances, however, in Bavaria taking on an aspect more favorable for religious, the Carmelite provincial there transferred the monastery in Paterson to Most Rev. Father Aloysius Lauer, then custos of St. Elizabeth's, living in Holland. The fathers took up their dwelling in Paterson, August 25, 1876. Leaving Germany, where the hard rule of poverty was observed in all its rigor, and in their flight bringing nothing with them, and finding nothing on their arrival but an empty house, with bare walls and naked floor, their destitution was indescribable. Happily, however, they found kind and generous benefactors, whose charity the good fathers willingly shared in turn with other poor who begged of them. In 1878 Father Lauer, having published his powerful "protest" against the German government's unjust treatment of religious, came to America and established his headquarters at St. Bonaventure's monastery, — such was the name given to the little residence on "Stony Road," Paterson, N. J. Here the novitiate was located, and here the courses of philosophy and theology were made by the clerics; St. Bonaventure's became the mother-house of St. Elizabeth's, which from now on till 1887, when the custos returned to Germany, may be considered an American custody. Father Lauer remained — returning twice to Germany for the transaction of weighty affairs of the order — dividing the time that he could spare from the government of the custody, between parish work, chiefly at St. Leonard's, Brooklyn, N. Y., and teaching at the monastery in Paterson, till called to Rome in 1881 to assume the duties of definitor-general. In 1897, when His Holiness Pope Leo XIII united the various Franciscan families into the order of Friars Minor, Father Lauer was chosen minister-general of the whole order; which weighty responsibility he bore till his saintly death, August 21, 1901.

Shortly after the custody had been established in America, circumstances changed for the better in certain parts of Germany, and some of the fathers returned to the places they had abandoned. Elsewhere, however, the "Kulturkampf" made it impos-

ST. ELIZABETH'S CHURCH, DENVER, COLO.
FRANCISCANS — PROVINCE OF THE MOST HOLY NAME OF JESUS

sible for the Friars to remain, and they came to America. Among those who, forced to leave their monastery at Epinal, France, came to Paterson in 1881, were Very Rev. Justin Hiltermann, Sacrae Theologiae Lector Jubilatus, Custos from 1881 till 1884; and Father Denis Schuler. In 1884 Very Rev. Damasus Ruesing, of the St. Louis province, was chosen visitor of the custody, and at the chapter of of St. Francis honored our continent with a visit. To return to the various communities founded by the fathers in this country: upon their arrival in Croghan, N. Y., their first establishment, they began immediately to improve the parishes entrusted to their care. They opened a day-school and later a boarding-school for girls, under the direction of the Franciscan sisters. Soon they had a beautiful church,

ST. BONAVENTURE'S SEMINARY AND COLLEGE, ALLEGANY, N. Y.
FRANCISCANS — PROVINCE OF THE MOST HOLY NAME OF JESUS

that year, the first celebrated at Paterson, was elected custos. In 1887 Father Damasus returned to re-establish the headquarters of the custody at Fulda, and Father Denis became commissary of the houses in America; which office he held till the death of Father Damasus, 1893, when he went to Fulda and assumed the duties of custos. The following year St. Elizabeth's was raised to a province, and Father convent, and monastery, said to be the "handsomest church property in the Ogdensburg diocese." On the early morning of April 24, 1902, all these buildings were completely destroyed by fire. The firm faith and pious generosity of the parish stood the trial, and within two years, during the rectorship of Father Leo Heinricks, all were restored, even — in the opinion of the bishop, Rt. Rev. Henry Gabrials, on

ST. BONAVENTURE'S MONASTERY, PATERSON, N. J.
FRANCISCANS — PROVINCE OF THE MOST HOLY NAME OF JESUS

Denis was chosen the first Provincial. He was re-elected in 1897, and again in 1900, and at the general chapter of the order held in Rome, May 30, 1903, he was elected minister-general of the whole order. In 1907 he visited the houses of the order in the United States and Canada, spending several weeks at his old home, St. Bonaventure's, Paterson. This is the first instance in history that the successor his visit there to confer confirmation in 1905 — more elegant than before. In 1878 they obtained the parish of Mohawk Hill near Croghan, and there, too, soon established a parish school and a boarding-school. They returned the parish to the bishop in 1886. The fathers of St. Stephen's, Croghan, tend four neighboring missions, one at Belfort, the oldest church in the diocese, having been built about 1830.

The year following the coming of the Friars to Paterson, a part of St. John's parish was cut off, and the little chapel of St. Bonaventure on "Stony Road" became the nucleus of the present flourishing parish. The monastery was enlarged and a brick church erected, and solemnly dedicated by Bishop Corrigan, July 3, 1880. The next year "Good Father Mueller," the first guardian and first pastor of St. Bonaventure's, opened a parish school, which he entrusted to the conduct of the Franciscan sisters of Peekskill, N. Y. In 1889 the present school building was erected by Father Albert Stroebele, then pastor, costing $14,000. In 1903 during the rectorship of Father Anthony Berghoff, the church interior was beautifully decorated at a cost of $11,000. In 1902 additions and improvements were made to the monastery. On the occasion of the silver jubilee of the parish, November 1, 1903, Bishop O'Connor of Newark officiated at the solemn High Mass, in the presence of His Excellency the Apostolic Delegate, and a large number of eminent members of secular and regular clergy.

OLDEST CHURCH IN NORTHERN NEW YORK 1830, ATTENDED BY FRANCISCAN FATHERS FROM CROGHAN, N. Y. FRANCISCANS — PROVINCE OF THE MOST HOLY NAME OF JESUS

In 1884 several neighboring parishes were given to the Franciscans, and first tended by Father Francis Koch: St. Mary's, Singac, N. J., attended by fathers of St. Bonaventure's monastery; St. Anthony's, Butler, N. J., where a handsome new church was built by Father Albert Stroebele while pastor there. The church was dedicated on the feast of its patron, Saint Anthony of Padua, June 13, 1892. The famous shrine of the saint there is the headquarters of the Pious Union of St. Anthony in the United States. In 1904 during the pastorate of Father Hyacinth Rueberg, the elegant school building was completed at a cost of $36,000, being one of the most beautiful and commodious parish schools in the Newark diocese. The fathers of St. Anthony's also tend five neighboring missions. That of St. Joseph's, Echo Lake (Macopin), N. J., is probably the oldest mission in the State, having been founded by Catholic emigrants from Baden, in the latter half of the eighteenth century, sometime before the Revolutionary War; the first church there was built in 1829. The new church,

ST. JOSEPH'S SERAPHIC COLLEGE, CALLICOON, N. Y. FRANCISCANS — PROVINCE OF THE MOST HOLY NAME OF JESUS

built by Father Francis Koch in 1887, was, on November 2, 1904, reduced to ashes by a merciless fire. The faithful congregation, however, under the lead of their zealous pastor, Father Clement Raab, of St. Anthony's, Butler, soon replaced it with an even more beautiful structure than the former.

At Denver, Colo., the parish of St. Elizabeth was given to the Franciscans in 1887; Father Francis Koch whose pastoral zeal and energy had already been proven in several other dilapidated or incipient parishes, was chosen the first pastor of this new and promising field. Within a few years he erected a most elegant stone church, school, and monastery, costing in all something over $100,000. Several

served the convenience of summer boarders, many of whom spend their vacation in this delightful region, was converted into a residence for the fathers who, with a number of youthful aspirants to the Seraphic order, formally opened St. Joseph's Seraphic College. Characteristically of the Seraphic order, the beginning was humble. In 1904 a more commodious structure of bluestone and brick was erected for the college.

At the beginning of the present school year (1908), the students numbered forty-one.

(3) THE AMERICAN COMMISSARIAT OF THE HOLY LAND was established in New York City in 1885. Brother Isidore Germiat, who had spent twenty years

FRANCISCAN MONASTERY AND CHURCH, MOUNT ST. SEPULCHRE, WASHINGTON, D. C.
FRANCISCANS — PROVINCE OF THE MOST HOLY NAME OF JESUS

mission stations on the Pacific railroad are tended by the fathers from St. Elizabeth's.

In Sullivan County, N. Y., a number of missions covering an area of seventeen by fifty miles — founded about the middle of last century, but afterwards, owing to the want of priests and the difficulty of regularly attending the stations, sadly neglected — were, at the bishop's request, taken in charge by the Franciscans. St. Mary's, Obernburgh, founded by Bavarian emigrants in 1847, was first tended by Franciscans in 1892. Three years later, the fathers took charge of St. Joseph's, Callicoon, and several neighboring mission stations.

In 1901 Father Pius Manz, then rector of these missions, purchased a tract of eighty-four and one-half acres of land, stretching along the cedar-wooded hills overlooking the Delaware river. The following September, a large dwelling which had formerly

teaching at the college of Aleppo, Syria, came to America in that year, traveled over a great part of the United States and Canada in the interest of the holy places, then, having remitted his grace to Jerusalem, settled in New York City, where Very Rev. Charles Vissani, O.F.M., had located the commissariat at St. Anthony of Padua's church. It was subsequently transferred to St. Francis' church, 31st Street. Later it was again moved to 52d Street, and again to 95th Street, where it remained till transferred to its present locality, the large and beautiful monastery and chapel of the Holy Sepulchre, Brookland (Washington), D. C., built by Very Rev. Father Godfrey Schilling, O.F.M., then Commissary, and solemnly dedicated by His Eminence Cardinal Gibbons, September 25, 1899. The chapel, of Byzantine architecture, is very unique in design, being in the form of the crusader's five-fold Cross, side-chapels

forming the four small Crosses, and contains exact reproductions of the holy sepulchre of our Lord at Jerusalem, and of the grottoes of annunciation at Nazareth, and of the nativity at Bethlehem, the subterranean aisles connecting the grottoes representing the catacombs of Rome. The monastery is built on the plan of the medieval cloisters, foursquare with a courtyard in the center. The library, though yet incomplete, contains a rare collection of works relating to monumental theology, Franciscalia, and especially Palestinology. The courses of philosophy and special studies are made here and at the Catholic University, with which the house of studies is affiliated.

Father Thomas Plassmann who took the degree of Ph.D., in the department of Egyptian and Semitic languages of the Catholic University, 1906, from this monastery, was the first American Friar to receive a university degree.

(4) Most Rev. Father Aloysius Lauer, Minister-General of the order, was contemplating erecting the above houses into a province under the invocation of the Most Holy Name of Jesus, when death prevented his realizing this design. Most Rev. Father David Fleming, his successor as vicar-general of the order, carried out his plans, issuing the decree erecting the province, September 16, 1901, Very Rev. Father Edward Blecke, formerly Superior of the Commissariat of St. Elizabeth, being chosen the first Provincial. He was re-elected in 1904 and again in 1907.[1]

The following is a list of the houses of the Holy Name province arranged in the order in which they appear on the tabula definitions, with the dates of their foundation or acquisition by the order:

(1) St. Bonaventure's monastery, Paterson, N. J. (founded 1876), the novitiate, and house of theological studies; St. Bonaventure's parish church, with one mission, Singac, N. J.

(2) St. Bonaventure's College and Seminary, Allegany, N. Y. (founded 1856), St. Bonaventure's parish church, with one mission, Knapp's Creek, N. Y.

[1] He was succeeded in August, 1909, by the Very Rev. Anselm Kennedy. Father Kennedy was born in this country October 22, 1863, and ordained May 28, 1888. Previously to his election as Provincial he was in charge of St. Stephen's, Croghan, N.Y., St. Elizabeth's, Denver, Colo., St. Anthony's, Butler, N. J., and St. Patrick's, Buffalo, N. Y., where he was for ten years.

(3) St. Patrick's, Buffalo, N. Y., residence and parish church.

(4) St. Joseph's, Winsted, Conn. (acquired 1865),

CATHOLIC CHURCH, JEFFERSONVILLE, N. Y. FRANCISCANS — PROVINCE OF THE MOST HOLY NAME OF JESUS

residence and parish church, with one mission, Colebrook River, Conn.

(5) St. Stephen's, Croghan, N. Y. (acquired 1876), residence and parish church, with four missions: Belport, Daynesville, Indian River, and Castorland.[1]

ST. CLARE'S ORPHANAGE, DENVER, COLO.
FRANCISCANS — PROVINCE OF THE MOST HOLY NAME OF JESUS

(6) St. Anthony's, Butler, N. J. (acquired 1884), residence and parish church, with five missions: Echo Lake, Ringwood, Greenwood Lake, Pompton Junction, and Wanaque.

(7) St. Francis', New York City (built 1844, given to the custody of the Immaculate Conception 1864), residence and parish church.[2]

(8) St. Elizabeth's, Denver, Col. (acquired 1887), residence and parish church, with five missions: of which the most important are, Golden, Hugo, Elizabeth, and Castlerock, etc.

(9) St. Mary's, Obernburgh, N. Y. (acquired 1892), residence and parish church.

[1] The school of philosophy has been changed from Washington to St. Stephen's.

[2] St. Francis' became the mother-house of the Province in August, 1909.

(10) St. Joseph's, Callicoon, N. Y. (acquired 1895), Seraphic College, parish church, with nine missions: Long Eddy Hankins, Cochecton, Narrowsburg, Pond Eddy, Yulan, Lackawaxen, Jeffersonville, and Youngsville.[1]

(11) Mt. Sepulchre, Washington, D. C. (built 1899), monastery, house of philosophy, and special studies, commissariat of the Holy Land.

(12) St. Leo's, Dondelake, N. J. (established 1909).

(13) HolyName, Garfield, N. J. (established 1911); sufficient property was secured for future purposes in the last two places.

ST. MARGARET'S CONVENT, WINSTED, CONN.
FRANCISCANS — PROVINCE OF THE MOST HOLY NAME OF JESUS

According to the statistics published at the provincial chapter, convoked at Paterson, N. J., September 12, 1907, the province has 3 monasteries, 8 residences, 63 priests, 19 novice and professed clerics, and 47 lay brothers.

## THE ITALIAN CUSTODY OF THE IMMACULATE CONCEPTION

The Italian Custody of the Immaculate Conception was erected March 1, 1861.[2] The foundation and development of the custody of the Immaculate Conception has been treated in the article on the province of the Most Holy Name of Jesus, in which the mother-house and several other communities of the custody were incorporated at the erection of that province, September, 16, 1901, when the decree was issued by the vicar-general of the order, erecting the province and leaving independent certain communities and parishes composed principally of Italians, viz.: St. Anthony of Padua's, New York City; St. Leonard of Port Maurice's, Boston, Mass.; our Lady of Mt. Carmel, Mt. Vernon, N. Y.; St. Peter's and our Lady Help of Christians, Pittsburg, Pa. The first Superior of the custody thus established was Very Rev. Athanasius Butelli, O.F.M.; the mother-house is St. Peter's, Pittsburg, Pa.

The task of caring for the spiritual wants of the Italian immigrants to the United States was first undertaken by the Franciscan fathers of the Immaculate Conception custody. Immigrants of that nationality had settled in New York City, Boston, Mass., and Pittsburg, Pa., in great numbers, and were in sore need of pastors of their own tongue. This induced the fathers of the custody to attempt the establishment of missions for the Italian colonies. In New York City, His Eminence, John Cardinal McCloskey, the Most Rev. Archbishop of that city, heartily endorsed the good endeavor and willingly furthered the undertaking. He gave them the little chapel of St. Anthony of Padua in Sullivan Street, and Father Leo Pacilio, O.F.M., became the first pastor. The opening entry in the baptismal record is dated March 23, 1866. This was the first Italian parish in the United States. The parish had no boundaries, at first; the fathers were to look after all the Italians of the city. Later on, however, His Eminence assigned definite limits to the parish, and all within these limits, regardless of nationality, were to belong to St. Anthony's; which now ceased to be an exclusively Italian parish. Property adjoining the little chapel was purchased, and the present elegant brown stone church erected, and dedicated in 1888. In 1871 the present school building was bought. During the twelve years' prosperous rectorship of Very Rev. Anacleto da Roccagorga (1880–1892) many improvements were made in the parish. In 1888 the handsome residence of the fathers in Thompson Street was erected. For the occasion of the celebration of the seventh centenary of St. Anthony of Padua, 1895, the church was renovated, furnished with a large, new organ, pulpit, and electric lights, and beautifully decorated at very great expense. Especially flourishing are the devotions to St. Anthony, now spread throughout the city, which were first introduced at this church. St. Anthony's parish has at present about 40,000 Italians, besides its other parishioners.

The church of the Most Precious Blood in Baxter Street was opened by the fathers of St. Charles Borromeo in 1890, in a basement. The Italians there were numerous but poor; the fathers of St. Charles had to abandon the undertaking. In 1894 the Franciscans took charge of the poor chapel, at the request of the Most Rev. Archbishop, Michael Corrigan; Father Giulio d'Aprino, O.F.M., being appointed the first pastor. His successor, the present pastor, Father Bernardino Polizzo, O.F.M., assumed charge of the parish November 4, 1901. He at once began the erection of a handsome church, which was completed at a cost of $83,000, and dedicated April 17, 1904, by His Excellency the Apostolic Delegate to the United

[1] The college at Callicoon was completed in May, 1911, and was solemnly dedicated by His Excellency the Apostolic Delegate now Cardinal Falconio, and His Grace Archbishop Farley now likewise Cardinal. The college has 65 students (1912).

[2] The Custody was raised to the rank of a Province in 1910.

States, Most Rev. Diomede Falconio. The parish is at present flourishing.

In Boston the Italian colony began by the arrival of a number of immigrants, chiefly Genoese, in 1857, and has since been constantly augmented, till at present it numbers about 45,000. In 1873 the Most Rev. Archbishop John Joseph Williams, of Boston, gladly acquiesced in the proposal of the Franciscan fathers to undertake the spiritual care of the Italians of his diocese. When Father Angelo Conterno, O.F.M., their first pastor, took charge of the colony, they had no church of their own, but attended that of the Portuguese, St. John the Baptist, in Bennett Street. The following year, 1874, Father Gioacchino da Montefegatese, O.F.M., succeeded Father Angelo as pastor of the Boston Italians, and in 1876 erected for his congregation a church of their own in Prince Street, St. Leonard of Port Maurice's. In 1892 this church was demolished and a new one, larger and more commodious, erected, and solemnly blessed by the Most Rev. Archbishop in 1900. In the latter year a parish school was opened, under the conduct of the Franciscan sisters of the Immaculate Conception, and in 1906–1907 an elegant school building was erected and dedicated to Sant' Antonio di Padova. At present the school is conducted by twelve sisters and has about 600 children. Worthy of special mention is the large and prospering congregation of the third order of St. Francis, established in the parish in 1877.

The Franciscan fathers of Boston, with the approval of the Most Rev. Archbishop, provide charitably for poor and helpless Italian immigrants. St. Leonard's at present boasts of more than 25,000 parishioners.

In 1895, at the request of the Rt. Rev. Bishop J. F. Richard Phelan, the fathers of the custody took charge of the Italians of Pittsburg, Pa., of St. Peter's parish, and still more recently, of our Lady Help of Christians, of that city, and our Lady of Mt. Carmel, Mt. Vernon, New York, and St. Vitus', Newcastle, Pa., which last they gave up in 1905.

CHURCH OF THE PRECIOUS BLOOD, NEW YORK
FRANCISCANS — PROVINCE OF THE
IMMACULATE CONCEPTION

ST. ANTHONY OF PADUA'S CHURCH, NEW YORK
FRANCISCANS — PROVINCE OF THE
IMMACULATE CONCEPTION

St. Clare's church, 36th Street, New York City, was opened by the fathers of the custody in November, 1903, in a little chapel. On March 17, 1907, the present handsome church was dedicated by His Excellency the Apostolic Delegate, the Most Rev. Diomede Falconio. The edifice, though exceedingly simple, is of pleasingly pure architecture of the Italian Renaissance style. The young parish has also a school with some 300 Italian children, under the direction of the Franciscan sisters.

Very recently the fathers of the custody have taken charge of the churches of our Lady of Peace, Brook-

lyn, N. Y., and the Immaculate Conception, Bronx, New York City.

The custody will soon open on Washington Heights, New York City, a college for the education of aspirants to the order.

Among the fathers of the custody who have devoted themselves with remarkable zeal to the spiritual care of Italian immigrants, the following may be mentioned:

Very Rev. Anacleto da Roccagorga, O.F.M., of the reformed Roman province, who came to America in 1865. After discharging the office of Superior of various other houses of the custody, he was elected Guardian of St. Anthony's, New York City, in 1877, and pastor in 1880, and labored there with zeal and success till 1895. He laudably filled the office of Custos Regiminis two terms (1889–1895). He died at Newcastle, Pa., May 2, 1905, where he had been pastor of St. Vitus' church since 1901.

ST. LEONARD'S CHURCH, BOSTON, MASS.
FRANCISCANS — PROVINCE OF THE IMMACULATE CONCEPTION

Rev. Gioacchino da Montefegatese, O.F.M., of the same province, who came to America in 1859. He was Superior of various convents of the custody, and for several years rector of the mission of Towanda, and for two years guardian of St. Anthony's, New York City, where he erected the congregation of the third order of St. Francis, and various confraternities. His principal work, however, in regard to the Italians, was the establishment of the parish of St. Leonard, Boston, Mass., where he labored energetically for four years (1874–1878). He contributed to Franciscan literature an English translation of the *Life of St. Francis.*

GROUP OF ITALIAN CHILDREN, ST. LEONARD'S SCHOOL, BOSTON, MASS.
FRANCISCANS — PROVINCE OF THE IMMACULATE CONCEPTION

Rev. Ubaldo Gandolfi di Rieti, O.F.M., of the same province, who came to America in 1868. He labored as lector of moral theology at St. Bonaventure's seminary, Allegany, N. Y., and pastor and guardian of various houses of the custody, and for a time filled the office of master of novices. He contributed to Franciscan history by the collection of important matter for *La Storia Universale delle Missioni*, and by compiling an English life of St. Anthony of Padua.

Rev. Giulio d'Aprino, O.F.M., of the same province, who came to America in 1872. After laboring a few years as pastor and guardian of various parishes and communities of the custody, he was appointed by the Most Rev. Archbishop of New York, His Eminence Cardinal McCloskey, director of the Italian missions of that diocese. He worked energetically among the Italians who attended the little chapel of the Transfiguration in Mott Street (1878–1886), and in 1894 reopened the church of the Most Precious Blood in Baxter Street which had been opened in 1890 and afterwards abandoned by the fathers of St. Charles Borromeo.

At present the custody has 9 houses and parishes, with 36 Friars, of whom 31 are priests. The custos is Very Rev. Ugolinus Bifarini, O.F.M. In spite of many difficulties, the fathers of the custody are doing excellent and constantly extending work.

ST. CLARA'S CHURCH, NEW YORK
FRANCISCANS — PROVINCE OF THE IMMACULATE CONCEPTION

The following is a list of the communities and parishes of the custody, with the date of their foundation or acquisition by the Franciscans:

St. Anthony of Padua's, Sullivan Street, New York City (1866), parish church.

St. Leonard of Port Maurice's, Boston, Mass. (1873), parish church.

The Most Precious Blood, Baxter Street, New York City (1894), parish church.

St. Peter's, Pittsburg, Pa. (1895), mother-house and parish church.

Our Lady Help of Christians, Pittsburg, Pa. (1898), parish church.

Our Lady of Mount Carmel, Mt. Vernon, N. Y. (1900), parish church.

St. Clare's, 36th Street, New York City (1904), parish church.

Our Lady of Peace, Brooklyn, N. Y. (1907), parish church.

The Immaculate Conception, Bronx, New York City (1908), parish church.

## FRANCISCANS
### (FRIARS MINOR CONVENTUALS)

*Introduced into the United States in 1840*

The order of Friars Minor was founded in the year 1209 by St. Francis of Assisi. The word "Conventual," originally applied to the churches to which convents were attached, was, by an order of Pope Innocent IV, issued to Father John Buralli of Parma, the sixth Minister-General of the Friars Minor, to be used henceforth to designate those Friars who lived in communities (convents) and to distinguish them from the many who dwelt in isolated places or secluded hermitages.

The foundation upon which the great Saint of Assisi had built the wonderful structure of his order was poverty.

Poverty in its strictest form, the very antithesis of the extreme worldliness of the life of his day, was enjoined by the holy founder not only upon his followers, as individuals, but also upon them as a community. The Friars were to possess absolutely nothing and to live by alms, as is clear from the text of the holy rule which St. Francis gave to his brethren: "Fratres nihil sibi approprient nec domum nec locum, nec aliquam rem sed vadant pro eleemosyna confidentes": "The brothers shall not appropriate unto themselves neither house nor place, nor any one thing, but shall go forth confidently seeking alms."

The difficulty of observing this strict poverty increased in direct proportion to the sensational growth of this extremely large family of Friars, for while the

individuals could with little difficulty be fed and clothed by the alms of generous Christians, the housing and sheltering of several hundred men was not accomplished without extreme difficulties.

We therefore find, as early as during the lifetime of St. Bonaventure who was the seventh successor of St. Francis as Superior-General of the Friars Minor, that the order as such took the stand that: in order to maintain a well-regulated life in the convents, to provide for the houses of study and uniformity of garb, to be able to care for the aged and infirm, etc., it was necessary to accept donations, legacies, and immovable property to be administered by some reliable person in the name of the Holy See. Thus were obtained the faculties mitigating the rule of St. Francis in matters of poverty, and the privileges granted by many popes to the Friars Minor Conventuals.

Pope Leo X by his bull "Omnipotens Deus," 1517, declared an absolute separation. The Conventuals in consequence elected their 44th minister-general at the convent of the Twelve Apostles, Father Anthony Marcello, and the Observants their first independent minister-general, Father Christopher Numai, at the convent of Ara Coeli. Naturally many disputes arose in regard to the possession of the numerous convents, the most important, however, remain to this day with the Conventuals; Assisi with the body of the holy founder, St. Francis, and Padua with the tomb of the worker of miracles, the great St. Anthony, known and venerated the world over. In 1525 Father Matthew of Bassi inaugurated a reform of the Minor Observants — the Capuchins. They were governed by a vicar-general under the jurisdiction of the minister-general of the Minor Conventuals until 1619, when Pope Paul V

RT. REV. DR. DOMINIC REUTER
MINISTER-GENERAL OF THE ORDER OF MINOR CONVENTUALS, ROME ITALY

RT. REV. FIDELIS DEHM, O.M.C
BISHOP OF JASSY

VERY REV. DR. L. M. MILLER, O.M.C.
LATE MINISTER-PROVINCIAL FRIARS MINOR CONVENTUALS

During the fourteenth century reforms sprang up in various parts of Europe, in France, Italy, and Spain, of those professing to observe the rule of St. Francis in its literal sense, without the privileges concerning poverty conceded by the Holy See. The reform, inaugurated by Father Paulo Trinci, a lay brother of Foligno, finally absorbed the others, except those of Spain and Flanders (St. Coletta), when Eugene IV in 1446, by the bull "Ut Sacra Ordinis Minorum Familia," ordered the Friars of the Regular Observance to be governed by vicar-generals and vicar-provincials, to be elected from among themselves, but subjected to the approval and confirmation of the general of the order. Thus matters remained until 1517. In that year Pope Leo X by his bull "Ite et vos in vineam meam" united all the various reforms and gave them the right to elect a minister-general for themselves. Thus there were two families of the order of Friars Minor: the Minor Observants and the Minor Conventuals. Finally created them an independent family, with a minister-general of their own. At present the order of Friars Minor is composed of three families: Minor Observants (called of *the Leonine Union* by decree of the present pope), Minor Conventuals, and Minor Capuchins. The present, the 107th minister-general in the unbroken line from St. Francis down, is the son of this American Province, Rt. Rev. Dr. Dominic Reuter, elected at the general chapter at Rome in October, 1904.

Besides many minor reforms started about this time, the most important and still flourishing is that of the "Capuchins" by Father Matthew of Bassi in 1525, an Observant. They were placed under the jurisdiction of the general of the Minor Conventuals, who appointed their vicar-general till Pope Paul V, 1619, created them an independent order with their own minister-general.

So much for the history of the order in general.

### PROVINCE OF THE IMMACULATE CONCEPTION B. V. M.

The first Minor Conventuals came to the United States by authority of the propaganda; they were Fathers Theodore Browers and Anthony Heyno, both Hollanders. The name of the former appears (1840) in the annals of what was then known as Sportsman's Halle, now St. Vincent's Abbey, Westmoreland County, Pa. Father Browers remained here until his death, whilst Father Heyno went to Mohawk Hill, Lewis County, N. Y.

In 1851 Rt. Rev. J. M. Odin, Bishop of Galveston, Tex., requested General Hyacinth Gualerni to send some fathers to his diocese. The general acceding to the bishop's wish formed a missionary band consisting of Fathers Bonaventure Keller, Superior, Leopold Mozygemba, Anthony Rosadowski, Alphonsus Zoeller, Dominic Messens, Anthony Miller. They were later joined by Father John Dunseifer. Father Keller not able to endure the climate soon became sick, and was compelled to go north. He took charge of St. Benedict's church, Brooklyn, N. Y. There being no chance for a permanent establishment, the kind offer of St. Alphonsus' church, Philadelphia, Pa., by the saintly bishop, John Nepomacene Neumann, C.SS.R., was gladly accepted in 1856. Fathers Dr. Nicola, a missionary from Constantinople, and Alphonsus Zoeller soon came to the assistance of Father Keller.

ST. FRANCIS' CONVENT AND NOVITIATE, SYRACUSE, N. Y.
FRIARS MINOR CONVENTUALS

In Texas Father Leopold Mozygemba succeeded as Superior. A goodly number of missions were attended by the fathers not only in the diocese of Galveston, but in Mexico, also, and in California. In 1858, Father Mozygemba went to Rome where he was made commissary-general in order to give the American Mission an organized religious standing. He returned with Fathers Francis Gatti, Bonaventure Corney, an Englishman, and the students Joseph Buttler, Patrick Delany, Frederick Doyle, Clement Mutsaers, Ladislaus Korten, and Francis Rombouts; in Philadelphia they were joined by John Kroeger, the first native American. They remained in Texas a few months only. Several had fallen victims to the fever-laden climate and consequently the entire missionary band came north. In the meantime difficulties had arisen between the fathers and Bishop Wood, the successor to Bishop Neumann. Philadelphia was abandoned in 1858. Just at this time the Rt. Rev. John McClosky, Bishop of Albany (later archbishop of New York and first cardinal of the United States) offered St. Joseph's parish, Utica, and that of the Assumption of Syracuse, as permanent establishments, with the right of regular convents; this offer was readily accepted and Syracuse chosen as the mother-house and novitiate. Thus after years of labor, vicissitudes, and disappointments, a permanent basis was established. With the acceptance the fathers assumed the obligation to attend to all German parishes and missions not having resident pastors. Thus from these two convents as central points for fifteen to thirty years, Oswego, Manlius, Little France, Colosse, Durhamville, Rome, Mohawk Hill, Croghan, Bleecker, Schenectady, and Troy were attended. Manlius (now Minoa) is still attended from Syracuse.

Father Dominic Messens died at Utica, July 15, 1860; in all thirty-two fathers have gone to their eternal reward, four lay brothers and three clerics. Others returned to Europe or left this province. Only five priests from abroad are in the province at present. In 1866 Father Mozygemba was succeeded by Very Rev. Dr. Fidelis Dehm, of the Argentine (Wuerzburg) German Province, of which he had been Provincial several terms. He was a pious priest, an exemplary religious, full of missionary zeal, untiring in his labors in the missions as well as in the parish of the Assumption, of which he was pastor till he was elected bishop of Colophon and vicar apostolic of Moldavia in December, 1877. He sailed from New York for his new field in January, 1878. Having toiled in this half-civilized mission of the order for over three years he resigned and returned to his native province, where he died in the convent at Oggersheim in the Palatinate, May 17, 1883. Very Rev. Dr. Anthony Grasselli, then secretary to the minister-general, later papal delegate to Con-

ST. BENEDICT'S CHURCH, TERRE HAUTE, IND.
FRIARS MINOR CONVENTUALS

ST. JOSEPH'S CHURCH, CONVENT AND SCHOOL, UTICA, N. Y.
FRIARS MINOR CONVENTUALS

ST. PETER'S CHURCH AND PARISH HOUSE, LOUISVILLE, KY.
FRIARS MINOR CONVENTUALS

stantinople and at present archbishop of Viterbo, Italy, came as visitor-general in August, 1871. Through his efforts the hitherto commissariat-general was raised to the dignity of a regular province with the title, "*Province of the Immaculate Conception B.V.M. of North America*" ("*Provincia Immaculatae Conceptionis B.V.M. Americae Septentrionalis*").

In the first provincial chapter held at Syracuse under the presidency of Father Grasselli in March, 1872, Very Rev. Bonaventure Keller was elected Provincial and died at Utica, April 5, 1877, before the expiration of his second term.

Father Fidelis Dehm was appointed commissary-general, and after his departure for Moldavia, Father Jos. M. Lesen. The following is a list of Provincials:

1872–1877, Very Rev. Bonaventure Keller, two terms.

1880–1889, Very Rev. Dr. Joseph M. Lesen, three terms. In 1862 he was called to Rome to become the pastor of the church of the Twelve Apostles and as such he died, August 11, 1906.

1889–1895, Very Rev. Dr. Francis M. Naubauer, two terms.

1895–1899, Very Rev. Hyacinth Fudzinski, one term.

1899–1909, Very Rev. Dr. Louis M. Miller, now serving his third term. In 1891, by grant of the Holy See, the term was extended from three to four years to meet the special conditions of parish work in the province.

During Father Fudzinski's term, Polish parishes were taken; these and the convents attached rapidly grew in numbers, so that it was deemed proper to create the Polish contingent a separate commissariat-general. The separation took effect January 1, 1906, Father Fudzinski being appointed commissary and in the subsequent provincial chapter, September, 1906, its first Provincial.

CONVENTS AND HOUSES OF THE MINOR CONVENTUALS WITH DATE OF THEIR FOUNDATION BY THE PROVINCE OR OF GRANT THERETO BY THE ORDINARIES

(1) Syracuse, N. Y. Assumption of the B.V.M., granted in 1858. The little frame church was replaced by Father Norbert Stoller with a large, handsome Roman structure consecrated May 5, 1867. The new school for boys was erected by Father Leonard Reich and Father Alexis Rossbauer 1880–1881, and that for girls, with sisters' convent attached by Father Bonaventure Zoller, 1890. These schools are attended by 487 boys and 536 girls taught by the Sisters of the Third Order of St. Francis.

CHURCH OF THE ASSUMPTION, CONVENT AND BOYS SCHOOL, SYRACUSE, N. Y.
FRIARS MINOR CONVENTUALS

1905–1908, Father Berard Schweizer built the present magnificent St. Francis' convent and novitiate, declared a model by the bishop and the numerous priests assembled January 6, 1908, for the blessing of the convent and the consecration of the handsome marble altar in the beautiful Gothic chapel.

The parish of Minoa, St. Joseph's Hospital, the mother-house of the Sisters of St. Francis, and the penitentiary are attended from here.

(2) Utica, N. Y., title St. Joseph, granted in 1858. The spacious brick church was built by Father Bonaventure Keller, 1872; the new school by Father Alexis Rossbauer, 1886; the sisters' convent by Father Clement Luitz.

ST. JOSEPH'S CHURCH AND RECTORY, HOBOKEN, N. J.
FRIARS MINOR CONVENTUALS

INTERIOR OF CHURCH OF THE ASSUMPTION, SYRACUSE, N. Y.
FRIARS MINOR CONVENTUALS

OUR LADY OF ANGELS SCHOOL, ALBANY, N. Y.
FRIARS MINOR CONVENTUALS

ST. ANTHONY'S CHURCH, LOUISVILLE, KY.
FRIARS MINOR CONVENTUALS

Within the comparatively short time of four years the present incumbent, Father Francis Lehner, erected the magnificent new convent, and at a cost of over $30,000 had the whole interior of the church renovated and frescoed, leaving all without debt, so that the church and grand marble altar could be consecrated by Rt. Rev. Bishop P. A. Ludden, January 26, 1907. The school is attended by 193 boys and 186 girls in charge of the Sisters of the Third Order of St. Francis.

(3) Louisville, Ky., St. Peter's, granted in 1860. Father Bonaventure Keller built the present brick church in 1865, which was much enlarged by Father Vincent Duimovich, 1887. In 1895 the large school, with a spacious hall, and in 1897 the new convent were erected by Father Leo Greulich; 149 boys and 163 girls frequent the school taught by the Ursuline sisters.

(4) Louisville, Ky., St. Anthony's, granted in 1866. With but seventeen families, Father Bonaventure Keller undertook the formation of this parish in a then sparsely settled quarter of the city. A brick structure — church on the first floor, school on the second, and parish-house in the rear, all under one roof — was put up. Soon a frame cottage with three large rooms had to be purchased for the accommodation of the ever-increasing number of pupils, and a sisters' house built. The parish likewise increased so that the small church became entirely inadequate. In 1884 Father Louis M. Miller broke ground for the present magnificent Gothic structure, which was consecrated by the Rt. Rev. Wm. Geo. McCloskey, May 22, 1887. He also built the parish residence, 1893, and the school, hall, and sisters' convent, 1897–1898; 220 boys and 230 girls attend the school in charge of the Ursuline sisters.

ST. ANTHONY'S RECTORY, CHURCH AND SCHOOL, LOUISVILLE, KY.
FRIARS MINOR CONVENTUALS

Father Leo Greulich had the church frescoed, equipped with electric lights, put in a $10,000 organ, and is now completing the tower.

(5) Albany, N. Y., church of our Lady of Angels, granted in 1867. Father Francis M. Neubauer started this new parish under most unfavorable circumstances and powerful opposition, though not from the bishop nor the parishioners. Hence the annals begin with the memorable heading, "*Adjuvante Deo et resistente diabolo.*" The so-called "bone factory" (in reality a glue manufacturing establishment) was rented as a temporary church. With unrelenting zeal the young priest gathered his flock and collected moneys. A suitable site was purchased, and within a year the Romanesque brick church could be dedicated. Two years later instead of the rickety old frame house used as a school, an imposing brick school and sisters' convent adorned the church property. In 1891 Father Louis M. Miller built the new convent with a theological department for the students of the order. By his extraordinary zeal, financial tact, and genius, Father Alphonsus M. Lehscholl, the present rector and superior, managed to cancel the entire debt, so that this church, too, will soon be consecrated. The school is attended by 143 boys and 167 girls taught by the Sisters of the Third Order of St. Francis.

The fathers have the chaplaincy of the Home of the Aged, of the Little Sisters of the Poor, the Diocesan Orphanage for Boys, the Convent and Academy of the Sisters of the Holy Name, the Penitentiary, the County Almshouse and Pesthouse.

(6) Trenton, N. J., Immaculate Conception, granted in 1874. Dr. Gerber giving up his secularization, relinquished the pastorship of St. Louis church, Buffalo, in 1863, and received St. Francis' church in Trenton, N. J., for the order in 1864, which was later, in 1883, exchanged for SS. Peter and Paul's church, Camden, N. J. Dr. Gerber returned to Europe, 1870, and Father Peter Jachetti succeeded, 1874. He purchased the old baseball ground in what was then known as Chambersburg, now a part of Trenton, erected St. Francis' Convent in which the clericate and college of philosophy and theology was established. A little frame chapel with the title of "our Lady of Lourdes" was also built by special request of Bishop Corrigan for the convenience of the scattered German and English Catholics. This was blessed April 25, 1875. As building after building went up on the cornfields the little congregation grew to larger proportions. A more spacious house of God became an absolute necessity.

Good old Father Peter, never proficient either in the German or English language, assisted, however, by zealous and untiring confrères, mastered his position

SS. PETER AND PAUL'S SCHOOL, CAMDEN, N. J.
FRIARS MINOR CONVENTUALS

both in the parish and the numerous missions attended from the convent. He was endowed with a mind for business and extraordinary financial ability. In 1887 he began the construction of the grand Gothic church of the Immaculate Conception, built entirely of New Jersey stone. It was blessed by Rt. Rev. Michael J. O'Farrell, October 5, 1890. Broken in health Father Peter returned to Italy in 1889, and died April 4, 1901, at Hyspelli.

St. Francis' Preparatory College for classical studies for the aspirants to the order was erected at a cost of $25,000 in 1898.

The new stone parochial school was built by Father Bernardine Ludwig, 1906–1907; 305 boys and 316 girls attend it, taught by the sisters of the Third Order of St. Francis. Since 1879 the fathers have had the chaplaincy of the State prison.

From the convent a large number of parishes and missions have been attended, most of which now have resident pastors: Riverside, Riverton, Beverly, Florence, New Egypt, Pavonia (now East Camden), Tom's River, Nightstown, etc.

(7) Terre Haute, Ind., St. Joseph's (English), granted 1872. Father Michael C. McEvoy built the new school in 1888 and the new convent in 1895; 47 boys and 126 girls are taught by the Sisters of Providence.

(8) Terre Haute, Ind., St. Benedict's, granted in 1872. The present gorgeous church, considered an ornament to the diocese, was erected 1897–1899, during the rectorship of Father Peter W. Scharoun. Too much credit can not be given Mr. Hermann Hulmann who not only superintended the entire construction and its costly furnishings, but contributed also from his own purse over $90,000 to the building fund.

Father Bonaventure Zoller erected the new school and sisters' house in 1889 and the new convent for the fathers in 1900; 90 boys and 110 girls are taught by the Sisters of Providence.

(9) Hoboken, N. J., St. Joseph's, granted in 1874. Father Alphonsus Zoeller undertook what was considered an impossibility — the foundation of a German parish. Several unsuccessful attempts had been made by both secular priests and religious; nothing was accomplished except debts incurred. It was unfortunately too late; it ought to have been done thirty or forty years previously. Most of the German Catholic immigrants had either fallen away from the faith or went to the English church. Trusting in God, the pious and undaunted Father Alphonsus, who during the revolution of 1848 was led from his convent in Oggersheim across the bridge spanning the Rhine from Ludwigshafen to Mannheim with hands tied and the bullet with which to be shot pressed between them, began his arduous task collecting the necessary funds, much of them in New York. A site was purchased in the swamps, a frame church with parish-house attached, and a frame school built. It was impossible to get along with the few Germans only; hence, on April 14, 1875, the bishop wrote: "On account of the great necessities of your church and in view of the heavy amount of debt

INTERIOR OF CHURCH OF THE IMMACULATE CONCEPTION, TRENTON, N. J. — FRIARS MINOR CONVENTUALS

which you have to pay, I authorize you to attend not only to the German, but also to the English-speaking Catholics who may choose to attend your

church. You may rent pews and administer the sacraments to them. I will also request the pastor of St. Mary's to recommend you to his people."

ST. FRANCIS' (ITALIAN) CHURCH AND SCHOOL HOBOKEN, N. J.—FRIARS MINOR CONVENTUALS

Under date of Sexagesima Sunday, 1876, the bishop authorized Father Alphonsus to collect in other parishes, giving several reasons for doing so, the first of which was: "You have succeeded in building a church, and gathering the children in it for school, an undertaking which several others tried *in vain* to accomplish, — leaving only debts and failures behind them." And yet four years later the good and just Bishop Corrigan thus explains the poor father's sad plight:

Newark, Jan. 30, 1880.

Rev. Dear Father Alphonse,

I see from your financial report that you have the twofold merit of poverty, by vow and in fact; and this shows how much you are doing for your good people, and how rich a reward you will reap hereafter from the Just Judge.

With best wishes and prayers,

Very truly yours,

†M. Bp.

A year later, May 13, 1881, Father Alphonsus went to his eternal reward. Later on the Italian Catholics were also added to the parish, consequently on all

GIRLS' SCHOOL AND ACADEMY OF ASSUMPTION CHURCH SYRACUSE, N. Y.—FRIARS MINOR CONVENTUALS

Sundays and holidays of obligation, German, English, and Italian sermons were preached. Father Michael C. McEvoy built the present handsome church 1897–98; and Father Nicholas Donahue the new parish residence in 1904. A new school and sisters' convent will be erected this year at cost of $75,000. The school is attended by 240 boys and 234 girls, taught by the Sisters of the Third Order of St. Francis.

The Germans were separated and formed the parish of SS. Peter and Paul, 1889.

(10) Hoboken, N. J., St. Francis (Italian), Father Dominic Marzetti, former assistant and later pastor of St. Joseph's, started this parish, the first for the Italian Catholics in Hoboken. It thrived beyond expectation. In 1902, for mere experiment's sake, a school was started in a house rented for the purpose. Forty or fifty children would have been considered a good beginning; much to our amazement, on the very first day 87 presented themselves, and before the end of the week 154 pupils were registered, all paying a month's school money in advance. Success was assured after a two years' trial and hence a brick school building was erected in 1904; 228 children, 109 boys and 119 girls, frequent the school at present, taught in both English and Italian by the Sisters of the Third Order of St. Francis.

(11) Point Pleasant, N. J., St. Peter's, granted in

ST. PETER'S CHURCH, POINT PLEASANT, N. J. FRIARS MINOR CONVENTUALS

1882. This was originally intended to be a summer resort for the fathers and clerics. For the convenience of the few resident families and the guests of the season a church was built by Father Peter Jochetti, 1882, which was destroyed by fire, 1901. A more suitable site was then purchased and a handsome seashore church built by Father Daniel Lutz at a cost of $29,000.

(12) Camden, N. J., SS. Peter and Paul, exchanged for St. Francis, Trenton, N. J., 1883. The ever-untiring Father Francis M. Neubauer bought a plot of ground in a more convenient and better part of the city and built the handsome new stone church 1888–1889. Father Lucius Matt erected the new school, agreeing in style and material with the church, at a cost of $35,000 in 1895; 131 boys and 141 girls are taught by the Sisters of Notre Dame.

(13) Jeffersonville, Ind., St. Anthony's, granted 1872. The school is attended by 38 boys and 42 girls in charge of the Sisters of the Third Order of St. Francis.

(14) Mt. St. Francis, Floyd's Knobs, Ind. Farm of 400 acres of land. Father Francis M. Neubauer built the convent, 1896.

(15) Long Lake, Polk County, Wis. St. Patrick, granted in 1907. Blake and Apple River (both French), St. Croix, Cumberland, St. Mary's (English), and St. Anthony Abbot (Italian), and other small missions are attended from here.

(16) Frederic, Polk County, Wis. St. Dominic, granted 1907. Clam Falls is attended from here.

PRESENT STATUS (1908)

| | |
|---|---|
| Priests | 68 |
| Professed clerics | 10 |
| Novices | 4 |
| Lay Brothers | 6 |
| Oblates | 7 |
| Total | 95 |

LOCATED OUTSIDE OF THE PROVINCE

Rt. Rev. Dr. Dominic Reuter, Minister-General, Rome, Italy.

Very Rev. Dr. Hyacinth Fudzinski, Minister-Provincial of the Polish Province of St. Anthony, Buffalo, N. Y.

Rev. Dr. Boniface Hennig, English Confessor at St. Peter's, Rome, Italy.

Rev. Guido Epp, English Confessor at the Holy House of Loretto, Italy.

Rev. Thomas Braitsch, English Confessor at St. Anthony's, Padua, Italy.

RT. REV. ANGELUS DE MATTIA, D.D.
MINISTER-GENERAL OF THIRD ORDER REGULAR

Two students at the University of Innsbruck, Tyrol, Austria.

Two students at the Seraphic College, Rome, Italy.

Three students at the Grand Seminary, Montreal, Canada.

## FRANCISCANS OF THE THIRD ORDER REGULAR OF ST. FRANCIS

*Introduced into the United States in 1908*

THE Third Order Regular of St. Francis in Italy in 1589 was divided into eleven provinces and during the seventeenth century the province of Dalmatia was added to it (1602) and the houses of our order in Flanders erected into another province (1621). Under the jurisdiction of our minister-general in those days were more than two hundred convents and some three thousand religious.

This prosperous state continued down to the beginning of the nineteenth century, when the wars of Napoleon I destroyed all our houses in the north of Italy. The rest of the congregation in Italy fell under the suppression of religious institutes proclaimed by the government of United Italy: and were it not for the heroic efforts of some of the fathers of the Suppression not a vestige of our order would have remained in Italy. From the wreck they managed to save a few fragments; and when better days had dawned, the order in Italy was reorganized into two provinces: one in the north under the title of the province of the Marches of Ancona and the other in the south under the title of the province of Sicily. Besides these two provinces the convents of Dalmatia still remained: so that at the beginning of the past century the Third Order Regular was reduced to three provinces with some twenty-five convents and about one hundred and fifty religious.

VERY REV. JEROME ZAZZARA, D.D.
MINISTER-PROVINCIAL OF THIRD ORDER REGULAR IN THE U. S. A.

But the Third Order Regular was destined to find newer and better opportunities for development in other lands. In 1905 a community of priests of the Third Order in the Balearic Islands was united to it and its houses erected into the province of the Immaculate Conception. In 1908 another community of Franciscan brothers in Spalding, Neb., in the diocese of Omaha, in the United States, was merged into our order, giving it its first foundation in this country; and some two years later the community of Franciscan brothers in the diocese of Altoona, Pa., was united to our order.

These two convents then formed the basis of activity for our order in the United States. At Spalding shortly after the union, a college for the education of young men was opened and has since made splendid progress. From its beginning the convent of Loretto, Pa., was a college and had already proved its efficiency in the number of prominent priests and laymen, who had been graduated from its courses. In 1909 the church of Saint Anthony in Johnstown, Pa. (Italian), was given by the Rt. Rev. Eugene A. Garvey, D.D., Bishop of the diocese of Altoona, to our order, and in 1910 the church of Our Lady of Mount Carmel in Altoona, Pa., was placed under the charge of our fathers. In 1911 this latter church, which had originally been founded for the care of the Italians of

this city, was erected into a parish church and its charge was confirmed to our order by the Holy See. During this same year the Most Rev. Archbishop of Chicago, Ill., invited our fathers to take charge of the church of S.S. Peter and Paul (Slavish) in that city. Today consequently our order possesses in the United States five convents and two colleges.

The number of houses having increased the Rt. Rev. Father Angelus M. De Mattia, Minister-General of the order, determined to erect the American convents into a province: and on September 24, 1910, the decree erecting the province of the Sacred Heart of Jesus was published. The Very Rev. Jerome Zazzara, D.D.T.O.R., who had been commissary-general, was elected minister-provincial and the following were made provincial definitors: Rev. Father Raphael Breheny, T.O.R., Rev. Father Angelus Laughlin, T.O.R., Rev. Leopold Campion, T.O.R., and Rev. Brother Aloysius Gilmartin, T.O.R., Rev. Brother William Osbelt, T.O.R., was appointed custos of the new province.

Since the formation of the province the Rt. Rev. Philip Garrigan, D.D., bishop of the diocese of Sioux City, Ia, has invited our fathers to open a college in that city. This new institution will be ready for the enrolment of students by September of 1912.

The primary end of the Third Order Regular of Saint Francis is the sanctification of its members through the solemn vows of religion according to the spirit of the Third Rule of Saint Francis. Its secondary end embraces all works conducive to the salvation of souls: its religious take charge of colleges, are occupied in giving missions and retreats and in the care of parishes. The mother-house of the American province is situated at St. Francis College, Loretto, Pa. Here too is the novitiate and house of studies.

The following is the actual state of the American province: Convents 5, Colleges 2, Religious, priests, 14, clerics 22, brothers 29, novices 6, postulants 10.

## FRANCISCAN BROTHERS

### (BROTHERS OF THE THIRD ORDER REGULAR OF ST. FRANCIS OF ASSISI)

*Introduced into the United States in 1847*

ST. FRANCIS, the spiritual father and law giver of the three great religious families which bear his name, was born at Assisi in 1182 and died there in 1226. In the year 1209 the saint and a few companions began, in a little church dedicated to our Lady of the Angels, the work of the First Order of Friars Minor. Three years later, the Second Order — Poor Clares — was established; and, in 1221, the Third Order for people living in the world. Though St. Francis intended the Third Order for seculars only, yet there were from its very inception devout persons who, impelled by a holy zeal and a generous contempt for the perishable goods of the world, joined to the observance of the rule that of community life, and bound themselves by the three essential vows of religion, — poverty, chastity, and obedience.

ST. FRANCIS' COLLEGE, LORETTO, PA.
THIRD ORDER REGULAR OF ST. FRANCIS

The religious of the Third Order at first observed the rule of Nicholas IV; now they all keep that of Leo X. Each congregation, however, has its own constitutions.

Before the destruction of religious houses in Ireland, this order had numerous convents there. Today their noble ruins are silent witnesses of their ancient greatness. In the year 1818 Brothers Michael Dillon and Bonaventure Lee founded at Mount Bellew, archdiocese of Tuam, Ireland, a community of the Third Order Regular. From 1818 to 1830 this com-

SUMMER VACATION SCHOOL FOR BOYS AND YOUNG MEN, CENTERPORT, LONG ISLAND, N. Y.
FRANCISCAN BROTHERS

NOVITIATE AND HOUSE OF STUDIES, MOUNT ALVERNO, CENTERPORT
LONG ISLAND, N. Y.
FRANCISCAN BROTHERS

ST. FRANCIS MONASTERY AND (Background) ST. FRANCIS COLLEGE
BROOKLYN, N. Y.
FRANCISCAN BROTHERS

munity was subject in spirituals to the provincials of the First Order. Early in the latter year the brothers petitioned the Holy See to be placed under the dependency of the Ordinary of Tuam. After the constitutions were examined by the propaganda, Pius VIII, by a rescript dated November 19, 1830, placed them under the dependency of the Ordinary of Tuam, *pro tempore*. Bishop O'Connor, of Pittsburg, U. S. A., in 1847, obtained from the Irish province six brothers who established a monastery and later a college at Loretto, Pennsylvania. These brothers also petitioned the Holy See to be placed under the bishop of Pittsburg. Pope Pius IX, in a rescript dated November 12, 1848, granted their request.

REV. ANTONIO ROSMINI

THE ORDER IN BROOKLYN

On May 31, 1858, two brothers from the archdiocese of Tuam, Ireland, on the invitation of the Rt. Rev. John Loughlin, D.D., began a foundation in the See of Brooklyn. Their first home was the basement of an old Protestant church on Baltic Street near Court. The community quickly increasing in numbers the Holy See was petitioned for a rescript which would place it under the immediate jurisdiction of the bishop of Brooklyn. His Holiness, Pius IX, again graciously acceded to the brothers' request, and in a rescript, dated December 15, 1859, confirmed anew their constitutions, lauded their manner of life, and placed them under the dependency of the Ordinary of Brooklyn, *pro tempore*.

CORPUS CHRISTI COLLEGE, GALESBURG, ILL.—INSTITUTE OF CHARITY

The Franciscan brothers of Brooklyn have for their chief end the education of boys and young men. No one is admitted to perpetual vows unless he feels himself specially called to labor directly or indirectly in this most important field of the Church's activity. As there is no distinction of choir and lay, and as all work together for a common end — the honor of God and the good of the neighbor — the true ideal of a Christina democracy is exemplified in the daily work of the community. St. Francis Monastery on Butler Street is the mother-house and residence of the Very Rev. Brother Superior of the Brooklyn Congregation. Attached to it is St. Francis' College for boarders and day students, chartered in 1884 by the State Legislature as one of the colleges of the university of the State of New York. St. Francis' Academy, chartered in 1902, is the preparatory department of the college. The ninth incumbent of the office of Superior is the Very Reverend Brother Stanislaus. To meet the educational needs of the Catholic youth of the "Eastern District" of Brooklyn, St. Leonard's Commercial Academy, 138–140 South Fourth Street, was opened in 1880.

On the beautiful landlocked harbor of Centerport, Long Island, the brothers purchased in 1888 a large tract of land having a shore frontage of three-eighths of a mile. On this tract are located the novitiate; Mount Alverno, the summer residence of the brothers; St. Anthony's school for small boys, and a summer recreation school for boys and young men.

The following parish schools are in charge of the Franciscan brothers: St. Joseph's, opened in 1859; ourLady of Mercy, 1861; St. Mary's Star of the Sea, 1868; St. John the Evangelist, St. Charles', St. Patrick's, St. Peter's, 1870; St. Anne's, 1873; Assumption, 1882 (the boys' department of this school was discontinued in 1907); St. Anthony's, St. Vincent de Paul's, 1886; St. Paul's, 1887; Sacred

Heart of Jesus, 1888; our Lady of Good Counsel, 1894.

Summary (1908): 1 college, 2 academies, 1 select school, 1 summer school, 13 parish schools.

Students: college and academies, 527; summer school, registered during season 1907, 489; parish schools, 8127.

## INSTITUTE OF CHARITY

*Introduced into United States in 1864*

FEW men will figure more conspicuously in the ecclesiastical history of the nineteeth century than Antonio Rosmini. As a founder of a religious order, a profound Christian philosopher of decidedly original genius and a distinguished public man, his career is inseparably associated with the pontificate of Gregory XVI and with the early history of Pius IX.

He was born at Rovereto, Tyrol, March 24, 1797, died at Stresa, Italy, July 1, 1855.

The Institute of Charity, founded by him February 20, 1828, received, September 20, 1839, the formal and solemn approval of Pope Gregory XVI, his old and steadfast friend.

VERY REV. JOSEPH COSTA

In spite of all unscrupulous opposition the institute is in a fairly prosperous condition. It has branches in Italy, England, Ireland, and, lately, in America. Its members, almost exclusively Italian, Englishmen, and Irishmen, are generally known as the "Rosminians" — after the name of the founder, Rosmini.

The first pioneer of the order in North America was Father Joseph Costa, the actual rector of Corpus Christi church in Galesburg, Ill. He was born in Italy, October 18, 1823, and having spent eleven years in England, Ireland, and Scotland, either in preaching missions or working in parishes, in 1864, at the request of Dr. Yunker, Bishop of Alton, Ill., he was sent by his superior to work in that bishop's diocese. In the United States the field of his labors was chiefly in Illinois, — Springfield, Jacksonville, El Paso, Lincoln. Finally, in 1877, he was sent to Galesburg by the Rt. Rev. John L. Spalding, first Bishop of Peoria.

Galesburg, then a small town, is now a city of 25,000 inhabitants. It is no less remarkable for its beauty and healthful climate than for its fame as a center of education. The city, being one of the chief railroad centers in the West, is also easy of access from all parts of the State.

Here the first permanent settlement of the institute was established. It was a small colony, but it steadily grew, notwithstanding the difficulties encountered along its way. From that date to the present time the labors of Father Costa have been devoted to the needs and improvement in the condition of the Catholic population of this city. In the spring of 1878 the erection of St. Joseph's Academy was commenced, and in the Autumn of 1879 it was opened for use, with about ten teachers and four hundred pupils. The cost of this solid and splendid building was $16,858.

The convent contiguous to the academy was erected a year later. This building, commenced in 1880 and finished in 1881, cost $11,388.

CORPUS CHRISTI CHURCH, GALESBURG, ILL. — INSTITUTE OF CHARITY

Owing to the fact that St. Patrick's church was becoming too small for the growing congregation and also being in an unsuitable location, it was necessary to build a new church. Accordingly in 1883 the majestic church of Corpus Christi was erected and finished at a cost of $45,000, and in 1886 the rectory adjoining was built at an additional cost of $5,500. Afterwards St. Mary's Primary School was erected, and is being conducted in connection with St. Joseph's Academy. In 1906–1907 a new and up-to-date primary school was

built on the same ground, at a cost of $16,000. The imposing Corpus Christi College was commenced in 1893 and completed in September, 1894, at a cost of $40,000. This Gothic and splendid building in the center of the city is thoroughly equipped with every improvement, including hot water, heating apparatus, electric light, and the best of sanitary arrangements. The college was opened September 4, 1895. Pupils are steadily increasing under the able direction of the father of the Institute of Charity. This is, in a nutshell, the history of the first and only settlement of the Institute of Charity in the United States. It began with one member and grew into eight, namely, six priests and two brothers. It has been in a special manner blessed by divine Providence.

VERY REV. JOSEPH F. HANSELMAN S.J., PROVINCIAL OF THE MARYLAND NEW YORK PROVINCE

## JESUITS

*Introduced into the United States in 1613*

### THE MARYLAND–NEW YORK PROVINCE

The first Jesuit missionaries who came to the northern States were Fathers Massé, Biard, Quentin, and the lay brother, Du Thet. They landed at Mt. Desert in Maine, and with La Saussaye established the colony of St. Saveur toward the end of March, 1613. A few months afterward the settlement was attacked by Samuel Argall from Virginia. The lay brother was killed, Father Massé was set adrift in an open boat, and the two other priests were carried down to Virginia to be hanged. Their execution was prevented only because the vessel on which they were held prisoners was driven by storms across the Atlantic.

In 1846 Father Gabriel Druillettes came to Maine from Canada. He ascended the Chaudière river in his canoe, and descending the Kennebec reached the sea. He was the first white man to make that journey. He visited the various tribes on his way, and returning established a mission at Norridgewock some miles above the present Augusta. He was subsequently sent as an envoy of the governor of Quebec, to negotiate a defensive treaty with the Puritans of Boston against the Iroquois. He was treated with the greatest consideration by them, although they were antagonistic to Catholicity, and returned afterwards to his Indians, the Abenakis. On his withdrawal his work was continued by the Fathers James and Vincent Bigot, Lauverjat, De la Chasse, Binneteau, and Aubéry.

OLD POINT MONUMENT. MONUMENT TO FATHER RASLE, S.J., ON THE KENNEBEC, MAINE. INDIAN MISSIONARY SLAIN 1724. JESUITS — MARYLAND-NEW YORK PROVINCE

In 1724 Father Sebastian Rasle, the last missionary of the Kennebec, was murdered and scalped by the English from Boston. The village was burned and the tribe dispersed, but the few Abenakis who still exist in those regions have remained true to their faith. Father Rasle was buried under the ashes of his chapel. Later on Bishop Fenwick of Boston erected a monument over the remains, and the diocese of Portland now preserves the place as a sanctuary.

New York was first evangelized by Father Isaac Jogues in 1642. He was captured by the Iroquois on the St. Lawrence, and carried to the Mohawk to a place now known as Auriesville, about forty miles west of Albany. There he was cruelly tortured and remained a prisoner for thirteen months, when he was ransomed by the Dutch of Fort Orange and sent to Europe.

He returned immediately to America, and in 1646 he went as the representative of the governor of Quebec to conclude a treaty of peace with the savages who had once held him captive. Returning to them immediately afterwards as a missionary, he was killed. His head was fixed on a stake and his body thrown into the river. The two laymen who were with him were also slain. The place where they died is visited every year by thousands of pilgrims, and preliminary proceedings have already been instituted for their canonization. During Jogues' captivity he succeeded in baptizing seventy persons.

In 1644, viz., between the time of Jogues' escape and his return as an ambassador, Father Bressani, an Italian Jesuit, was tortured in the same village, and in 1653 Father Poncet was similarly treated. Both, however, were liberated.

On account of the war that was then going on between the Iroquois and the Hurons and consequently with the French, no evangelical work was possible at that time in New York. But when hostilities ceased, the upper Iroquois asked for missionaries. To make sure of their sincerity, Father Le Moyne, "taking his life in his hands," as a Protestant historian says, visited the Onondagas, who had made the request, and in 1655, Fathers Dablon and Chaumonot (sometimes mistaken for an Italian, and called Calvonotti) estab-

lished a mission near the site of the present *Syracuse*. They were subsequently joined by Fathers Le Mercier, Ragueneau, Mesnard, and Frémin, and a colony of fifty Frenchmen; but on March 20, 1658, to avoid a general massacre, the mission was abandoned.

Nothing further was possible until after the punitive expedition of De Tracy against the Mohawks, in 1666. In the following year mission-posts were established all the way from the Hudson to Lake Erie by Fathers Bruyas, Frémin, Pierron, John and James de Lamberville, Boniface, Millet, De Carheil, and Julian Garnier.

These heroic men continued at their work amid great sufferings, hardships, and constant danger of death, until 1686, when the folly and treachery of the governor of Quebec, De Denonville, combined with the political ambition of Donagan, the Catholic governor of New York, ruined everything. Only one priest, Father Millet, remained in New York, and he was a prisoner for six years among the Oneidas. In 1702 Father Bruyas succeeded in inducing the Indians to recall the missionaries, but by 1710 the English had expelled the French from New York, and made it death for a priest to be found anywhere in that territory.

ST. FRANCIS XAVIER'S CHURCH AND COLLEGE, NEW YORK
JESUITS — MARYLAND-NEW YORK PROVINCE

While Donagan was in New York he had with him three Jesuit priests, Fathers Harrison, Harvey, and Gage, but beyond teaching a Latin school in the fort to a few pupils, and administering to a small number of Catholics who were in the colony, they were unable to do anything, and were compelled to withdraw when Donagan was recalled.

While these events were occurring in the north, Father Andrew White came out with Leonard Calvert, the brother of Lord Baltimore, to found the Catholic colony of Maryland. With him were Father Altham and Thomas Gervase, a lay brother. The missionaries received no aid from Lord Baltimore, but were obliged to pay their own way out, and to purchase land in the new foundation. They said their first Mass and raised a cross on St. Clement's Island, March 25, 1634.

On account of Baltimore's claim to absolute control in Church matters, quarrels began, and the proprietary, as Baltimore was called, applied to Rome for secular priests to take the place of the Jesuits, "disingenuously," says the historian Shea, "withholding all information about the actual existence of the missions there." The request was not granted, and the Jesuits remained. As there were many Protestants in the colony the work of the priests was constantly hampered, and the refusal of Baltimore to let them live with the Indians prevented any extensive labors among the tribes.

The Protestants whom Baltimore had invited in great numbers to his colony soon turned against him, and the subsequent history of the colony was one continued series of rebellions, in the course of which the venerable Father White and his companions were sent in chains to England, and then sentenced to perpetual exile from their country. Other priests in the colony died from exposure and hardship, and others again were taken prisoners or fled to Virginia. The fifth Lord Baltimore apostatized.

Nevertheless, Jesuit missionaries continued to come out to the colony, and to minister to the wants of the faithful, but nearly always in secret, for the penal laws of England against Catholics were to some extent in force in Maryland.

On July 21, 1773, the Society of Jesus was suppressed by a brief of Clement XIV, and the Jesuits of Maryland became secular priests, but remained united in the hope that the society would eventually be brought back into existence by some subsequent action of the

Holy See. They were nineteen in all when the blow fell. The American Revolution broke out soon after, and little could be done in the way of missionary work.

In 1784 one of their number, Father John Carroll, was named prefect apostolic, and subsequently bishop of Baltimore. Leonard Neale, another Jesuit, was made his coadjutor, and a third, Father Græssel, was proposed to Rome for a bishopric, but death prevented his occupying a See.

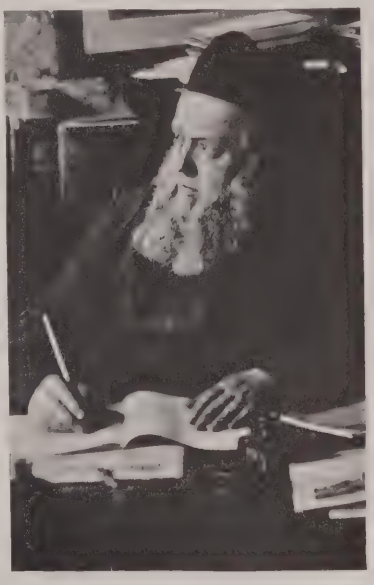
When Pius VII recognized the existence of the society in Russia, all the former Jesuits of Maryland immediately took steps to re-enter the order. The two bishops, though desirous of following the example of their brethren, thought it prudent not to do so. Bishop Carroll, in writing to the English Provincial, gave as his reason that "perhaps it would thwart the re-establishment of the society, and prevent a reinvestment in it of the property formerly possessed and so providentially retained."

This property was not in the hands of a corporation, otherwise it would have been seized. It was held in the names of the members of the order, individually, and was bequeathed from one to the other. It was only sufficient to support thirty priests, and to furnish something for the foundation of a school for which they had long been planning, and which was very much needed, for, up to that period, all young Catholics of any social standing had to be sent to Europe to be educated.

With their small funds they began what was called

ST. FRANCIS XAVIER'S PAROCHIAL SCHOOL, NEW YORK
JESUITS — MARYLAND-NEW YORK PROVINCE

the Academy, at Georgetown, D. C. It opened its doors in 1791, and in the following year it had sixty-six students on its rolls. In 1796 it became Georgetown College, and began to admit non-Catholics. The first Jesuit who presided over it was Rev. Robert Molyneux, who took office in 1806. It was still in a condition of great poverty. Its fortunes sunk considerably in the war of 1812, and when studies were resumed at the conclusion of hostilities, it had only eighty pupils.



FATHER GUGGENBERGER, S.J.
BUFFALO, N. Y.
JESUITS — MARYLAND-NEW YORK PROVINCE

Between this and the outbreak of the Civil War in 1860, it had on its rolls a great number of students who later achieved prominence in every department of life: clergymen, governors of States, senators, generals, admirals, ambassadors, judges of the supreme court, etc. On its list of professors we find men like Bishops Neale, Du Bourg, Fenwick, Van de Velde, and others who have won distinction like Ryder, Kohlmann, Secchi, Sestini, etc.

In the Civil War the buildings were occupied by the Federal troops, and the scholastic work of the institution again suffered, but in 1866 we find a Medical School giving its degrees to eighteen students, and in 1870 a Law School was added. Its astronomical observatory has attracted much attention in the scientific world. One of its directors, Father Hagen, has lately been called to take charge of the observatory in Rome.

In the city of Washington, on the avenue that leads to the Capitol, stands Gonzaga College. It was established as a day school in 1821 by the famous Father Kohlmann, who was then rector of the Washington Seminary which had been opened the year before for theological and philosophical studies. The first location of Gonzaga was on F street, but it was afterwards removed to its present site. Near it stands the church of St. Aloysius, erected under the supervision of Father Benedict Sestini, who had come out to America as the associate of the great astronomer, Father Secchi.

Naturally the Jesuits were the first priests to officiate in Baltimore, and were the chief aids on whom Bishop Carroll had to rely for the building of his cathedral. Their only establishment in the city at present is Loyola College and church.

In April, 1852, the Legislature of Maryland created the associate professors of Loyola College, a body corporate, with the privilege of conferring degrees. The college was first begun on Holliday Street, but

LAW SCHOOL, GEORGETOWN, D. C.
JESUITS — MARYLAND-NEW YORK PROVINCE

MEDICAL SCHOOL, GEORGETOWN
JESUITS — MARYLAND-NEW YORK PROVINCE

HOSPITAL, GEORGETOWN UNIVERSITY, D. C.
JESUITS — MARYLAND-NEW YORK PROVINCE

GEORGETOWN OBSERVATORY, GEORGETOWN, D. C.
JESUITS — MARYLAND-NEW YORK PROVINCE

GEORGETOWN COLLEGE, GEORGETOWN, D. C.
JESUITS — MARYLAND-NEW YORK PROVINCE

was afterwards transferred to its present location, where it occupies with the church half of the entire block included between Calvert and Madison and

CHAPEL — NOVITIATE, ST. ANDREWS-ON-HUDSON, N. Y.
JESUITS — MARYLAND-NEW YORK PROVINCE

Monument Streets. It is one of the striking educational edifices in Baltimore.

A church had been erected for the negroes at the corner of Calvert and Pleasant Streets, but when the congregation of the Josephites undertook the evangelization of the negroes, it was handed over to them. The congregation of colored sisters instituted by Father Miller was also placed under the guidance of the Josephites.

As early as 1760 a free school was established in Frederick, and St. John's Institute, a house of higher studies for boys, was inaugurated in 1828. It was a rival of Georgetown until 1853. It could boast of such alumni as Governor Lowe of Maryland, A. Leo Knott, Asst. U. S. Postmaster General, and Admiral Schley.

In 1832 the magnificent church which is the chief ornament of Frederick was begun by the venerable Father McElroy, and brought to completion chiefly by the contributions of the poor Irish laborers on the canal and railroad. The novitiate of the province which had been first attempted at Whitemarsh, and for a brief period at Georgetown, was transported to Frederick in 1833, and stood opposite the church. In 1903 it was transferred to the Hudson near Poughkeepsie, and the church and school were given to the diocese.

In 1869 the scholasticate of the Maryland Province was established at Woodstock, Md., about twenty-five miles from Baltimore. The building is of massive granite and stands on a high hill above the Patapsco. It is the house of theological, philosophical, and scientific studies for the younger members of the order. The surroundings were almost a wilderness when the first students arrived, but years of patient labor have transformed them into a park. The original staff of professors was made up of Italians, notable among whom was Father Mazzella, who was afterwards called to Rome, and created cardinal by Leo XIII. Associated with him was Father De Augustinis, subsequently rector of the Roman college. The former editor of the *Civiltà Cattolica*, Father Piccirillo, was also there, as were Father Brandi, now in charge of the same periodical, and Father Sabetti, whose *Moral Theology* is a text-book in many seminaries of the United States. Father Angelo Paresce was the builder and first rector of the house.

During all this time active missionary work had been going on in the remote country districts, such as St. Inigoe's, Leonardtown, Whitemarsh, Port Tobacco, and Bohemia, among mixed populations of whites and blacks.

In Pennsylvania Fathers Greaton, Schneider, and especially Steinmayer or Farmer, had been scouring the whole country during the period before the Revolution and had established several missions which have since grown into places of importance and have been transferred to the secular clergy. At present the only houses possessed by the society are in Philadelphia: St. Joseph's and the Gesù.

Possibly the quaintest church in the United States is St. Joseph's in Willing's Alley. It is called the "cradle of Catholicity" in Philadelphia. It is almost buried by the huge commercial buildings that tower above it, and is visible only when one passes under the archway that leads from the alley into a courtyard at the end of which stands the church. It has for many years been famous as a great center of spiritual life. It dates from before the Revolution. There the requiem was chanted for the French soldiers who had died in the war, and a *Te Deum* of thanksgiving for the advent of peace. Father Barbelin is the Jesuit most conspicuously identified with Willing's Alley.

In another part of the city, at 18th and Stiles Streets, stands the Gesù and St. Joseph's College, both founded by Father Burchard Villiger, whose name is a household word in Philadelphia. The work was begun in

ST. PETER'S COLLEGE, JERSEY CITY, N. J.
JESUITS — MARYLAND-NEW YORK PROVINCE

1868 in an humble structure which served as a temporary church and which became part of a collegiate building when the splendid edifice of the Gesù was

FORDHAM, COLLEGE HALL, NEW YORK
JESUITS — MARYLAND-NEW YORK PROVINCE

OFFICE BUILDINGS, FORDHAM, NEW YORK
JESUITS — MARYLAND-NEW YORK PROVINCE

GONZAGA CHURCH AND COLLEGE, WASHINGTON, D. C.
JESUITS — MARYLAND-NEW YORK PROVINCE

BOSTON COLLEGE, BOSTON, MASS.
JESUITS — MARYLAND-NEW YORK PROVINCE

dedicated in December, 1888. In 1873 a parochial school was built, which is now attended by nine hundred children.

The present monumental structure known as St. Joseph's College was erected by Father William F. Clark, and opened in 1899. The church and college occupy one entire city square.

On a lofty height overlooking the city of Worcester, Mass., stands the college of the Holy Cross. It was founded by the Jesuit bishop of Boston, Benedict Joseph Fenwick, in 1843. It enjoys the privilege which no other secular college in the United States possesses, of being exclusively for Catholics. This is more remarkable as its charter was granted by the Legislature of Massachusetts, a State never noted for its liberality in religion. Moreover, although not ecclesiastical in its intent, no other institution, except Mt. St. Mary's in Maryland, can boast of so many bishops on the lists of its alumni. Nearly all of the hierarchy of New England studied in its halls.

It was begun in great poverty and privation, and was maintained only by the self-sacrificing devotion of its professors. Today it is in a most flourishing condition, continually adding to its buildings and equipment and improving the beauty of its surroundings. Perhaps no other Catholic college has such enthusiastic alumni as Holy Cross. Today it has over five hundred pupils.

FORDHAM COLLEGE CHURCH, NEW YORK
JESUITS — MARYLAND-NEW YORK PROVINCE

Eleven years after the charter was granted to Holy Cross with such a show of liberality, a wave of fanaticism swept over the country in the outbreak of Knownothingism. Churches and convents were pillaged and burnt, and the government of Massachusetts disgraced itself by appointing a committee to investigate all theological seminaries, colleges, academies, nunneries, etc. The committee acquitted itself of its task in the most arbitrary and disgraceful fashion. Among the institutions visited was Holy Cross.

In the adjoining State of Maine, this hatred of Catholicity showed itself chiefly in the outrage of which the holy and devoted Father Bapst was the victim.

This distinguished priest began his labors among the Catholic Indians of Old Town, whom he found in a most deplorable condition, religiously and morally. His influence was such that even today his name is held in the profoundest veneration. Besides working for the Indians he also made missionary excursions among the scattered white Catholics of Maine.

In Ellsworth his success was so great in winning converts to the faith, and in sustaining the cause of Catholic education, that, by order of a town meeting, he was dragged out of his house in the middle of the night, stripped of his clothing, tarred, and feathered, and carried a long distance astride of a rail, and then ordered to leave the town under the threat of death. An indignation meeting was held in the city of Bangor shortly after to denounce the perpetrators of the crime, and Father Bapst was presented with a gold watch as a testimonial of the esteem of the people of that city. In the corner-stone of the church which he was then building, portions of his tar-soaked garments were placed as a memorial of his sufferings for the faith.

This was the man chosen as the first president of the college which the indefatigable Father McElroy erected and opened for pupils in Boston, in 1860. Under the scholarly management of Father Bapst and Father Fulton, the new institution immediately took high rank. It is situated in Harrison Avenue and next to it stands the beautiful church of the Immaculate Conception which is one of Boston's monuments. Of late years the surroundings have deteriorated, and extensive grounds have been purchased for a new college which is to be built on a scale of great magnificence.

In the poorest district of Boston, but now rapidly passing into the control of the Jews, stands the great church of St. Mary, built by the lavish generosity of a people who possessed little even for their own necessities. It is immense in size and its two towers are conspicuous objects amid the tall factories and chimneys with which they are surrounded. Its parochial schools have always maintained a high reputation, and the Sisters of Notre Dame gained their introduction into Boston by their success as teachers in these schools of the North End. The names of Fathers Brady and Duncan are identified with St. Mary's. The prospects were discouraging when the parish was given to the Jesuits by Bishop Fitzpatrick in 1847, and the present magnificent church was made possible only in 1874.

In Shawmut Avenue is the fine Gothic church of the Holy Trinity. It is intended especially for the German population of the city. Opposite is the school, the original church building which the fathers first erected with a view to converting it to its present use. The parish has many very active societies and has furnished a number of vocations to religious orders.

After the English Jesuits withdrew from New York with Governor Donagan, the Maryland Province had no permanent mission in that territory until after the American Revolution, when Bishop Carroll sent

CANISIUS COLLEGE, BUFFALO, N. Y.
JESUITS — MARYLAND-NEW YORK PROVINCE

LOYOLA COLLEGE, BALTIMORE, MD.
JESUITS — MARYLAND-NEW YORK PROVINCE

NOVITIATE NEAR POUGHKEEPSIE, N. Y.
JESUITS — MARYLAND-NEW YORK PROVINCE

MAIN RESIDENCE, MANRESA, SOUTH NORWALK, CONN.
JESUITS — MARYLAND-NEW YORK PROVINCE

Father Kohlmann to be vicar-general and administrator, in order to organize the diocese in preparation for the advent of Bishop Concannen. He laid the corner-stone of the old St. Patrick's cathedral in Mott Street, June 8, 1809, and established on the ground which is now occupied by the new cathedral, on Fifth Avenue, the New York Literary Institution which he describes in a letter of September 14, 1810, as being "located in the most healthy spot on Manhattan Island, at a distance of four small miles from the city, and a half mile from the East and North rivers."

The institution was very successful. "Surprising," says Kohlmann, "for two years ago we arrived in New York without a cent in our pocket." Unfortunately Kohlmann was unacceptable to the new bishop, and he withdrew to Georgetown. Father Fenwick remained till 1817 and was New York's first vicar-general. When Bishop Connolly died, Fenwick was chosen by Archbishop Maréchal to be the third bishop of New York; but a change was made and he was sent to Boston to succeed Cheverus who had been called to France.

HOLY TRINITY CHURCH, GEORGETOWN, D. C.
JESUITS — MARYLAND-NEW YORK PROVINCE

It was not until 1846 that they again entered New York, when Bishop Hughes invited the French fathers who were struggling to establish a college in Bardstown, Ky., to take charge of St. John's, Fordham. They accepted the offer, and purchased, for what was then a very considerable sum, the old Rose Hill mansion, and subsequently the part which had been up to that time occupied by the Diocesan Seminary. The burden was a heavy one and the institution staggered under the mortgage for many years. The first rector was Father Thébaud, who is so well-known for his learned works, and with him were men like Larkin, W. Stack Murphy, Stallo, Jouin, and others.

On the occasion of their coming, Cardinal McCloskey wrote: "We deemed it an evidence of Almighty God's approval that a numerous, learned, and pious community of the illustrious Society of Jesus — a society especially instituted for the imparting of a high order of Christian education to youth — should have been found willing to take charge of it permanently."

The college has given many illustrious men to the Church, to the bench, and the bar, and to civil and military life. After many years of difficulties and trials, we find it today with over five hundred pupils and with law and medical departments. The grounds which were once far out in the country now form part of the city. Surrounded as they are by the beautiful and extensive Botanical and Zoological Gardens, they constitute one of the most valuable possessions within the limits of the municipality.

It was from Fordham that the city college of St. Francis Xavier originated. Father Larkin, who had been rector of St. John's, arrived in the city with five cents in his pocket and began a church and school in Elizabeth Street near Walker. It went up in flames shortly after, and another attempt was made on Third Avenue, near 11th Street. Finally the present site on 16th Street was pitched upon. Money was lacking for the new enterprise, and Fathers De Luynes and Maldonado collected a large sum along with many valuable paintings, by personal appeals for help in Mexico and elsewhere. From these poor beginnings arose the present splendid establishment of St Francis Xavier's college and church in West 16th Street, both of which have since their foundation exercised a great influence in New York.

On Park Avenue and 84th Street there is another great church. There was nothing but a barn-like building of brick in a side street when the property was handed over to the society by Cardinal McCloskey, in 1866. It is now a massive structure in stone facing the avenue. Beside it stands the residence and a college, while on the site of the old church rises one of the finest parochial schools of the city. Formerly the fathers had a German parish in 87th Street nearby, but some years ago it was transferred to the diocese.

In 1891 a church under the title of our Lady of Loretto was begun for the Italians in Elizabeth Street, New York. The work was entrusted to Father Russo, who relinquished his chair of philosophy to devote himself to the care of his countrymen. He first gathered his people together in a place formerly used for a grocery store, and subsequently purchased two small tenement houses; cut out the rooms of the two first floors, and extended the structure into the back yard, reserving the two upper floors for a dwelling. The apartments occupied by the priests are as grimy and dingy and mean as can be found in the poorest tenement on the street, but the church has an air of elegance about it, and, by dint of multiplying the masses, a congregation of 3,500 is accommodated every Sunday. After Father Russo's death Father William H. Walsh succeeded him as Superior, and has successfully carried on the work of his predecessor in the church. He has

COLLEGE OF THE HOLY CROSS, WORCESTER, MASS. — JESUITS — MARYLAND-NEW YORK PROVINCE

BROOKLYN COLLEGE, BROOKLYN, N. Y. — JESUITS — MARYLAND-NEW YORK PROVINCE

developed the school which Father Russo inaugurated, which has now six hundred and fifty pupils. He has also contrived by the help of friends interested in the cause to establish a summer home in Orange County, to which he takes relays of children for two or three weeks at a time. With him are four assistants.

Besides their collegiate and church work, the fathers of New York have for over sixty years assumed the charge of ministering to the inmates of the city hospitals, pesthouses, and prisons, a work which met with considerable official opposition in the beginning, developing at one time into great public excitement. Several of the fathers who labored in these institutions died of contagious diseases contracted in the prosecution of their work. Father Duranquet, who spent the greater part of his life at this work, is the most conspicuous figure among those who labored in these city institutions.

SCHOLASTICATE, WOODSTOCK, MD.
JESUITS — MARYLAND-NEW YORK PROVINCE

The Jesuits went to Jersey City in 1871. They have charge of St. Peter's church and college in Grand Street. The parish had been originally founded by the Rev. Wm. Byrnes. Others succeeded until finally Bishop Hughes appointed Father Kelly.

The Rev. John Kelly had entered the Jesuit novitiate in 1828, but was obliged to leave it on account of ill health. He became a secular priest, and then set out for Africa to labor among the blacks. Coming back in a dying condition to America, he recovered, and was given the parish of St. Peter's which then numbered five hundred souls. In 1865 he began the present church. Father Corrigan succeeded him in 1866, and in 1871 the parish was given over to the Jesuits. The first pastor was Father Victor Beaudevin. In 1872 an act was passed incorporating St. Peter's College, and in July, 1878, it was opened to students. Father John McQuaid succeeded Father Beaudevin and remained rector from 1874 to 1889. Besides the college and church, there are large parochial schools and a girls' academy attached to the parish.

When the Jesuits were driven out of Germany by Bismarck, the church in Buffalo, where Father Fritsch had been laboring as far back as 1846, was given to the exiles. Other German Jesuits coming out, and establishing new houses in the west, Buffalo became detached from the New York Mission, and was made a dependency of the German Province. In 1907 a readjustment was made by which it was incorporated in the Maryland-New York Province.

During the time it was under the control of the German Jesuits, the well-equipped Canisius College was erected on Washington Street with its stately church alongside. The college has long enjoyed a well-deserved reputation for the thoroughness of its scholastic training. In another part of the city is the handsome church of St. Ann, built by one of the lay brothers. Back of it is the parochial school which astonishes the beholder by the magnitude of its proportions; all the more so as it is erected in one of the poorest sections of Buffalo.

CHAPEL OF NOVITIATE, ST. ANDREW-ON-HUDSON, N. Y.
JESUITS — MARYLAND-NEW YORK PROVINCE

Seven years before this the novitiate of Frederick was transferred to New York. The building which is occupied by the novices, juniors, and the priests who are making what is called their third year of probation, stands on a high hill on the east bank of

SCHOOL HOUSE OF ST. ANN'S, BUFFALO, N. Y.
JESUITS — MARYLAND-NEW YORK PROVINCE

ST. ANN'S CHURCH, BUFFALO, N. Y.
JESUITS — MARYLAND-NEW YORK PROVINCE

the Hudson, about three miles north of Poughkeepsie. The structure is 300 feet in length with a depth of 185 feet. It is built of Harvard brick, with limestone trimmings, and is four stories in height. The style adopted is colonial. The long line of the façade is broken midway by a projecting portico whose white columns run up through three entire stories. Inside, around an interior court which is formed by the main building and wings, runs a covered walk or cloister. From the rear of the eastern section of the quadrangle project, is the rich and splendid chapel recently erected by the munificence of Mrs. Thomas F. Ryan. Besides the part occupied by the community, a section has been set apart for priest and laymen to make spiritual retreats. The grounds around are being rapidly beautified. It is one of the landmarks of the Hudson. The community at present in this single establishment numbers 169, of whom 28 are priests, 114 scholastics, and 27 lay brothers.

The last movement in this work of progress is the foundation of a church and college in the city of Brooklyn. The work has been entrusted to the Rev. John F. X. O'Conor. The work is only begun, but the plans call for a vast collegiate and church establishment.

Jesuit missionaries from the province have been sent to Jamaica, the Philippines, and Alaska. With the last named place, Father William Judge is especially identified because of the great hardships he underwent and the success he achieved. His work was chiefly among the miners. Others have penetrated far into the interior.

VERY REV. RUDOLPH J. MEYER, S.J.
PROVINCIAL OF THE MISSOURI PROVINCE
1907

These constitute the principal church and collegiate edifices in the Maryland-New York Province. It is unnecessary to describe the minor ones in what are known as the counties of Maryland, where from the time of the early colonists, hard, faithful, unremarked, and unremitting toil has been given during all these years to keep the faith in the people of those sparsely settled districts. There is besides a sort of family affection in it, for the names of those who came over in the *Ark* and the *Dove* are still represented in the parishes of Lower Maryland.

Besides the work performed in the various houses, a great number of retreats are given to priests and religious communities during the summer months, and missions are preached in various parts of the country during the entire year.

A glance at the following table will give an idea of the annual work performed, exclusive of college work in the Maryland-New York Province:

| | |
|---|---|
| Baptisms | 7337 |
| Converts | 1686 |
| Confessions | 1,214,180 |
| Communions | 938,183 |
| Prepared for First Communion | 5156 |
| Prepared for Confirmation | 4751 |
| Exhortations | 10,182 |
| Sermons | 4965 |
| Retreats to Priests | 39 |
| Retreats to Religious | 151 |
| Retreats to Students | 43 |
| Retreats to Individuals | 58 |
| Weeks of Mission | 224 |
| Novenas | 63 |
| Triduums | 69 |
| Number of Sodalists | 26,307 |
| League of Sacred Heart | 65,054 |
| Children in Parochial Schools | 12,566 |

## THE MISSOURI PROVINCE

In the Maytime of 1673 James Marquette of the Society of Jesus and Sieur Joliet, in their birch barks, were well on their way towards the "great" river. Where the city of Prairie du Chien, Wis., is now located, they came for the first time in view of the magnificent current of the Mississippi. They explored its course for a distance of two thousand miles. Joliet may be said to have then unfurled the Fleur de Lis of France over the fairest valley of the world, and to have added an empire to his monarch's possessions; so, we may likewise say, Marquette planted the banner of the Company of Jesus over the virgin land and took possession of it in the name of the unborn province of Missouri. The whole valley of the Mississippi, north of the Arkansas, is the field of labor of the Missouri Province.

From the coming of Marquette for a century, these early Jesuits followed the Indian tribes in their wanderings over the vast stretches of this lonesome region; watering the land with their sweat and ofttimes with their blood.

Marquette, worn out with sickness, knelt down and died on the sandy beach of Michigan; Menard perished in the wilderness of northern Wisconsin; Gravier received his death wound at Peoria, Ill.; Souel was massacred at the Arkansas Post, and Doutreleau near the same spot poured his own blood on the chalice while offering the Holy Sacrifice — on New Year's Day; Senat, who refused to escape without his flock, was burnt at the stake — on Palm Sunday; Aulneau was slain by the tribes of northern Minnesota. Thus did these shepherds show themselves no hirelings. Their companions, who escaped the tomahawks of the savages, received their meed of human reward in the cup of ingratitude given them to drink by the officials of their native land. At the time of the suppression of

the society in France in 1764, Kaskaskia, Ill., was the chief seat of missionary activity in the valley of the Mississippi. Though this place was now English territory, the French officials invaded it, captured the priests, sold their goods, and in the name of a purer religion made presents of the ornaments of the altar to negresses of ill repute.

Father Sebastin Meurin still ministered to the tribes at Kaskaskia. At times he crossed the Mississippi into Spanish territory and administered the sacraments to the faithful there who were without a shepherd. He performed the first baptismal ceremony in the then new town of St. Louis, Mo. But these things were crimes, and to shield himself from their consequences, he had to place himself beneath the protection of the British flag. Fathers Le Franc and Du Jaunay, evangelizing the natives along the Lakes, were too far within the British lines to be disturbed by their countrymen. These three lived to learn in 1773, just a hundred years from the days of Marquette, that their society no longer existed. They lived also to witness the rising of the star of a new nation in the western world, under whose aegis even religion was to taste something of the joys of freedom. The officer, who drove Father Meurin from Spanish territory, later sold himself to the English service and became British commandant at Kaskaskia. He used as his official residence the old Jesuit property; and in their house he was taken prisoner by the American forces. Few events in American history have been of more momentous import than this capture consummated in the old Jesuit mansion. It won to America from England the title to hundreds of thousands of miles of her richest territory.

FR. JAMES MARQUETTE, S.J., EXPLORING THE MISSISSIPPI, 1673

For a long stretch of years there were no Jesuits in the valley of the Mississippi; but the ground was hallowed by the footprints of those early French Jesuits; men of heroic mould, whom the Missouri Province of the society today looks upon as its royal ancestry.

In the Maytime of 1823, just one hundred and fifty years from the days of Marquette and fifty after the suppression, another band of the Sons of Loyola were setting their faces towards the great valley of the west. These were Belgians — *fortissimi Belgae* — they well deserved the appellation. Their first view of the Mississippi was between old Kaskaskia, where the house of their predecessors had lately ceased to be the legislative hall of Illinois, and St. Louis which was five years later to begin to be the chief scene of their own labors and the head of the Missouri Province. They were twelve; two priests, seven scholastics, among them Peter J. de Smet and Peter J. Verhaegen, and three lay brothers. Though for the next eight years they are to remain members of the Maryland Mission of the society, they are now on their way to Florissant, Mo., to become the founders of the Missouri Province.

A story of progress connotes a contrast: the things that were and those that are. We must go back to 1823 for the things that were of our story. The Missouri Province was born in voluntary poverty in a stable at Florissant — I might well have said at Bethlehem, for Florissant has been from that date up to this the Bethlehem, the crib and cradle, the novitiate of the society in the west. Father Van Quickenborne and his eleven companions came to Florissant at the insistent invitation of Bishop Du Bourg; and, as the bishop relates in the early Annals of the Propagation of the Faith, lived their first season in a cabin of one room and an attic. The room, sixteen by eighteen feet, divided in two by a screen, served as a pastoral residence and a chapel; the garret, not tall enough for a man to stand erect in, served as the dormitory for the young disciples. The expenses of the long overland trip had been so great that funds were completely exhausted, and the charity of the religious of the Sacred Heart prevented them from experiencing the effect of penury. A century has almost passed; and the pioneers today sleep in a little mound at Florissant beside the scene of their early privations. The remains of Father Meurin, the last of the French Jesuits at Kaskaskia, lies with them. Above them tower the walls of the novitiate of St. Stanislaus, a splendid group of buildings, where more than a hundred Jesuits, retired from the world, try to form themselves on the exercises of St. Ignatius into the same type of men as these.

Before viewing the work of the province it may be well to pause for a moment and observe its internal growth and know how many workers there have been.

TABULATE NUMBERS IN THE PROVINCE FOR EVERY TWELFTH YEAR:

| Year | Priests | Scholastics | Brothers | Total | Increase |
|---|---|---|---|---|---|
| 1824 | 2 | 7 | 3 | 12 | |
| 1836 | 11 | 6 | 5 | 22 | 10 |

| Year | Priests | Scholastics | Brothers | Total | Increase |
|---|---|---|---|---|---|
| 1848 | 35 | 29 | 58 | 122 | 100 |
| 1860 | 70 | 43 | 86 | 199 | 77 |
| 1872 | 86 | 62 | 93 | 241 | 42 |
| 1884 | 118 | 121 | 102 | 341 | 100 |
| 1896 | 161 | 173 | 112 | 446 | 105 |
| 1908 | 332 | 250 | 159 | 741 | 295 |

WORK AMONG THE INDIANS. — The original design of the pioneers of 1823 was to labor for the conversion of the Indians. In fact, the Superior, Father Van Quickenborne, had mapped out an elaborate scheme on the plan of the Paraguay Reductions which had received the approbation of the general of the society in Rome and of the president of the United States, Andrew Jackson. Favored by enlightened statesmen, they began an "Indian Seminary" towards the support of which the Government contributed. Succeeding officials did not pursue the same policy of benevolence toward the natives; and in 1828 the seminary received but four hundred dollars in all for the yearly support of thirty young braves.

That year the fathers prepared themselves for assuming charge of the St. Louis College (now the University) which the bishop had counted on their taking from almost the first year after their arrival in the diocese. Father Van Quickenborne still clung to the aborigines. In 1825 the Osages moved from Missouri and rendered the last hopes of the Indian Seminary illusory. He followed the Indians into their western hunting grounds until his health gave way under the inclemencies of the weather and the diet and the wanderings. His immediate successor, however, founded the mission of St. Mary's among the Pottawottomies, of which we shall speak later under the heading of St. Mary's College.

Only one other of the pioneers identified himself with work among the native tribes. Later recruits suffered and died in the hopeless task of their conversion; but the name of Peter J. de Smet is inseparably linked in American history with the story of the red man. Like the first apostles he went singlehanded and alone, when every step was peril, blazing the way for others, amid the savage wilderness of the far West. As his career will be told in the sketch of the Rocky Mountain Missions in this volume, I shall dismiss this whole chapter of the history of the Missouri Province with the statement that like the gentle Marquette, he exercised and still holds a fascination for thousands even outside the fold. Their mild features in marble and bronze adorn our public halls. Towns, streams, buildings, and associations rejoice to assume their names, and their apostolate, if not of the savage, at least of minds hostile to Catholicity, still endures among us, without any likelihood of its ever ceasing.

ST. LOUIS UNIVERSITY, ST. LOUIS, MO. DIVINITY BUILDING. FACULTY BUILDING. SCIENCE BUILDING
JESUITS — MISSOURI PROVINCE

COLLEGE WORK — ST. LOUIS UNIVERSITY. — The St. Louis College begun in 1818 by three secular clergymen and carried on by them in connection with their multiplying ministerial callings, finally closed its doors in 1828. The zealous men at Florissant were now no longer able to withstand the appeal of the new bishop that they take up this work. A three-story brick house was then erected, 50 by 50 feet, a log-house and a recreation hall of upright posts, on a piece of property given the bishop for this purpose by Jeremias O'Connor. Here on November 2d, twelve boarders, seven half-boarders, and twenty day scholars were received for gratuitous instruction by Father Verhaegen, the first president of the university. From this period up to the present date, the greater number of Missouri Jesuits have labored in the colleges. Thus they have multiplied themselves. They have sent

ST. STANISLAUS NOVITIATE, FLORISSANT, MO.
JESUITS — MISSOURI PROVINCE

ST. JOHN BERCHMAN'S COLLEGE, TOLEDO, O.
JESUITS — MISSOURI PROVINCE

ST. STANISLAUS, BROOKLYN (NEAR CLEVELAND), O.
JESUITS — MISSOURI PROVINCE

LOYOLA HALL, ST. MARY'S COLLEGE, ST. MARY'S, KAN.
JESUITS — MISSOURI PROVINCE

Catholic thought into every quarter of America that their alumni inhabit. The good seed sown and watered during the long school years yields fruit in street and mart, in commerce and society, in political and social life, in State as well as Church. Father Verhaegen obtained a charter for the St. Louis University by a special act of the State Legislature in 1832. Counting even this late date as that of the origin of the school, it is still the oldest university within the territory of the Louisiana Purchase. At once it began to be a university in earnest. In 1836 a medical faculty was organized; the celebrated Dr. William Beaumont's name is found among the professors. The following year schools of philosophy and theology were opened. Classes in architecture and in music were announced; a law school was begun in 1843. At this time the St. Louis University was one of the few institutions in America possessed of the four full faculties. With Father Verhaegen the chief credit for this high state of things is due to Father James O. Van de Velde, who as vice-president and president directed the destiny of the school through many years. He was later called to the episcopal throne of Chicago.

After his time storms arose against the university, which it found difficult to breast. The Know-nothing fanaticism stripped the collegiate department of all the other faculties. Then came the period of our Civil War. Missouri was in the brunt of the turmoil, and the university was almost given over. Two daughter colleges, that of St. Joseph's at Bardstown and that of St. Aloysius, Louisville, Ky., were discontinued and have never been under Jesuit care since that time. Moreover, a deliberately chosen policy of decentralization, continued through many successive administrations, has contributed not less than war and fanaticism, towards preventing the university from boasting an attendance of thousands of pupils, which we are so frequently inclined to look upon as the only criterion of successful labor. The steps of the policy witness the wisdom of that line of action. In the forties there were more students from Louisiana in the university than from Missouri; whereat a colony of professors was sent to that State to strengthen the struggling college at Grand Coteau. Another colony was sent to Cincinnati, O., for the same end. St. Joseph's College at Bardstown, Ky., came at this period also under the management of the few Jesuits of Missouri, while the missionary fields of ripe harvests were waiting for laborers that could not be withheld.

It is necessary for him who glances at the university's advance in numbers to bear this well in mind: if the university had 300 on the roster of the collegiate body in the fifties and scarcely an increase at the end of the next decade, we must recall the fact that Louisiana had drawn on the supply. Bardstown did the same. So also at a later period did Chicago, St. Mary's, and Milwaukee. This policy of decentralization has been continued, with the result that save Bardstown, thriving colleges exist in all the cities named, as well as in Detroit and Omaha. The efficiency of these daughter schools and the number enrolled outreach anything that could have been hoped of one institution.

As late as 1864, one half the students were non-Catholics, a fact which explains the comparative paucity of priestly or religious vocations in the early days. The multiplication, development, lower rates, and especially freer discipline of their own schools have withdrawn this element almost entirely. The encroachment of the business section of the city on the college vicinity finally compelled the judicious authorities to abandon the boarding-school, which

ST. XAVIER COLLEGE AND CHURCH, CINCINNATI, O. — JESUITS — MISSOURI PROVINCE

had hitherto been the most important division of the institution.

In 1888 the whole plant was removed to the western part of St. Louis, and a new life was begun. The philosophical department was resumed in 1891; the divinity school was reopened in 1899, and four years later a medical college, which is located a mile south of the main buildings, became an integral part of the university. The establishment of a law department to complete the four faculties was to be the next step in the restoration. In the autumn of 1908, the Institute of Law was opened with a double school; one for day and the other for night students, in a building rented for the purpose. The success of this department was such that it has now a building of its own on Lindell Boulevard adjacent to the main buildings of the university. A College of Dental Surgery was added the same year, by the affiliation of the St. Louis Dental School with the university. A School of Advanced Science was begun about the same time; and in 1910, the department of commerce and finance was organized.

Meanwhile the High School section was becoming overcrowded; whereat a High School, known as Loyola Hall, was inaugurated in the south side of the city; and a similar institution, Gonzaga Hall, a year later, in the north.

ST. MARY'S CHURCH, TOLEDO, O. — JESUITS — MISSOURI PROVINCE

ST. XAVIER COLLEGE, CINCINNATI, O. — Was established by the Rt. Rev. Edward Fenwick, first bishop of that See, under the name of the "Athenaeum." In 1840 it was transferred by Archbishop Purcell to the fathers of the society of Jesus. It was incorporated by the General Assembly of Ohio in 1843, and in 1869 an act was passed which secures to it a perpetual charter and all the privileges of a university.

During the first twenty-three years of its existence, St. Xavier's was conducted as a boarding-school. In 1854, however, it was deemed advisable to limit its scope to the instruction of day scholars. As a day college it has continued up to the present time to sustain its high reputation as a seat of learning. Its old buildings have all been replaced by handsome structures. The college church, which was partly destroyed by fire in 1882, was at once reconstructed; the Moeller building was erected in 1884, and the Memorial Hall was added in 1890.

In 1905, an academic department was opened on one of the beautiful hilltops of the city. This doubtless presaged much for the future history of St. Xavier's College. In 1911 a large piece of property was secured in the suburbs, with a view to transferring the college from its present location. In the same year, a post-graduate department of commerce and finance was begun very auspiciously. These two events doubtless presage much for the future of St. Xavier's.

This college has been particularly fruitful in ecclesiastical vocations. A good proportion of the clergy of this and neighboring dioceses received their scholastic training within her walls. She numbers three bishops among her alumni, including Archbishop Mueller of Cincinnati.

ST. MARY'S (BOARDING) COLLEGE. — Located in the outskirts of the little village of St. Mary's, Kan., has evolved from an Indian mission school into a college of considerable prominence, whose system of training for classical scholarship and for moral development ranks with that of the very first institutions of the country.

The old founder of the Missouri Province followed the tribes into Kansas. His immediate successor in this work built not only a church but also a school among the Pottawottomies. The tribe having moved from the neighborhood of this first school, the Jesuits followed them and began their educational work on the site of the present college on September 9, 1848. The work of instruction has never been interrupted from that time until this, and the college very properly dates its inception from this era. This modest college church became in 1851 the pro-cathedral of Bishop Miege. It was dedicated to the Immaculate Conception. The exquisite student's chapel, whose cornerstone has just been laid, commemorates this fact. The change that time and progress have wrought is

well typified by the splendid chapel which replaces the humble cathedral of former times.

In 1869 the school received from the legislature of Kansas the right to confer degrees and academic honors: it was now a college. About the same time the Indians were again removed to other hunting grounds in the present State of Oklahoma, where they are now ministered to by Benedictine fathers and an Indian priest, who was born at St. Mary's. Henceforth St. Mary's was exclusively for the whites. New buildings were erected, new classes were opened, and students began to come from the remotest states of the Union as well as from the immediate vicinity.

When it has been premised that St. Mary's has been the only boarding-school in the province from 1881 until 1907, it will not sound derogatory to any other institution to say of the St. Mary's alumni that they on the whole show a specially warm attachment for their *alma mater*, and a very striking fervent loyalty to the Church.

DEPARTMENT OF ARTS AND SCIENCES, CREIGHTON UNIVERSITY, OMAHA, NEB.
JESUITS — MISSOURI PROVINCE

Loyola university, chicago, ill. — When the diocese of Chicago was the whole State of Illinois, and when Bishop Van de Velde ruled that See, the Jesuits of Missouri did much missionary labor in various parts of the State; but their numbers were too few to permit a permanent settlement. When Bishop O'Regan succeeded to the episcopacy, his insistance that helpers be sent him was such that he could not be refused. He offered his very house and cathedral. In 1857 Father Arnold Damen was sent by his superiors from St. Louis to select a location for a new house in the thriving northern city. With a view to parochial work rather than collegiate, Father Damen settled among the poor. With an enterprise that surprised the energetic people of Chicago, before the close of that year Father Damen had built a school and a temporary church, and had begun the erection of a permanent church, the present immense structure dedicated to the Holy Family.

In order to give his share of assistance to the people in paying for this great temple, he began that series of missionary labors, which later became his permanent occupation, and which has rendered his name famous in the province. Preaching everywhere to great audiences, he traveled from the Atlantic to the Pacific, from the Lakes to the Gulf, for the space of thirty years. Nothing seemed able to tire his great body and greater soul. He spent whole days in the confessional, and heard probably a million confessions. He took no count of the intense cold of the North, nor of the burning heat of the South; and he made more account of prayer and fasting than of preaching. His style in preaching was simplicity itself; his voice was stentorian but musical. It was thought that no sinner brought within range of his words could resist him. It is estimated that he brought to the faith 11,000 non-Catholics, twenty-seven of whom were ministers.

Meanwhile his parish was building up, and he found it difficult to find sisters to teach the children. He procured from Rome the proper confirmation of the rule of the Sisters of Charity of the Blessed Virgin Mary, who have been so closely identified with the schools of the parish ever since. The six schools of this one parish contained at one time 5000 children; and Cardinal Gibbons spoke of them as the "Banner schools of America." St. Ignatius College was begun in 1870.

The population which accumulated about the college and schools of this parish was almost a Catholic colony, most of whom were born in Ireland. During the Chicago fire Father Damen vowed that a lamp

ST. LOUIS UNIVERSITY COLLEGE OF MEDICINE, ST. LOUIS, MO.
JESUITS — MISSOURI PROVINCE

ACADEMY OF MARQUETTE UNIVERSITY, MILWAUKEE, WIS.
JESUITS — MISSOURI PROVINCE

JOHNSTON BUILDING, COLLEGIATE DEPARTMENT OF MARQUETTE UNIVERSITY, MILWAUKEE, WIS. — JESUITS — MISSOURI PROVINCE

ST. IGNATIUS COLLEGE, CLEVELAND, O.
JESUITS — MISSOURI PROVINCE

should burn forever before the shrine of our Lady of Perpetual Help if his parish were saved from the flames. His petition was heard. The devastation followed the very lines of the parish for several blocks but never crossed into it. The old frame buildings still standing in this part of Chicago today attest this fact, but render the neighborhood one of the most unsightly in the city. Recent immigration has driven the older and more substantial inhabitants to finer residence portions of the city. The Bohemians, French-Canadians, and Italians have built up schools and churches of their own within the limits of the parish. As a result, Holy Family church is now attended by not more than 11,000, and its schools by 3000. The college has in recent time shown its most remarkable growth. A very large percentage of the diocesan clergy are its alumni and send their best students to St. Ignatius, often from great distances. In collegiate attendance, St. Ignatius far surpasses any other college in the province today. Besides the usual equipment of library, and physical and chemical laboratories, it has an unusually fine museum of natural history and mineralogy.

A law department was begun in the year 1908, under the title of Lincoln Law School, which was later changed to Loyola Law School when the college received a university charter under the title "Loyola University." In September, 1909, the first of the group of beautiful buildings in course of erection in Rogers Park was opened as an academy; and during the same year a School of Medicine was added to the university by the affiliation of the Bennett Medical School. The engineering department, begun by the generosity of Michael Cudahy, received its first students in 1911.

Marquette university, milwaukee, wis. — This flourishing institution was long in contemplation both on the part of the bishops of the diocese and of the Jesuit superiors before it materialized. In 1848 Chevalier De Boeye of Antwerp, Belgium, gave the bishop of Milwaukee $16,000 towards the founding of a Jesuit college in his diocese, where Masses should be said in perpetuity for the founder. Two years later we see in catalogues of the Missouri Province that Father Anthony M. Anderledy is at Green Bay, Wis. (then in the the diocese of Milwaukee), in charge of a church and of a school which is denominated "*Collegium Marquettense brevi Inchoandum*," the prospective Marquette College. The prospect was illusory. Two other beginnings were made in the city of Milwaukee before the college became a reality. The charter was given by the State in 1864, but it was only in 1880 that the corner-stone of the college was laid. A long, plain three-story brick building served the needs of the institution until 1906, when the Johnston building was erected by Mr. Robert Johnston, and presented by him to the Society of Jesus. This is now the collegiate department. The former structure serves as an academy.

An affiliation was made about the same time with already existing medical, dental, and law schools of the city by which the various faculties coalesce into one university, the rector of the college being ex-officio president. A university charter was granted by the State to meet the new conditions. Since then various other schools have been opened or attached, notably a School of Music, that has over 300 pupils, and which gives Marquette the largest enrolment of any Catholic institution of higher education in America.

University of detroit, detroit, mich. — Bishop Caspar Borgess in 1877 made over to the Jesuits his cathedral and episcopal residence in Detroit in fee simple. This was the origin of Detroit College.

The location of the new establishment was peculiarly

THE GESU CHURCH, MARQUETTE UNIVERSITY
MILWAUKEE, WIS. — JESUITS — MISSOURI PROVINCE

suitable for college purposes. It was near the heart of the city and at the same time on one of the most elegant of the city's residence avenues. As the college classes grew in numbers, homes adjacent to the former episcopal residence were purchased to be transformed into classrooms. Finally in 1890 plans were projected for the erection of the present beautiful college building. Bishop Miege, the first president, with his faculty secured for the new establishment a high place of esteem in the minds of the citizens. This has been maintained, chiefly by the excellent standing among the learned of the community of the graduates of the college. In 1911, the name was

legally changed to the "University of Detroit." A School of Engineering was opened as the first post-graduate department.

CREIGHTON UNIVERSITY, OMAHA, NEB. — Creighton College was chartered in 1875; Creighton University was chartered three years later. The university consists of the College of Arts and Sciences, founded by Edward A. Creighton in 1875; the John A. Creighton Medical College, founded in 1892; the Creighton University College of Law, founded in 1904, and the Dental College begun in 1905.

The wife of Edward A. Creighton died in 1875. In her will she declared that it had been her husband's intention to found a free Catholic college, but as he had died before being able to accomplish his purpose, she now bequeathed $100,000 to her executors to build and endow a college to be handed over when completed to the bishop of Omaha. In 1878 the bishop, Rt. Rev. James O'Connor, conveyed all the rights and obligations of the Creighton inheritance to a corporation composed of Jesuit fathers chartered by the State as the Creighton University. On this meager endowment the Creighton University has been able to give free tuition from that day to this to the thousands of pupils who have attended the academic and collegiate classes.

The Hon. Count John A. Creighton, brother of the founder, took at all times a special interest in the school. He contributed liberally on various occasions towards its enlargement; paying one third of the cost of the erection of the college church in 1887; building a south wing to the college building in 1888; transferring to the university in 1898 a new equipment and building for the John A. Creighton Medical School. He enlarged the collegiate building in 1900, and four years later put up the Edward Creighton Institute, in which the law and dental departments hold their sessions, and where the Omaha law library is housed. On the occasion of his seventy-fifth birthday he made over to the university property worth $400,000. Finally, in his will he bequeathed to the institution $1,200,000.

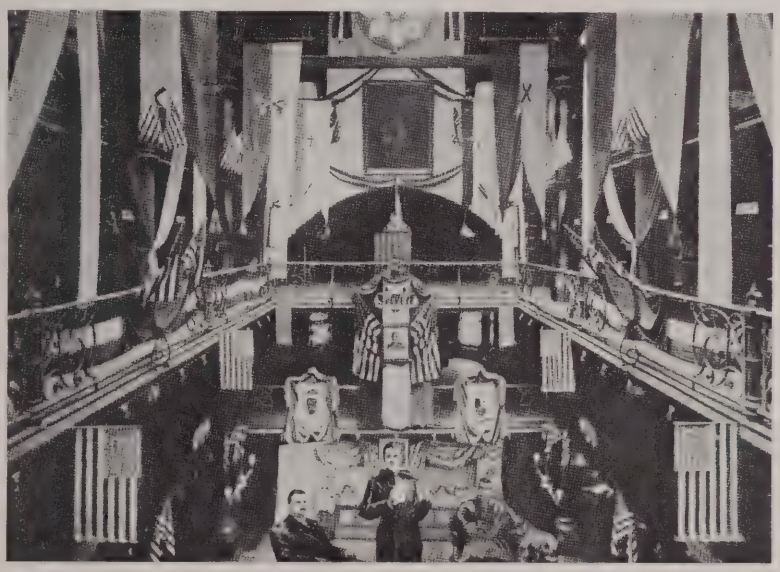
Creighton College enjoys the lonesome distinction of being the only endowed Catholic college in America. Mr. John Creighton watched the outcome of his brother's charity with a business man's eye. He followed the career of the graduates of the school individually, and noted with an ever growing satisfaction that they never came into contact or competition with the output of America's great universities without honor. His substantial approbation of the work done by the college in its weaker days is an encomium beyond cavil of the laborers.

ST. IGNATIUS COLLEGE AND HOLY FAMILY CHURCH, CHICAGO, ILL. — JESUITS — MISSOURI PROVINCE

ACCESSIONS TO THE PROVINCE. — The strength and vitality of the province is today renewed by the incoming of novices who have for the most part been students of the colleges mentioned above; but this has not always been the case. In the early days Father De Smet brought many postulants with him from the seminaries of Europe, especially from those of Belgium and Holland. The revolutions of Europe about the middle of the last century occasioned the coming of many valuable auxiliaries to the Missouri Province; from Switzerland came a scholastic, Anthony M. Anderledy, who after returning to Europe became in time general of the society; from Austria

came F. X. Weninger, whose missionary labors among the Germans were scarcely less remarkable than the labors of Father Damen among persons of English speech. There can be no doubt that miracles at times accompanied his sermons. From Italy came Paul Mary Ponziglione, a first cousin of King Victor Emmanuel I. Father Paul was indeed a royal man; many would be willing to call him a saint. From Germany several came in 1848; and at the time of the Kulturkampf a whole division of the German Province, remaining an integral part of that province, found a welcome in America. These established themselves first at Buffalo, New York, whence they have been known as the Buffalo Mission. As their first coming was to territory within the limits of the Maryland-New York Province, the story of their early history belongs to the chapter in this work dealing with that province.

In 1907 three colleges of the Buffalo Mission, which had been established in the course of time in the territory of the Missouri Province, and the new scholasticate at Brooklyn, O., together with the parish at Mankato, Minn., became one with Province of Missouri. Missouri, consisting hitherto of 546 members, received thus by far its largest accession, 195 new members.



PRESIDENT ROOSEVELT AND CARDINAL GIBBONS ATTENDING A DISPUTATION IN THEOLOGY IN THE LIBRARY HALL OF ST. LOUIS UNIVERSITY APRIL 29, 1903

College (boarding) of the Sacred Heart, Prairie du Chien, Wis. — There was a handsome three-storied frame structure in the romantic old town of Prairie du Chien, Wis., which had been a Methodist college, then a hotel, and finally became the property of Mr. John Lawler, a Catholic gentleman, deeply interested in the cause of Catholic education. Mr. Lawler offered his property to the Jesuits of Missouri for a college, but they were loath to take it. The Christian Brothers established themselves in it for a time, but shortly found themselves unable to carry it on successfully. Mr. Lawler again appealed to the society, and the father-general asked Father Lessmann, Superior of the Buffalo Mission, to make another effort. He obeyed. This was the first coming of the German fathers into the territory of the Missouri Province. In 1880 classes were opened with less than forty boarders. The following year and the succeeding one the number did not exceed sixty. The fourth year there were eighty, which with the twenty day scholars made the hoped for hundred. With this brightening of prospects, a new building was erected to make room for an additional hundred. Just then a change occurred in the mission which brought about the suspension of college classes at Prairie, and the novices of the mission occupied the building. During the ten years from 1888 to 1898, almost up to the time of his death, the great Lessmann, who had served the society in the most varied occupations and in the most distant parts of the world, who has left his impress on the society's laws, lived here as rector and Master of Novices. His remains rest here. With the opening of the fine new scholasticate near Cleveland, O., college classes were resumed at Prairie du Chien. One wing of an immense new structure was built in 1910, and this as well as the former buildings were filled with students at the opening of classes in 1911.

St. Ignatius College, Cleveland, O. — On February 2, 1886, Rev. Henry Behrens was made Superior of the Buffalo Mission — he had occupied that position once before. The very next day after his installation he started from Buffalo to Cleveland to see Bishop Gilmore and settle the question of opening a Jesuit college in that city. A new college was at once begun, though this necessitated the closing of the college at Prairie du Chien. This college was fortunate in having the experience of Buffalo and of the other eastern colleges to build upon. It assumed their courses and customs, and found itself almost at a leap in the forefront of Jesuit colleges of America. Wings were added to the building in 1888 and in 1890. The conspicuous work of the scientific department, notably in meteorology, made it impossible for a too credulous public to think here, as they do in some other places, that nothing is done in the Catholic college but the threshing out of medieval straw. Another high school department has been opened on the east side of the city.

St. John's University, Toledo, O. — Fruitful parochial work of many years in Toledo by some of the fathers of the German Province was the foundation on which St. John's College is built. This youngest of the colleges of the province was begun in a private residence in 1898. Two years later it received its charter from the Ohio Legislature. In 1902 a suitable college building was opened. The following year the charter was amended and more ample powers accorded.

In 1907 a splendid science department was added. A College of Law is conducted by the university.

St. regis college, east st. louis, ill., though possessed of a charter of its own, can hope for some time to be no more than a high school, like Loyola and Gonzaga Halls of St. Louis University, across the river. It was opened in 1910.

Rockhurst college, kansas city, mo., will doubtless receive its first class of students in September, 1912.

British honduras. — When the Missouri Province was relieved of its Indian missions in the far West, it took upon itself the management of the missionary labors of the English Colony of Central America, British Honduras. This region of 7500 square miles and of more than 37,000 souls depends entirely for its spiritual ministrations on the Missouri Province. It had formerly been under the care of the fathers of the English Province, who gave it up to devote themselves to the more necessitous tribes of Zambesi. The population of Honduras is made up of a few whites, some blacks, some yellow, and many red men. The principal language is Spanish. There are at present besides the bishop, sixteen priests, three scholastics, and four lay brothers laboring in this field. One of the first measures adopted by fathers of Missouri, after assuming charge of the colony, was the establishment of

INTERIOR OF ST. FRANCIS XAVIER CHURCH, ST. LOUIS UNIVERSITY
JESUITS — MISSOURI PROVINCE

St. john's college, belize, british honduras. — There is not as yet more than one small class of real collegiate standing, but the academic department is comparatively well attended, and is doing excellent work.

### OTHER WORK

Parochial. — Just as at present the fathers are building up parishes in British Honduras, which when built and self-sustaining will be passed over to the diocesan clergy, so in the past it has spent some of its best energy in this line of constructive operations in America itself. I have before me as I write a copy of a letter of Father Paul Ponziglione addressed to Bishop Fink of Kansas City in reply to an urgent inquiry as to how many churches and other establishments Father Paul and his companions had begun in that diocese. This single list of towns where parishes had been collected together and missions started or churches erected, would cover two pages of this book. It has been estimated that along the Missouri and Kansas and Osage rivers alone more than a hundred churches were thus built, more than one of which is now an episcopal seat. All over the province this church building has been going on. It was the most fruitful and the only permanent result of the Indian missionary labors. The churches still retained by the province are described below.

Home missions. — I have mentioned the preaching of Father Damen and of Father Weninger. There has not been a time during the last fifty years when some of the ablest speakers of the province were not engaged in this work of reviving the faith and piety of whole parishes by means of the spiritual exercises. There are at present eighteen priests assigned exclusively to this duty. One devotes himself specially to non-Catholics.

Immigrants. — Even before the heavy German immigration of 1848 had set in, Father Helias (called in his biography the Apostle of Missouri) had organized the first distinctively German parish in America. Noticing that this multiplying immigration was not being reached by the regular parochial ministrations, he gathered about him a congregation of German people in one of the halls of the St. Louis University. Later they organized into a strong parish which still exists under the patronage of St. Joseph.

Similarly, Fathers Mathaushek and Sebastianski devoted themselves to the Poles and Bohemians. For many years several fathers did purely parochial work among the colonies of these people in Nebraska. The best labors for them were done in missionary fields, seeking the scattered of the flock.

Father Ponziglione, after almost fifty years of labor among the aborigines, closed his apostolate in seeking his Italian countrymen in the recesses of Chicago. The fathers in Detroit have taken special charge of the Italian people at present. Several fathers and a score of scholastics in St. Louis give their assistance every Sunday to the indefatigable monsignor who is gathering these people together there.

A father in Chicago has been devoted for the last

COLLEGE OF THE SACRED HEART, PRAIRIE DU CHIEN, WIS.
JESUITS — MISSOURI PROVINCE

ST. JOHN'S CHURCH, CREIGHTON UNIVERSITY, OMAHA, NEB.
JESUITS — MISSOURI PROVINCE

ST. LOUIS UNIVERSITY, MAIN BUILDING
JESUITS — MISSOURI PROVINCE

DETROIT COLLEGE AND SS. PETER AND PAUL'S CHURCH, DETROIT, MICH.
JESUITS — MISSOURI PROVINCE

few years to the building and binding together of a Belgian parish. He has just completed the work with success and passed it over to the Ordinary.

NEGROES. — Before the Civil War a number of colored people with their owners attended the college church in St. Louis. After the war, these and all the others were being neglected, until happily a parish, dedicated to St. Elizabeth, was established for them especially. One of the fathers resides at this church where he has a parish school conducted by the colored Sisters of Providence. In Cincinnati also the care of the colored people devolved for many years upon one of the Jesuit fathers. The parish here was dedicated to St. Ann.

PUBLIC INSTITUTIONS. — Much of the work in jails and hospitals and asylums, both public and private, falls to the lot of religious. There is scarcely one of the colleges named above which has not at least one priest whose time is devoted exclusively to attending to some one of these species of charity. The Cook County Hospital of Chicago has at times occupied three priests. More souls are prepared for their last long journey here than in ten large parishes. Of course there is no remuneration for such work, but it bears the largest spiritual profit.

SOCIETIES. — St. Vincent de Paul Societies are a necessary part of the organization of a Jesuit parish; but not so much so as the sodalities. There is no Jesuit institution in America which has not its sodality. Our Blessed Lady deigned to bless the students' sodality at the St. Louis University with what may with due deference be called a miraculous favor. When the plague in 1849 was decimating the population of the city, the sodalists promised a silver crown to our Lady's statue if all of the students would be saved. Not one was attacked by the sickness. A mural tablet in the church and the crown are kept in token of this favor. The League of the Sacred Heart flourishes in all the parishes and colleges of the society. Father John O'Neil was the originator of the society known as the Knights of Father Mathew, a temperance organization, which has become national in its extent and has done untold good. The Catholic Order of Foresters was begun as an antidote to certain secret societies in the Holy Family Parish of Chicago. It, too, has been doing its good work from ocean to ocean.

FOREIGN WORK. — Despite the multiplicity of her calls at home, the province has always been able to give something of her best to calls from afar. China, Alaska, and India have not asked altogether in vain. The late Father William Stanton did notable work at the Philippine Observatory at a critical time for Catholic interests; after the death of their army chaplain he attended the American soldiers during the outbreak among them of the cholera. Several others labored in this field, who have all since returned home. Japan is at present apparently offering a field of opportunity and some members of the province are there awaiting reenforcements. Nearer home, at the very outset of the province, a colony of men was sent to the South; and later the ex-Provincial Thomas O'Neill labored to prepare this section of the society for provinceship. Likewise Father Leopold Van Gorp helped to mould the administration of the society in the Mission of the Rocky Mountains during the long years he was superior there. Father John Pierre Frieden, another ex-Provincial, bore the burden of responsibility in California at the time of the earthquake and the subsequent reconstruction. Father Joseph Kellar assisted the general in Rome for a time in the government of the whole society, and the present Father Provincial labored in the same capacity for the last thirteen years.

The labors to which the province is devoting itself at present may be summarized in outline as follows:

| | No. of Souls 1908 | No. of Pupils in Parish Schools 1906–7 | Students Oct. 1, 1911 |
|---|---|---|---|
| Chicago, Ill. | | | |
| Loyola University | | | 1172 |
| Holy Family Parish | 10,200 | 2,641 | |
| Saint Ignatius' Parish | 44 | | |
| Sacred Heart Parish | 3,500 | 567 | |
| Cincinnati, O. | | | |
| St. Xavier's College | | | 373 |
| St. Xavier's Parish | 5,820 | 1,320 | |
| St. Ann's Parish (colored) | 350 | | |
| Cleveland, O. | | | |
| St. Ignatius' College | | | 356 |
| St. Mary's Parish (German) | 2,000 | 520 | |
| Detroit, Mich. | | | |
| University of Detroit | | | 355 |
| SS. Peter and Paul's Parish | 2,300 | 407 | |
| Italian Parish (forming) | 2,800 | | |
| Syrians | 500 | | |
| East St. Louis, Ill. | | | |
| St. Regis | | | 35 |
| Florissant, Mo. | | | |
| St. Ferdinand's Parish | 932 | 110 | |
| Sacred Heart Parish (German) | 938 | 207 | |
| Kansas City, Mo. | | | |
| Rockhurst College | | | |
| St. Aloysius' Parish | 2,250 | 336 | |
| Mankato, Minn. | | | |
| SS. Peter and Paul's Parish | 3,320 | 610 | |
| Mission at Madison Lake | 355 | | |
| Milwaukee, Wis. | | | |
| Marquette University | | | 1476 |
| Gesù Parish | 6,580 | 918 | |
| Omaha, Neb. | | | |
| Creighton University | | | 876 |
| St. John's Parish | 1,433 | 290 | |
| Prairie du Chien, Wis. | | | |
| College of the Sacred Heart | | | 264 |
| St. Charles, Mo. | | | |
| St. Charles' Parish | 1,310 | 231 | |
| St. Louis, Mo. | | | |
| St. Louis University | | | 1371 |
| St. Francis Xavier's Parish | 3,937 | 218 | |
| St. Elizabeth's (colored) | 606 | 150 | |
| St. Joseph's Parish (German) | 1,426 | 355 | |
| St. Mary's, Kan. | | | |
| St. Mary's College | | | 417 |
| St. Mary's Parish | 1,537 | 273 | |
| Superior, Wis. | | | |
| Toledo, O. | | | |
| St. John Berchman's College | | | 281 |
| St. Mary's Parish (German) | 5,000 | 750 | |

The colony of British Honduras, Central America

EUCHARISTIC CONGRESS, COLLEGE CHURCH, ST. LOUIS UNIVERSITY. — JESUITS — MISSOURI PROVINCE

with an estimated Catholic population of 28,000. There are 2,033 children in the Catholic Schools.

## THE NEW ORLEANS PROVINCE

The New Orleans Province of the Society of Jesus comprises within its limits the States of Florida, North Carolina, South Carolina, Tennessee, Georgia, Alabama, Mississippi, Louisiana, Arkansas, Oklahoma, and Texas.

The first Jesuits to set foot on this vast territory, being also the first to land on the coast of North America, were Fathers Peter Martinez and John Rogel, and the lay brother Francis de Villareal. They were sent by St. Francis Borgia, then general of the Society of Jesus, at the request of Philip II, King of Spain, in order to carry the light of the true faith to the barbarous tribes of Florida.

VERY REV. J. F. O'CONNOR, S.J.
PROVINCIAL OF NEW ORLEANS PROVINCE

Setting sail from San Lucar on June 28, 1566, they arrived at Havana about the middle of August. After a brief stay in that port, they embarked for Florida. Land was sighted on September 24th; the captain not knowing the coast resolved to send some sailors in a boat to reconnoiter the shore. The sailors, however, refused to undertake this dangerous task, unless accompanied by Father Martinez. While the exploring party was on land a fierce storm arose which drove the vessel off. Meanwhile the missionary and his party, endeavoring to reach the Spanish post, were assailed by hostile Indians, who dragged Father Martinez from the boat and slew him with their tomahawks. His death took place on October 6, 1566, on the island of Tactacuru. The historian Shea identifies this island with the present island of Cumberland, not far from the mouth of the St. John's river. Father Peter Martinez may justly be called the protomartyr of the Society of Jesus in North America.

Father Rogel and his companion Brother Villareal, who had remained in the ship when she was driven off by the storm, landed eventually at Havana. After remaining for some time in that city in order to study the language of the Indians of Southern Florida, they returned to Florida in March, 1567. The governor, Menendez, built a chapel for Father Rogel at a spot now called Charlotte Harbor, on the western shore of the peninsula. Father Rogel remained here as chaplain of the post and missionary to the Indians till 1568. In that year other missionaries sent by St. Francis Borgia arrived in Florida. They were Father John Baptist Segura, who had been appointed vice-Provincial of Florida, Father Gonzalo del Alamo, and Father Antonio Sedeno, with three lay brothers and some postulants.

Father Segura and his companions after proclaiming the jubilee at St. Augustine, proceeded to Carlos, and began missions in the provinces of Tocobago and Tequesta. Father Sedeno with Brother Baez took up his abode in Guale, now Amelia Island, and he may thus be regarded as the pioneer priest of Georgia.

The next year (1569) Father Rogel went to the post of Santa Helena, on Port Royal Harbor, thus becoming the first resident priest in South Carolina.

On August 5, 1570, Father Segura with Father Louis de Quiros and Brothers Solis, Mendez, Redondo, Linares, Gomez, and Zevallos sailed from Santa Helena to found a new mission on the Chesapeake. Passing through the capes they ascended the Potomac, and on September 10th, they reached their destination. The vessel in which they had come left them on the 12th. After laboring for a few months in this barren vineyard, they were betrayed by a converted Indian, whom they had brought with them, and all were most cruelly slain.

St. Francis Borgia, on learning the death of Father Segura, and considering the apparent hopelessness of any permanent Spanish settlement in Florida, recalled the members of the society, who thereupon proceeded to Mexico, where they founded a flourishing province.

After an absence of one hundred and thirty-four years, the Jesuits returned to labor again in the southern part of America, their principal mission field being the French possessions in Louisiana.

Father Paul du Rhu, a Jesuit, accompanied Iberville, the founder of Mobile, on his second voyage to America. On February 14, 1700, this father erected a cross, offered the holy sacrifice, and blessed a cemetery at Fort Mississippi, a spot eighteen leagues from the mouth of the great river. We find him toiling later at Biloxi and Mobile. Towards the beginning of 1702, Father Peter Donge came to Mobile to assist Father Du Rhu, and was the first resident priest in Mobile and Alabama. To these two Jesuits was confided the pastoral care of the garrison, of the nascent town, and of the neighboring Indians.

Father De Limoges labored at the same time among the Houmas, who dwelt on the east side of the Mississippi, about seven leagues above the Red river.

Owing to a difficulty which arose between the missionaries and Bishop St. Vallier of Quebec, the Provincial of France recalled the fathers to France. Father Du Rhu became a celebrated pulpit orator in his native country. Fathers Donge and De Limoges soon after their arrival in France died of grief at the loss of their beloved missions.

But Bienville, like Iberville, his brother, longed to see the Jesuits back again in that Louisiana which he had founded. Shortly after the foundation of New Orleans, there came from France, in the name of the

king, a Jesuit, Father Francis Xavier de Charlevoix, to examine and report on the general condition, temporal and spiritual, of the colony. After his return to France, at the end of 1722, the civil government of Louisiana was separated from that of Canada. The return of the Jesuits to Louisiana was decided on by superiors, and the Louisiana Mission, after an interruption of sixteen years, was re-established with Father Joseph F. Kereben as first Superior.

The Company of the West by an ordinance gave to the Jesuits the Indian missions all over Louisiana, with a residence at New Orleans, but no parish rights there.

Father Kereben was succeeded in 1725 by Father Nicolas de Beaubois. On February 20, 1726, an engagement was entered into between the Society of Jesus and the Company of the West. According to the contract the Jesuits were to keep constantly fourteen priests of their order in the colony, viz., two at Kaskaskia, one in the village of the Brochigomas, a chaplain and missionary at the fort on the Wabash, a missionary at the Arkansas, a chaplain and missionary at Fort St. Peter among the Yazoos; another missionary there whose duty it was to endeavor to penetrate into the country of the Chickasaws; and to promote the union between these Indians and the French, two missionaries at the Aliboman post, one of whom was to preach the Gospel to the Choctaws.

CHURCH OF THE HOLY NAME OF JESUS, NEW ORLEANS, LA.
JESUITS — NEW ORLEANS PROVINCE

Early in 1726 Father De Beaubois set out for France to secure priests for the new missions; to secure also, in the name of the colonial government, Ursuline religious for the education of females in the new colony. Father De Beaubois' efforts were crowned with success. He returned to Louisiana in 1726 with some of the fathers he had secured for the missions; others were to follow afterwards. On August 7, 1727, Fathers Doutreleau and Tartarin with Brother Crucy and eleven Ursuline nuns arrived in New Orleans.

About this time Father Du Poisson was laboring among the Arkansas; Father De Guyenne undertook to plant a mission among the Alibomans and Father Le Petit among the Choctaws.

Father De Beaubois in three years had accomplished a wondrous work. He laid the broad and solid foundation of the Jesuit mission of Louisiana. He established a plantation that would afford to the distant missions a means of subsistence. He blessed his own and future generations with the holy presence of the Ursuline order in Louisiana.

In 1728 he was succeeded as Superior by Father Mathurin le Petit.

In 1729 the Natchez Indians rose against the French. Father Du Poisson, on his way from the Arkansas to New Orleans, reached Natchez on November 26th, and finding the Capuchin father absent, he remained at the request of the people to officiate for them the following day, the first Sunday of Advent. On Monday the 28th, as he was carrying the Blessed Sacrament to some sick persons, the signal for the massacre was given. A gigantic chief sprang upon the unsuspecting priest, hurled him to the ground, and by repeated blows of his tomahawk severed his head from his body.

The Yazoos, drawn into the general conspiracy by the Natchez, lay in wait for Father Souel on December 11th, as he returned from a visit to the chief. As he entered a ravine he fell dead, riddled by a volley of musket balls.

Father Doutreleau had set out from Illinois for New Orleans, and on New Year's Day landed at the mouth of the Little Yazoo river to say Mass. He had set up his altar and was about to begin Mass, when some Yazoos landed near the party. The French boatmen were ignorant of the Indian outbreak, and allowed the Yazoos to kneel down behind them. The Mass began, and as the priest uttered the "Kyrie eleison," the Indians fired a volley, wounding Father Doutreleau and killing one of his boatmen. The others fled, and the father knelt to receive the final blow; but when the Indians fired wildly and missed

CHURCH OF ST. MARY, STAR OF THE SEA, KEY WEST, FLA.
JESUITS — NEW ORLEANS PROVINCE

CHURCH OF THE SACRED HEART, TAMPA, FLA.
JESUITS — NEW ORLEANS PROVINCE

LOYOLA COLLEGE, NEW ORLEANS, LA.
JESUITS — NEW ORLEANS PROVINCE

IMMACULATE CONCEPTION COLLEGE, NEW ORLEANS, LA.
JESUITS — NEW ORLEANS PROVINCE

him again and again, he fled towards the shore, vested as he was. He reached the boat by wading, and though as he climbed in he received a discharge of shot in the mouth, he took the rudder, and the boatmen plying their paddles with superhuman energy, soon left their murderous assailants far behind.

In 1736 the French sent an expedition against the Chickasaws, which Father Antoninus Senat accompanied as chaplain. The French force was attacked by the whole Chickasaw army and defeated. Vincennes, the commander, d'Artaguiette, Father Senat, and others were taken prisoners, though the missionary might readily have escaped. He would not, however, abandon those who needed his ministry. He was burned at the stake on Palm Sunday, 1736, most probably in Lee County, Miss.

The establishment of the Jesuits in New Orleans consisted of a large residence, a chapel, and a plantation. Gradually it assumed shape and became the source of countless advantages and blessings to the colony at large. It relieved the poverty of the struggling churches; it provided the missions with means to carry on the divine service; it enabled to answer, in a way, at least, the thousand wants of their wretched flocks.

SACRED HEART CHURCH, AUGUSTA, GA.
JESUITS — NEW ORLEANS PROVINCE

It was also a center to which the missionaries had recourse to repair their shattered health or renew their own spiritual life.

In 1763 the Superior Council of Louisiana, imitating the parliaments of France, suppressed the Society of Jesus in the colony. It was declared that the institute was dangerous to the royal authority, to the rights of the bishops, and to the public peace and safety. All the property possessed by the fathers, except the personal books and clothing of each, was ordered to be seized and sold at auction. The sacred vestments and plate of the chapel were given to the Capuchins. The most monstrous part of the order was that the chapels attended by the fathers in Louisiana and in Illinois were ordered to be leveled to the ground. Every Jesuit father and brother was to be sent to France on the first vessel ready to sail. The Superior, the aged Father Baudoin, broken by labors and by illness, a man of seventy-two years was about to be dragged to a ship, when a wealthy planter, Etienne Boré, interfered and claimed the right to give the aged priest a home.

In this manner the establishment of New Orleans passed out of existence, and so thorough was the work of spoliation and ruin that at this present hour it is impossible to discover the exact spot on which the chapel and house stood. After an absence of seventy-three years the Jesuits once more returned to Louisiana.

In 1836 the Rt. Rev. Anthony Blanc, Bishop of New Orleans, repaired to Rome, where he had an interview with the Very Rev. J. Roothaan, general of the Society of Jesus, and besought him to send some members of the society to Louisiana. The general referred the petition to the Provincial of France, who acceded to the bishop's request. On December 14, 1836, the bishop set sail from Havre, accompanied by eight Jesuits, and arrived at New Orleans on February 22, 1837. Father Nicolas Point, who had come from Kentucky, was appointed Superior. The fathers lived for a while in the bishop's residence, exercising their sacred ministry in the city and the surrounding country.

Various localities having been offered for the site of a college, Grand Coteau, a small town about 150 miles from New Orleans, was at last selected. The corner-stone of the new college was laid on July 31, 1837, and Father Nicolas Point was appointed its first rector. The fathers, too, had charge of a parish 100 miles in length and 40 miles in width.

In 1840 the college was detached from the province of France and placed under the jurisdiction of the newly erected vice-province of Missouri.

In 1846 the mission of New Orleans was founded by the province of Lyons, with Father John Baptist Maisounabe as first Superior. St. Charles' College, Grand Coteau, was then detached from the vice-province of Missouri and incorporated into the erected mission. Spring Hill College, near Mobile,

founded in 1830 by Rt. Rev. M. Portier, first Bishop of Mobile, was also entrusted to the society.

In 1848 Father Maisounabe purchased a lot at the corner of Baronne and Common Streets, New Orleans, on which he erected two buildings to serve as chapel, residence, and college. Sixty years ago, therefore, the New Orleans Mission comprised three colleges: Grand Coteau, Spring Hill, and New Orleans.

The church of the Immaculate Conception in New Orleans was begun in 1851. Father J. Cambiaso drew up the plans and superintended the building. Father Cambiaso had lived in Spain, and while residing there had admired the magnificent specimens of Moorish architecture which are the pride of that country. When he planned his church in New Orleans, he adopted the same graceful style. The solemn dedication of the church took place on December 8, 1857. From time to time, as the number of pupils increased, various additions were made to the college buildings. In 1900 the whole college was remodeled, new buildings were erected, others enlarged, and fitted up with all modern improvements.

ST. JOSEPH'S CHURCH, MACON, GA.
JESUITS — NEW ORLEANS PROVINCE

Spring Hill College has had a prosperous career and has become one of the great educational centers of the South. In 1869 a destructive fire burned the college to the ground, but in a short time a greater Spring Hill had risen from its ashes. In the course of time many improvements have been made, so that at the present day Spring Hill College is one of the finest educational institutions in the South.

St. Charles' College, Grand Coteau, La., has had a checkered career. Sometimes prosperous, oftener a failure, more than once closed, it was suppressed in 1891 as a college, and made a scholasticate for the education of the younger members of the society. In 1900 the college was partly destroyed by fire, and in consequence the scholasticate was closed. In 1907 another conflagration destroyed the remaining part of the college, the church, however, being saved. The work of rebuilding began in 1909, and in October, 1910, the new St. Charles' College threw open its doors. The college numbers at present (1912) about one hundred boarders.

In 1853 a residence was opened in Mobile, Ala., and a church and school were built; the church, which was to be only temporary, served the congregation of St. Joseph's parish till 1908. A greater and more imposing edifice was erected and solemnly dedicated in May, 1908.

In 1874 the fathers were called to Augusta, Ga., where they built the church of the Sacred Heart. In 1897 the corner-stone of a new church edifice was laid, which was solemnly dedicated on December 2, 1900, by His Eminence, Cardinal Gibbons. The old church building was converted into a college which was opened in 1900.

In May, 1880, the Rt. Rev. J. Quinlan, Bishop of Mobile, confided to the care of the Jesuits the parish of Selma, Ala., and the neighboring missions.

The Rt. Rev. N. Gallagher, Bishop of Galveston, gave over, in 1884, to the fathers of the society, the university of St. Mary, Galveston, Tex., founded in 1892 by Bishop Odin. A large and magnificent church was completed in 1892. This church, the pride of Galveston, was completely wrecked during the fearful storm of September 8, 1900. A new church of beautiful Moresque design was erected in 1906.

In 1887 Pio Nono College, situated at Vineville, near the city of Macon, Ga., was transferred to the society by the Rt. Rev. T. A. Becker, Bishop of Savannah. Here the novitiate of the New Orleans Mission was established. The city of Macon was at the same time entrusted to the spiritual care of the fathers who, in 1889, laid the foundations of a large and imposing church, which was completed in 1903.

The fathers were called to Florida in 1889 by the Rt. Rev. J. Moore, Bishop of St. Augustine, who gave over to them as the field of labor the southern part of Florida, almost the half of the peninsula, eight counties having an area of 22,590 square miles. In this vast

territory churches are located at Tampa, West Tampa, Ybor City, West Palm Beach, Miami, and Key West; besides there are sixty stations which the fathers visit on their missionary tours. One of the grandest church edifices of the South was erected at Tampa and solemnly dedicated in 1906.

As the city of New Orleans prospered and increased and extended its limits, it was thought advisable to secure property in the new district of the city. Hence land was bought in 1890 along St. Charles Avenue and fronting Audubon Park. On this property a neat church and residence were erected in 1891, and in 1904 Loyola College was opened. In 1911 Marquette Hall was completed, and is occupied by the collegiate and scientific departments of Loyola University. In the near future a series of buildings will be erected for the law, medical, and the other departments of the university.

Shreveport, in the northern part of Louisiana, was the next foundation. Here a church and college were built in 1902.

Property was bought recently at Nashville, Tennessee, where in the near future a college will be founded.

In 1880 the New Orleans Mission, which since 1845 had been dependent on the province of Lyons, France, was constituted an independent mission under the immediate jurisdiction of the general of the Society of Jesus. The mission having spread and increased in numbers, was raised, by a decree of the Very Rev. Francis Xavier Wernz, General of the Society, to the rank of a province on August 15, 1907. The Superior of the mission, Rev. J. F. O'Connor, was at the same time appointed the first Provincial.

### CHURCHES, COLLEGES AND SCHOOLS OF THE NEW ORLEANS PROVINCE

(1) Grand Coteau, La., founded in 1837; church of the Sacred Heart; St. Charles' College; parochial schools under the care of the religious of the Sacred Heart; number of pupils, white and colored, 180.

(2) Spring Hill, Ala., founded in 1830, taken in charge by the society in 1847. St. Joseph's College; pupils, 235.

(3) New Orleans, La., founded in 1847; church and college of the Immaculate Conception, number of students in college, 400; parochial school under the care of the Sisters of Mercy; pupils, 160.

(4) Mobile, Ala., founded in 1855; St. Joseph's church; parochial school under the Sisters of Mercy; pupils, 220.

(5) Augusta, Ga.; founded in 1874; church and college of the Sacred Heart, number of students in college, 130; parochial school under the Sisters of Mercy; pupils, 175.

(6) Selma, Ala., founded in 1880; church of the Assumption; parochial school under the Sisters of Mercy; pupils, 125.

(7) Galveston, Tex., founded in 1884; church of the Sacred Heart; university of St. Mary; number of students, 90; parochial school under the Ursuline sisters; pupils, 100.

(8) Macon, Ga., founded in 1889; St. Stanislaus' Novitiate; church of St. Joseph; parochial school

THE SEMMES MEMORIAL CHAPEL, JESUIT COLLEGE NEW ORLEANS, LA.
JESUITS—NEW ORLEANS PROVINCE

under the Sisters of Mercy; pupils, 102. St. Peter Claver's school for colored children under the Sisters of Mercy; pupils, 90.

(9) Tampa, and South Florida Missions, founded in 1889; Tampa, church and school of the Sacred Heart; pupils in school, 50; parochial schools under the care of the Sisters of the Holy Names; pupils, white and colored, 690.

Ybor City; church of our Lady of Mercy; parochial school under the Sisters of St. Joseph; pupils, white and colored, 515.

West Tampa, church of St. Joseph.

West Palm Beach, church of St. Ann.

Miami, church of the Holy Name of Jesus; parochial school under the Sisters of St. Joseph; pupils, 80.

Key West, church of St. Mary, Star of the Sea; parochial schools under the care of the Sisters of the Holy Names; pupils, white and colored, 750.

(10) New Orleans, La., founded in 1902; church of the Holy Name of Jesus; Loyola College, students, 45; parochial school under the Sisters of Mercy; pupils, 160.

(11) Shreveport, La., founded in 1902; church and college of St. John Berchmans; students, 60; parochial school under the Daughters of the Cross; pupils, 50.

Churches 17, Colleges 8, Novitiate 1, Mission stations 75, Parochial schools 18.

MEMBERSHIP OF THE NEW ORLEANS PROVINCE

| | Priests | Scholastics | Lay Brothers | Total |
|---|---|---|---|---|
| 1838 | 7 | 2 | 2 | 11 |
| 1848 | 16 | 16 | 11 | 43 |
| 1858 | 37 | 15 | 25 | 77 |
| 1868 | 34 | 11 | 37 | 82 |
| 1878 | 44 | 54 | 39 | 137 |
| 1888 | 45 | 74 | 40 | 151 |
| 1898 | 71 | 106 | 53 | 230 |
| 1908 | 126 | 70 | 44 | 240 |
| 1912 | 137 | 82 | 45 | 264 |

## CALIFORNIA–ROCKY MOUNTAIN MISSION[1]

On October 15, 1907, the Jesuit Missions in California and the Rocky Mountains were united under one general Superior, the Rev. George de la Motte. The new California-Rocky Mountain Mission includes in its jurisdiction the States of California, Oregon, Washington, Idaho, Montana, Wyoming, and North and South Dakota, a total area of 800,794 square miles in the United States, besides the mission of Southern Alaska. The population of this territory, according to the census of 1900, was 4,124,040, of which 1,485,053 were in California. Today the new mission has four large colleges, Santa Clara and St. Ignatius in California and in Washington, Gonzaga College, Spokane, and the college in Seattle. Besides these institutions there is a novitiate and juniorate at Los Gatos, Cal., and a house of studies for the scholastics in Spokane, where philosophy and theology are taught. In San Francisco and San José, Cal., there are large parishes, as also at Spokane and Seattle in Washington. In Oregon a new parish is being started at Portland, where the seat of government for the whole mission will be placed. Parishes also exist at Yakima in Washington, at Pendleton, Corvallis, and Lake View in Oregon, at Missoula and Frenchtown in Western Montana, at Havre and Chinook in the eastern part of that State, and at Lewiston, Idaho.

FR. PETER JOHN DE SMET, S.J.

Such is the work at present going on among the whites. There are, however, missions like Colville in Washington, which, originally intended for the Indians, find themselves today in the midst of a growing white population, whose spiritual needs must be attended to. Here the school is now attended by many white children, and a large part of the work of the fathers is amongst the whites of the neighboring towns.

It was not, however, for the sake of the white man that the fathers first came to the West. California, of course, was from the first a white man's mission. But the present California Mission was an unexpected offshoot from the Rocky Mountains, and the first fathers, who founded it in the beginning of the second half of the nineteenth century, never dreamed, when they came to this country, that any such labor awaited them.

When the Rocky Mountain Missions began in 1841, California was a Mexican possession. It is true, in old Spanish days the Jesuits had been successful missionaries among the Indians in lower California from 1697 to 1768, when the society was suppressed in the Spanish Dominions. After that date the Franciscans took up the work of the Jesuits and extended their missions among the natives as far north as the Santa Clara Valley; but in 1836 these missions were secularized by the Mexican government, and generally reduced to poverty, while, with the influx of Americans into the country, matters grew worse and the Indians were plundered on every side. The fathers gradually diminished in numbers and their neophytes dwindled and disappeared. In 1848 when California passed into the possession of the United States, the Franciscan Missions seemed to have fallen into complete decay, but the urgent spiritual needs of the now numerous white population caused Father Gonzalez, the administrator of the diocese of Monterey to call for assistance on all sides. Hence the return of the Jesuits to California, and the founding of the present mission by Fathers Nobili and Accolti, then stationed in Oregon. Before this event took place the missionaries of the northwest, as we have said, had thought only of the Indians, whom they had come to save.

FR. J. JOSET, S.J.

Today we find Indian missions at Umatilla in Oregon, in Washington at Yakima, and amongst the Okanagans and the Indians of the Colville Reservation. In Idaho is the famous mission of the Sacred Heart at De Smet, among the Coeur d'Alenes, and the mission of St. Joseph at Slickpoo among the Nez Perce. In west-

[1] In 1909 the California Province came into existence with Rev. Father Goller first Provincial. The California–Rocky Mountain Mission then ceased to exist.

ern Montana among the Flatheads, Pend d'Oreilles, and Kalispels is St. Ignatius Mission, and east of the Rockies we have Holy Family Mission among the Black Feet, St. Paul's in the Little Rockies among the Gros Ventres, and the Assiniboines, and St. Francis

IMMACULATE CONCEPTION CHURCH, FIRST CHURCH AT COLVILLE, WASH.—JESUITS—CALIFORNIA-ROCKY MOUNTAIN MISSION

Xavier's among the Crows. In Wyoming we have St. Stephen's among the Arapahoes and Shoshones, and in South Dakota the newly acquired and flourishing missions of St. Francis on the Rosebud Reservation, and Holy Rosary on the Pine Ridge Agency amongst the Oglalla Sioux. This roughly represents the work at the present going on amongst the Indians.

It is now some sixty-seven years since the first founders of the Rocky Mountain Missions left the then frontiers of the United States at St. Louis to reach the country of the Flatheads in what is now western Montana, between the main divide of the Rocky Mountains and the spur of the Bitter Roots that bound that State on the west. It was a long and toilsome journey over an unorganized wilderness that our fathers had to undertake, for in 1841 there were no states west of the Mississippi; but instead, between that river and the great mountain barrier, stretched the wild region known as the Louisiana Purchase which had been American territory since 1803. West of the Rockies to the south, between the mountains and the Pacific were the Mexican possessions, including California. North of California the disputed Oregon country reached indefinitely to the southern boundary of the Russian territory.

It was not till 1846 that the boundary dispute between Great Britain and the United States was settled, and the Oregon country south of the 49th parallel became American. From this territory were subsequently carved the States of Oregon and Washington and part of Idaho. At the time of the foundation of the Rocky Mountain Missions the frontiers of the United States were thus separated from the Pacific Ocean by half the continent. In this vast northwest region there were few whites. Some Methodist ministers had reached the coast in 1836 and established themselves near Fort Vancouver on the Columbia, some eighty miles from its mouth. Here also in 1838, Fathers F. N. Blanchette and Modest Demers, the pioneer Catholic missionaries of Oregon, had arrived from Canada. Scattered over the country were the forts and trading posts of the Hudson Bay Co., such as Fort Vancouver, Fort Walla Walla, Fort Colville, and other stations both east and west of the Rockies. The employees of the Hudson Bay Co., mostly French Canadian and Catholics, had stirred up among the Indians in many places a desire for the coming of the "Black Robes" among them. It was, however, a few Catholic Iroquois living among the Flatheads who first taught these savages some fundamental truths of Christianity and urged them to send to St. Louis for missionaries.

In response to these solicitations Fathers De Smet, Gregory Mengarini, and Nicolas Point, accompanied by Brothers Specht, Huet, and Claessens, set out for the Rocky Mountains in 1841. Arrived in the Flathead country they founded the first mission of St. Mary in the Bitter Root Valley, not far from the site of the present town of Stevensville, Mont., towards the close of the year.

The fathers lived amongst the Indians, instructing them, administering the sacraments, and conforming themselves to the customs of the savages.

They learned their language and lived as the savages did on roots and berries, and the products of the fisheries and the chase. In course of time they erected a church and residence and cultivated the land, striving, at first without much success, to induce the wild neophytes to imitate them as agriculturists. However, the Flatheads as well as many of the neighboring tribes responded to the call of salvation, and great numbers were baptized and came to worship at the mission. The history of subsequent missions was somewhat similar, except that in later years the school became a more important feature.

The Flathead country, as we have said, lay between the main divide and the Bitter Root Mountains. This region in contrast to the wide prairies on the eastern

ST. IGNATIUS MISSION, MONTANA.—JESUITS—CALIFORNIA-ROCKY MOUNTAIN MISSION

side of the Rocky Mountains, was a land of hills and valleys, full of lakes and streams, whose waters eventually reached the great Columbia river. North of the Flatheads, the Pend d'Oreilles and Kalispels wandered on both sides of the Bitter Roots. The Coeur

CHURCH AT LAPWAY, IDAHO
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

LAPWAY MISSION, IDAHO
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

BOYS' SCHOOL, COLVILLE MISSION, WASHINGTON
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

ST. PETER'S MISSION, MONTANA
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

d'Alenes dwelt in the neighborhood of the lake of that name on the west side of the Bitter Roots.

To the south of this tribe the Nez Perce Indians fished and hunted; while further west the Spokanes lived along the banks of the river of the same name that flows westward out of the Coeur d'Alene lake to join the Columbia in the Big Bend country. The Colville Indians, the Sjoyelpi, lived on the banks of the Columbia north of the Spokanes in the Colville Valley; while further west we find Okanogans, Yakimas, Umatillas, Walla Wallas, Chinooks, and Cayuses.

FATHER GIORDA, S.J.

FATHER ANTHONY RAVALLI, S.J.

All these are Columbia River Indians, and the fathers in time visited most of them. From the eastern slope of the Rocky Mountains to the Mississippi, in the middle northwest, the home of the buffalo, on the rolling prairies, watered by the tributaries of the Missouri, many savage tribes were to be found, amongst whom later on missions were to be established. Such were the Black Feet, the Gros Ventres, and Assiniboines, the Arapohoes and Shoshones, and farther east the Dakotas or Sioux. On various occasions the fathers of St. Mary's received visits from members of the tribes on both sides of the mountains, and the Coeur d'Alenes, in particular, begged that a mission might be given them also. Their wish was granted in the autumn of 1842, when Father Nicolas Point and Brother Huet built a residence on the banks of the St. Joe river, a sluggish stream, that empties into Lake Coeur d'Alene. This was the beginning of the famous Coeur d'Alene Mission now at De Smet, Idaho

ST. IGNATIUS MISSION, MONTANA. BOYS' SCHOOL. TRADES TAUGHT THE INDIAN BOYS: FARMER, CARPENTER, BLACKSMITH, SHOEMAKER HARNESS MAKER, PRINTER, MILLER, PAINTER, ETC.
JESUITS—CALIFORNIA-ROCKY MOUNTAIN MISSION

In 1843 Fathers De Vos and Andrew Hoecken, with four lay brothers, amongst them Brother J. B. McGlan, arrived at St. Mary's from St. Louis, and shortly afterward, in 1844, Father J. Joset and Father Peter Zerbinati came from the same place with Brother Vincent Magri. They made a welcome addition to the little band of missionaries and soon found employment. Father Hoecken, after visiting the Sacred Heart Mission on the St. Joe, was detailed to found a mission among the Kalispels near Lake Pend d'Oreille. In the summer of 1844 he located the first St. Ignatius' on Clarke's Fork, some sixty miles below Sand Point. This was the third mission founded. Father Joset in the meantime joined Father Point at the Coeur d'Alene Mission, while Father De Vos and Father Zerbinati remained with Father Mengarini at St. Mary's. Meanwhile, Father De Smet, the Superior of the mission, had traveled to Europe to obtain recruits. He was well received everywhere, and His Holiness Pope Gregory XVI proposed to make him bishop of the new diocese to be erected in Oregon. He managed, however, to transfer this burden to the shoulders of the Rev. Father F. N. Blanchette.

On December 12, 1843, Father De Smet left Europe, accompanied by Fathers John Nobili, Michel Accolti, Anthony Ravalli, Louis Vercruysse, Brother Francis Huybrechts, and a colony of sisters. Rounding Cape Horn and touching at Callao and Valparaiso, their good ship, well named the *Indefatigable*, crossed the bar of the Columbia on July 31, 1844, and arrived at St. Paul's in the Willamette, August 17, where Fathers Blanchette and Demers received them with great joy. The arrival of this little band of missionaries was indeed an important event for the Pacific coast, for amongst them were the future founders of the California Mission, while Father Anthony Ravalli was to leave a name never to be forgotten in the mountains.

DE SMET MISSION, IDAHO — INDIAN CABINS — SCHOOL FOR GIRLS (SISTERS OF CHARITY OF PROVIDENCE) — CHURCH — FATHERS' RESIDENCE — BOYS' SCHOOL
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

ST. PETER'S MISSION, MONTANA. — JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

Father De Smet determined now to found a mother-house on the Willamette near St. Paul's. Of course it was far from the mountains, being some 800 miles from St. Mary's, hence St. Francis Xavier's Mission, as it was called, could with difficulty exercise a parental care over the daughter missions. Father De Voe came from St. Mary's and was made Superior here, and all the new recruits remained with him for the present, while Father De Smet hastened to the mountains to visit his subjects there. In 1845 Father Nobili and Father Ravalli were called to active service. The former was sent to found a mission in New Caledonia, as the northern part of Oregon was then called. Father Ravalli was ordered to open one in Colville valley, and built the first chapel there on a hill between the fishery at Kettle Falls, and Fort Colville, and this chapel he named St. Paul's. After a few months, however, he was called to St. Mary's on the death of Father Zerbinati. Here he remained till 1850, when that mission was closed for sixteen years. In 1846 the mission on the St. Joe was transferred to the Coeur d'Alene river on account of floods. The new mission, which now is known as the *"Old Mission"* par excellence, was placed in charge of Father Joset, who a little later became Superior of the Rocky Mountains, when Father De Smet was called from the mountains by other duties. Father De Smet took with him Father Point, who had been recalled by his superiors to Canada. The two fathers parted after crossing the Rocky Mountains, and Father Point remained amongst the Blackfeet to instruct them during the winter of 1846-47. The order recalling Father Point had been issued from Paris in 1843, but did not reach him till the end of 1846. Such were the means of communication in those days.

FATHER D'ASTE, S.J.

FATHER JOS. CATALDO, S.J.

Father Gregory Mengarini was now the only one of the original fathers left in the mountains. In 1847 Fathers Gazzoli, Goetz, and Menetrey, with Brothers Bellomo, Maechetti and Savio, arrived at the Willamette. Father Goetz went with Father Nobili to New Caledonia, Father Menetrey joined Father Hoecken at St. Ignatius', while Fathers Gazzoli and Vercruysse with Brothers Bellomo and Huybrechts wintered at the Sacred Heart among the Coeur d'Alenes. This year was made memorable by the death of Dr. Whitman, the Protestant missioner. The same year Father Joset transferred Father De Vos to Colville to continue the work begun by Father Ravalli, which left Father Accolti as Superior at the Willamette. About this time Father Joset was called on to send assistance to California, but was unable to do anything for lack of subjects. The following year, however, it was found necessary to close the mission of New Caledonia, and this set Father Nobili free to labor in his destined field. Father Joset, therefore, sent him to join Father Accolti at the Willamette, and ordered both to set out for San Francisco.

HOLY ROSARY COMMUNITY, PINE RIDGE, S. D.
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

It was on December 8, 1849, the year of the gold rush, when the two fathers "set foot," as Father Accolti writes, "on the longed-for shores of what goes under the name of San Francisco, but whether it should be called Mad House or Babylon I am at a loss to determine, so great in those days was the disorder, the brawling, the open immorality, the reign of crime which,

HOLY ROSARY MISSION, PINE RIDGE, S. D.
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

ST. FRANCIS MISSION, ROSEBUD, S. D.
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

ST. IGNATIUS MISSION, MONTANA
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

HOLY ROSARY MISSION, PINE RIDGE, S. D.
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

brazen-faced, triumphed on a soil not yet brought under the sway of human laws."

Father Antoine Langlois was the only priest then in the city. He was a secular father who had been on his way to Canada to enter the Jesuit Novitiate, but here instead he found his appointed task. With him the fathers labored for some time.

In 1850 Bishop Alemany, O.P., was appointed to the vacancy of Monterey and California, and Father Nobili, who was then assisting the parish priests of San José, was approved by him, and further in 1851 was given charge of the parish of Santa Clara, with a mandate to establish a college there. This he immediately proceeded to do. Meanwhile, in 1850, Father Accolti had been appointed Superior of all the Rocky Mountain missions in place of Father Joset, and departed for Oregon the same year. The following year he was able to send Fathers Peter de Vos, Anthony Goetz, and Francis Veyret, a novice, to help Father Nobili. But while these things were going on in California, changes were taking place in the mountains, for in 1850 Father Joset was sent to close old St. Mary's on account of the bad disposition shown by the Indians under the influence of some white men, who had lately come amongst them. Father Mengarini was sent down to the Willamette and later on to California, while Father Ravalli took charge of the mission on the Coeur d'Alene river, and Father Joset, after visiting Father Hoecken at St. Ignatius, established himself in 1851 in Colville Valley. Here he remained with Father Vercruysse till 1858. Father Ravilli in the meantime was drawing up plans and commencing to build the wonderful church at the old Coeur d'Alene Mission, which to this day is the admiration of visitors, a church built without nails, planned by a genius, and put up by a few skilled workmen, assisted by savages, in the midst of the wilderness.

CHURCH AT "OLD MISSION" IDAHO, BUILT BY THE COEUR D'ALENE INDIANS BEFORE THE COMING OF THE WHITE MAN. NO NAILS WERE USED IN THIS BUILDING AND EVERY PIECE IS MADE BY HAND BY THE INDIANS UNDER THE DIRECTION OF THE FATHERS AND BROTHERS.—JESUITS—CALIFORNIA-ROCKY MOUNTAIN MISSION

But at this time the infant mission of California naturally absorbed most of the attention of the Superior, Father Accolti.

In 1853 he visited Europe and consulted with Rev. Father General, as to ways and means of supporting his heavy responsibility. The following year the misfortunes of the province of Turin proved the salvation of the missions in California and the Rocky Mountains. This province, being obliged to close its own colleges on account of the action of the government, had subjects to spare to send to the missions, which were now handed over to the province of Turin, and in 1854 Father Congiato was appointed Superior in place of Father Accolti.

The California Mission was now formally organized, several new fathers and brothers were sent to the West, and a new era dawned especially for California. Father Nobili had opened his school at Santa Clara, having $150 in his pocket and his trust in God to support him. Protestants and Catholics alike took advantage of this new seat of learning, and year by year it grew and prospered.

In its first year it had sixteen pupils, in its second over thirty, and in its fifth, the year of Father Nobili's death, 130, and today (1908) it has an average attendance of 220 boarders. It was incorporated by the State in 1855 and celebrated its jubilee in 1902.

Libraries, philosophical and chemical apparatus have been gradually added, and under successive superiors it has grown to be one of the largest and best equipped colleges in America

The same may be said of St. Ignatius College in San Francisco, the day-school founded in 1855 by Father Maraschi. The original building sufficed for the first six years, but in 1862 a new college with church and residence attached was erected on Market Street and added to the old building. It then was placed under the charge of Father Varsi, whose name will never be forgotten in San Francisco. In 1870 Father Bayma, the then president, found it necessary to make a further substantial addition, but even then it was foreseen that the site must be at length changed, as the growth of the business part of the city was making encroachments on the neighborhood of the college. Hence on October 28, 1878, the corner-stone for a new church and college was laid, at the corner of Van Ness Avenue and Hayes Street, where one of the finest buildings in the city was erected, the church being especially admired for its interior decorations. This magnificent structure was destroyed during the earthquake in 1906. Since that time the fathers have worked with great energy to replace their residence, church, and college. In the meantime 250 boys attended the temporary institution at present in use.

Much work was done during all these years both in San Francisco, San José, and the outlying towns by zealous parish priests and missionaries of the society. At San José, St. Joseph's parish church is a lasting monument to the zeal and energy of the fathers. They have besides a German parish and one for the Italians. In the latter there has just been completed a magnificent parish church. In San José and in San Francisco, from the days of Fathers Nobili, Accolti, and Anthony Goetz, to the present, heroic men have

labored, and not in vain, in the service of God and the people. Space does not permit us to trace the results of their individual efforts even if it were possible to delve so deep into the secrets of God. But from time to time the younger generation in our own

CHIEF BAPTIST, WIFE AND GRANDCHILD

day has been amazed when some old father has been called to his reward to find how the faithfuls crowd around his bier in genuine sorrow and affliction, as having lost a friend and a true father. They hear the old people speak of the early labors of the dead man and then they realize how great has been the life-work of many a simple religious, dwelling without ostentation beside them, a thought that perhaps had scarcely reached them before in the midst of their own busy lives.

In 1887 the novitiate and juniorate at Los Gatos was erected on the foot-hills overlooking the town, and there it stands today in the midst of orange groves and vineyards. Previous to this, novices had been trained chiefly at Santa Clara.

The first novice master was Father Pinasco, who was succeeded by Father Mans and then by Father Dominic Giaccobi. Today Rev. Father Thornton is in charge. Numerous novices have received their formation at Los Gatos and have gone forth from there to do the work of the society in California and in the Rocky Mountains.

We must return now to the mountains and rapidly sketch the progress of the missions there, from the time of the separation in 1858 to the present day. When Father Congiato was made Superior of both missions in 1854, the Kalispel Mission of St. Ignatius was moved from the banks of the Pend d'Oreille to the Missoula Valley in the Flathead country, some twenty miles south of Flathead Lake. Here was founded the present St. Ignatius Mission, which exists to this day, one of the most striking evidences of missionary enterprise in the country. The present church and residence and the houses of the Sisters of Providence and of the Ursuline nuns are buildings no one would expect to find in an Indian reservation.

In 1858 Father Ravalli replaced Father Joset at Colville and Father Joset returned to his beloved Coeur d'Alenes. The Colville Mission was closed the following year, and Father Ravalli was transferred to St. Ignatius'. When the separation occurred in 1858, Father Congiato was made Superior of the Indian missions alone, while Father Caredda assumed the reins in California. This separation was a great benefit to the Rocky Mountains, for previously California had absorbed all the attention of the superiors.

Now a new vigor was inspired into the older missions, and they entered on their labors with revived energy and fresh fields were sought for on all sides.

Father Hoecken crossed the Rockies in 1859, leaving Father Menetrey at St. Ignatius as Superior, while he himself endeavored to locate a mission among the Blackfeet. Father Nicolas Point, whilst returning to Canada, had spent the winter of 1846 and 1847 among these savages, and had instructed and baptized many. Father Hoecken and Brother Magri built a cabin on the Teton river, where later Father Imoda joined them. Next the mission was moved to the Sun river, but in August, 1860, the work here was suspended, and Father Hoecken returned to the States for good, while Father Imoda and Brother Magri went back to St. Ignatius. It was not indeed till 1862 that a permanent mission was built. It was then that Father Giorda, the second founder of the Rocky Mountain Mission, with Father Imoda and Brothers Francis de Kock and D'Agostino, built St. Peter's at the mouth of the Sun river, where the Indians came and took up land near the fathers. In 1864 Father Ravalli joined the party. Meanwhile the influx of the whites into the country was making great changes. In 1865 a gold rush caused a stampede into the Sun river country, and Father Ravalli, by his labors among the newcomers, laid the foundation of that reputation, which he kept to the end of

NEW CHURCH AT ST. IGNATIUS MISSION, MONTANA
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

his life, as a physician and universal benefactor. In sickness and in sorrow he became the support and adviser of all these white settlers, regardless of creed and nation, and his name is held in benediction to this

CATHOLIC CHURCH, NORTH TACOMA, WASH.
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

ST. FRANCIS MISSION, ROSEBUD, S. D.
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

RESIDENCE OF THE FATHERS, ST. FRANCIS XAVIER MISSION, MONT.
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

ST. MARY'S CHURCH, CHEWELAH, WASHINGTON (EASTER, 1900)
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

COLVILLE MISSION, WASHINGTON
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

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CHESTNUT HILL, MASS.

day, as the monument erected to his memory by the citizens of Montana attests.

But the coming of the whites caused serious trouble amongst the Indians, and led eventually to the recall of the fathers from St. Peter's in 1866, for Father Giorda, who had succeeded Father Congiato as General-Superior in 1862, feared lest the disturbances might be a source of danger to his subjects.

ST. IGNATIUS MISSION, MONTANA
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

From 1865 to 1869 matters were very bad, and there was some blood shed, so that in 1868 the temporal affairs of the mission were wound up and Fathers Imoda and Urban Grassi, who had up to this time visited the Indians from Helena where a parish had been established for the whites, ceased their regular ministrations. Nevertheless Father Imoda, who seemed to have taken a great interest in the Blackfeet, found time each year to spend a month among them, and in 1878, when the mission was reopened, it was he and Brother Francis de Kock with Brother D'Agostino who first took up their quarters there. Next year Father Prando and Father Damiani joined Father Imoda. The mission went on improving from year to year, helped by the government, but in 1897 school funds were withdrawn, and the fathers were finally forced, with deep regret, to close one of their most successful missions.

Holy Family Mission among the Blackfeet, like St. Xavier's Mission among the Crows, was an offshoot of St. Peter's. The first was commenced by Father Prando amongst the Piegan branch of the Blackfeet on Birch Creek, outside of the reservation, the agent objecting to his entrance. In 1886 Father Cataldo, who in 1887 had succeeded Father Giorda as General-Superior, obtained permission to build an Indian school and mission on the reservation. This concession was due to the influence of the Bureau of Catholic Indian Missions. Holy Family was now transferred to Two Medicine Creek on the reservation, where it remains to this day, doing excellent work. It was during 1886 that Father Prando and Father Urban Grassi visited the Crows near the Little Big Horn, twenty-two miles south of Fort Custer, and there located a mission. In the February of the following year, Father Prando, with Father Peter Bandini and Brother Carfango, erected there their tents in the depths of winter and lived amidst great hardships under this poor shelter.

Thus was founded the mission of St. Francis Xavier amongst the Crows. In 1888 a school and chapel were completed, and Father Crimont and Father Prando labored there with great success. Today this mission is still carried on.

In the Little Rockies Father Eberschweiler opened St. Paul's Mission for the benefit of the Gros Ventre and Assiniboine Indians. The mission was commenced in 1885 when temporary quarters were erected at Fort Belknap, where the father spent the winter of 1885 and 1886. In the following spring he set out for the Little Rockies and built St. Paul's on People's Creek. Here about forty thousand square miles were set apart for the Indians. The Ursuline nuns arrived the following year, and schools were started. The mission is at present in a flourishing condition, though the Indians are not so numerous as when visited by Fathers Point and De Smet in the forties.

CHURCH OF THE HOLY FAMILY (ITALIAN), SAN JOSE, CAL.
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

Among the northern Cheyennes in the Tongue River country of eastern Montana, a mission was founded by Father A. Van Der Velden, S.J., in 1885, but in 1897 it was handed over to the secular clergy who still carry it on, assisted financially by Mother Kath-

erine Drexel of Philadelphia. These Indians are amongst the finest specimens of physical manhood in America, and are especially distinguished for their intelligence, eloquence, and skill in war. They were first visited in 1883 by Fathers Prando and Barcello. The missions, of which we have been speaking, are all in eastern Montana. St. Stephen's Mission, in Fremont County, Wyo., was taken over by Father Cataldo in August, 1891, when Father Aloysius Folchi, S.J., relieved Father Ponziglone, who was then in charge on behalf of the Missouri Province, to which St. Stephen's had been attached since 1888. The mission is still carried on by the fathers.

When the California and Rocky Mountain Missions were happily reunited on October 15, 1907, an important addition was made to our Indian missions east of the mountains by the accession of St. Francis on the Rosebud Reservation and Holy Rosary Mission on the Pine Ridge, both in South Dakota. These missions were founded by the zeal of the Rt. Rev. Abbot Martin Marty, O.S.B., afterward Bishop Marty. He obtained permission from the government in 1884 to build on the Pine Ridge and Rosebud Reservations and asked the Jesuits of the Buffalo Mission to take charge of the school and residence. The invitation was accepted, and in the summer of 1885 building was commenced at Rosebud, and the Rev. F. Jutz took charge in December. In 1886 Fathers E. N. Perrig and Florentine Digman arrived. With the assistance of some lay brothers and some sisters of St. Francis they soon had the mission in good working order. Year by year new buildings were erected, and by 1891 a fine gothic church, the admiration of all visitors, was ready for the Indians. Today five fathers, one scholastic, and a dozen or more brothers are kept busy here, as well as a large community of sisters. About 250 children attend the school where, in addition to receiving an ordinary elementary education, the boys are taught useful trades, farming, etc., while the girls are given instruction in sewing, cooking, and laundry work.

COLLEGE BRAAS, SEATTLE, WASH.
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

Here, and at the Holy Rosary Mission on the neighboring Pine Ridge Reservation, the Indians are known as the Ogalla Sioux, a branch of the great Dakota Sioux nation, so famous in history and romance. They respond readily to the teaching of the fathers, frequenting the sacraments, and helping their pastors to build chapels and gain converts.

The work of building the Holy Rosary Mission was commenced in 1887, the building being completed a year later at the cost of $40,000, the money being furnished by Mother Katherine Drexel. Up to 1886 the Indians had been friendly to the "black robes," and had been visited by them from time to time, and now that the mission was established, conversions came quickly. Today, after twenty years' labor, the school has 250 pupils, and one third of the Indians, 2300, are Catholics. At the end of the first year there were two fathers, six brothers, and seven sisters employed on the mission; today there are five fathers, one scholastic, thirteen brothers, together with sixteen sisters of St. Francis.

There are two good churches on the Pine Ridge Reservation, which are centers of Catholic life. These two last-named missions are splendid examples of successful Indian missions of today.

Besides the work done amongst the Indians on the east side of the Rocky Mountains, we must remember that the fathers were called upon to do a great deal amongst the whites there, especially in the sixties and seventies when there were few other priests in the country. They visited them not only from the missions, but also established parishes in Helena and Virginia City, which have now passed out of their hands, and from these points made excursions into the surrounding country. They still retain parishes at Havre and Chinook, both founded by Father Eberschweiler, who still labors at Havre.

Crossing once more the great divide, we may now trace the expansion of the missions westward to the Pacific coast. In the Flathead country, St. Ignatius, under various superiors, has accomplished great work up to the present day. Here schools were erected for both sexes and thus large numbers of boys and girls have received good technical and ordinary educations; but as time went on the influx of whites made considerable alteration in conditions, and while the Indians shrunk back on their reservations, the invaders took possession of the land, at the same time demanding spiritual care from the fathers.

Hence the foundation of the parishes at Missoula and Frenchtown, which are still in the hands of the

ST. JOSEPH'S PAROCHIAL AND HIGH SCHOOL, SAN JOSE, CAL.
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

ST. MARY'S PAROCHIAL SCHOOL, SAN JOSE, CAL.
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

ST. IGNATIUS CHURCH AND COLLEGE, SAN FRANCISCO, CAL.
(BURNED AFTER THE EARTHQUAKE)
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

COLLEGE HALL WHERE "NAZARETH," SANTA CLARA'S PASSION PLAY, BY CLAY M. GREENE, WAS PRODUCED WITH MARKED AND INCREASING SUCCESS FIRST IN 1901, SECOND IN 1903 AND THIRD IN 1907

society. In 1866 old St. Mary's Mission was reopened and the General-Superior, Father Giorda, worn out with his labors, retired there to recuperate, leaving Father Urban Grassi as vice-Superior to look after the missions for the next three years. He again resumed his work in 1869, and remained in office till June 16, 1877, when Father Cataldo took his place. Father Joseph Bandini, afterwards became Superior at St. Mary's, and later on Father Guidi. Father Jerome d'Aste was the last missionary to reside at the place, for it was closed in 1891, and the Indians were transferred to St. Ignatius on the Jocko Reservation. At St. Mary's, Father Ravalli died on October 2, 1884. A monument was erected to him by friends and admirers some forty miles north of Missoula on the Northern Pacific railroad. He had retired to St. Mary's after returning from St. Peter's in 1886.

In Idaho the Old Sacred Heart Mission on the Coeur d'Alene river flourished for a long time under Father Joset, later on assisted by Father Caruana and others. In 1879 it was transferred to De Smet, Idaho, where it now stands. Here Father Caruana, who has labored for over forty years amongst the Indians, still displays his great zeal and energy. This, perhaps, has been the most successful of all the Rocky Mountain Missions, and today the well-kept farms and the devout bearing of the Indians is remarked by all who visit them. The history of the De Smet Mission might well occupy us, did space allow. Here the first novitiate of the mountains was established. Here Father Joset died in 1899 at the age of ninety, having passed seventy years in religion and fifty-six among the Indians. He was the last of the old missionaries who had labored with Fathers De Smet, N. Point, A. Hoecken, and Giorda. In 1865 the fathers were asked to take charge of the mission among the Nez Perce in Idaho. At an early period these Indians had fallen under Protestant influence, but many nevertheless wished for the "black robes." In 1866 Father Cataldo left the Coeur d'Alene Mission to visit Lewiston, and met some of the Indians there. Next year, being appointed to take charge of Lewiston and the Indians, he built a church there and a small residence. In 1868 he built a small log church on the Clearwater river, and in 1869 remodeled an old chief's house as a chapel and school for the Indians. In 1870 he was recalled to the old Coeur d'Alene Mission, but was charged to visit the Nez Perce from time to time. In 1872 we find him again back in Lewiston, where he worked with great energy, and in 1874 was able to build a church for the Indians at Slickpoo where the first Mass was said the same year. In 1875 Father Morvillo arrived from Italy and wintered at old Coeur d'Alene with Father Cataldo, but the following year he took up his residence at Slickpoo with Brother Carfango. These were the first resident missionaries among the Nez Perce. Father Gazzoli joined them in 1877, the year of the Nez Perce war. Thus the mission of St. Joseph was founded. Today one third of the Indians are Catholic. Lewiston is now a thriving parish.

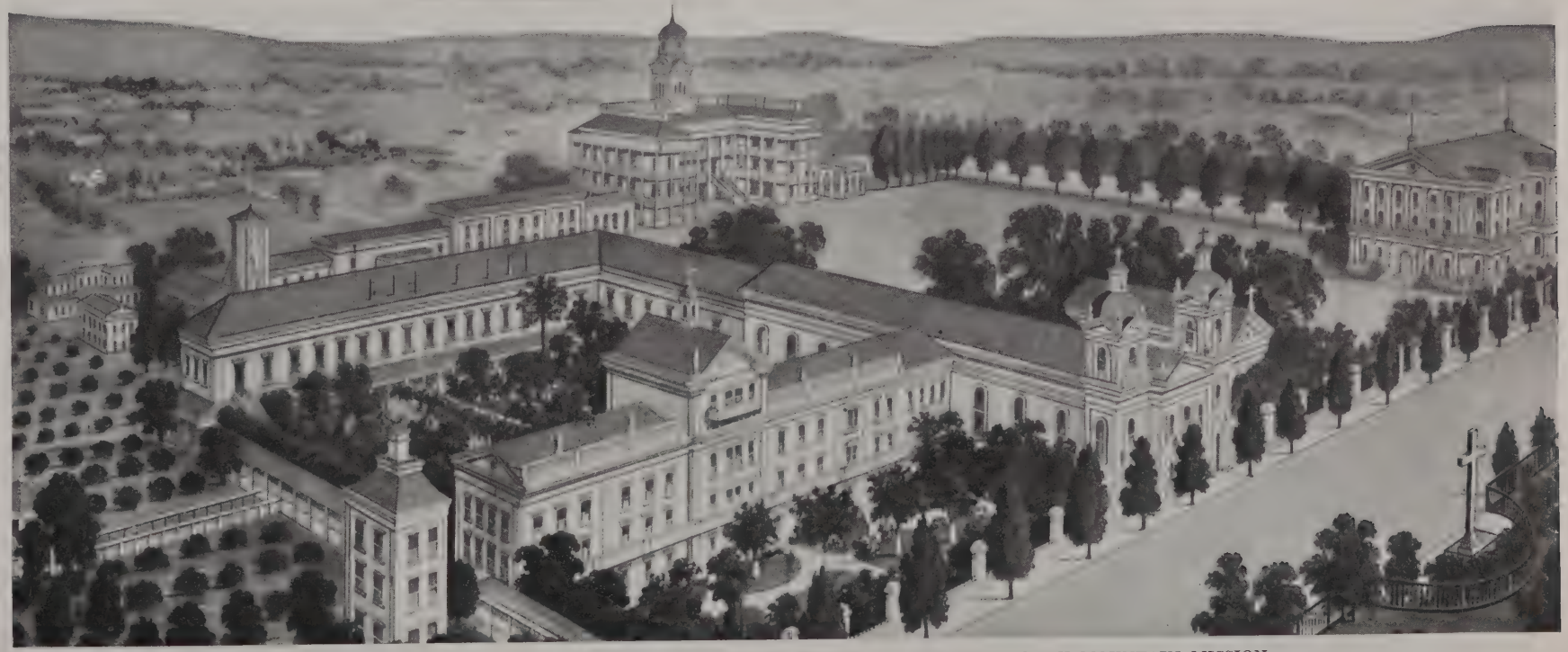
ST. JOSEPH'S CHURCH, SAN JOSE, CAL.
JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

In 1865 the mission of St. Paul's in Colville Valley was reopened. Father Joset had commenced to build there the church of the Immaculate Conception near Fort Colville for the benefit of the soldiers. This was completed in 1865 by Father Menetrey and Brother Campopiano. Father Grassi now thought to choose a new site for the mission between St. Paul's and this church and bought land from a Canadian for the purpose. Here some modest cabins were erected which served as a residence from 1869 to 1873, when Fathers Jacob Vanzini, Joseph Guidi, and Paschal Tosi, with Brothers Gaspar Occhiena, Lucian D'Agostino, and Achilles Carfango, commenced to build the present mission of St. Francis Regis. Here the corner-stone of the commodious chapel was blessed in 1878 by Fathers Diomede and Vanzini. A year later it was completely destroyed by fire, and has since been replaced by the present excellent building.

The Kettle Falls Indians were not the only ones to be visited from Colville, for the fathers used to make excursions among the Semitakan, the Chelans, Wenatchee, and Okanogans. Father De Rougé commenced a permanent mission among these latter in 1885. Previously Father Urban Grassi, S.J., had traveled amongst them and lived with them in their tepees, instructing them in Christian morals and doctrine. But with the coming of Father De Rougé great strides were made. He has built a church and school and done great work in spite of exceptional difficulties.

About this time the parish of Yakima came into the

GONZAGA COLLEGE, SPOKANE, WASHINGTON. — JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION



COLLEGE OF SANTA CLARA, SANTA CLARA, CAL. — JESUITS — CALIFORNIA-ROCKY MOUNTAIN MISSION

hands of the fathers. This is the largest and most progressive town between Spokane and Seattle, and the parish is increasing in proportion to the growth of the community. The Indians on the Yakima Reservation have now also a resident priest. In Seattle, a college for day scholars was inaugurated in 1892 by Father Victor Garon who had also been the first to take charge of Yakima. In Seattle a new building will soon be erected to meet an urgent demand. Besides the college they have also the parish of St. Joseph's and that of the Immaculate Conception. Here is a field of labor no one today can estimate, but it promises great things for the future. In Oregon there is the parish at Pendleton and the mission to the Umatilla Indians attached to it; besides this, as we have already mentioned, parishes have been opened at Corvallis and Lake View, while in Portland itself the seat of government will soon be erected.

But of all the institutions founded in the Rocky Mountain Mission, the one that today attracts the most attention is Gonzaga College, Spokane. From the Coeur d'Alene Lake in Idaho, on the side opposite to the Old Sacred Heart Mission, the Spokane river flows westward to meet the Columbia. Thirty miles from the lake in the State of Washington the city of Spokane has sprung into existence since 1872, and is now growing like another Chicago. The fathers had visited this neighborhood as early as 1863, and later on an Indian mission was established at Peon Prairie within a few miles of the future city, by Father Cataldo. When settlers came to Spokane Falls in 1872, anticipating the passing of the railway in that neighborhood, Catholics were among their number. These attended the services at the mission. Soon, however, they asked for a priest of their own, and in 1881 Father Cataldo secured two tracts of land; one in town, which he reserved for his church, another on the outskirts across the river, on which he proposed to build a college. Father Van Gorp, later Father Cataldo's successor as General-Superior, was assigned to the new mission and soon built a parochial residence on the grounds of the intended college. His health failing he was relieved by Father Frassi, who gathered material for the college. In 1884 Father Ruellan, during his few months' stay in Spokane, brought the building near completion and commenced a new church in town. The following year Father Joset was appointed parish priest, and took charge of the college building, while Father Aloysius Jacquet, as his assistant, attended to the church in town, whose congregation was rapidly increasing. In 1886 Father Jacquet's duties grew exceedingly heavy, for he had to give much of his time to the Coeur d'Alene mining camps and to the soldiers at Fort Sherman on the lake. Father Robaut was therefore appointed to assist Father Joset. Later on, the same year, Father James Rebmann replaced Father Joset as pastor, and Fathers Rossi and Schueler became his assistants.

In 1887 Gonzaga College was opened for boarders with Father Rebmann for its first president. He began with seven pupils, which number was increased by the end of the year to eighteen. In 1888 thirty pupils presented themselves. But the attendance grew rapidly as the fame of the college went abroad, and the population of the country increased, so that the original building, although when first put up, the marvel of Spokane, became altogether inadequate, and plans for a new college were drawn up. Father Rebmann retired from office in 1889, and Father Mackin took his place. The number of Catholics in and around Spokane at this time was about four thousand, while most of the Indians had been induced to move to the Coeur d'Alene or the Flathead Reservations. Thus the attention of the fathers in Spokane was entirely confined to the whites. At this time it was feared the railway would cut through the college property, and hence the building of the new college was postponed for a period.

The Rev. J. B. René, afterward Prefect Apostolic of Alaska, succeeded Father Mackin in 1890, remaining president till 1892, when Father Van Gorp, the General-Superior of the mission in succession to Father Cataldo, assumed the presidency, and remained in office till 1894. In that year he gave way to the Rev. Lawrence Palladino, S.J., who for the next three years controlled the fortunes of Gonzaga. In 1897 Father Rebmann was recalled from St. Peter's, Mont., where he had been winding up the affairs of the mission, to assume once more the presidency of the college. In this position he remained till 1899, when the new college was at length opened and the pupils transferred to it. The new college, which is a portion of the present structure, had a frontage of 189 feet on Boone Avenue, and a depth of ninety feet in each of the wings. It was equipped in the most modern style and placed under the charge of the Rev. George de la Motte, who remained in office from 1899 to 1901. In 1901 he took the place of Father Van Gorp as Superior-General, an office which he held up to the reunion, October 15, 1907. He was then appointed Superior of the new California-Rocky Mountain Mission, a post which he occupies today. Father de la Motte was succeeded by Father Raphael Crimont, who was formally appointed from Rome the first rector of Gonzaga College. In 1904 he was called to Alaska to succeed Father René as Prefect Apostolic, and Father Dillon took his place. During Father Dillon's term of office a new addition was made to the existing college. At the time of the opening of the new college in 1899, the scholasticate had been moved from St. Ignatius' Mission, and was established in the old building. The community at Gonzaga, of fathers, scholastics, and pupils, had so increased in Father Dillon's time that the new addition had become an urgent necessity. On its completion the college had now a frontage on Boone Avenue of 450 feet. Two large gymnasiums, reading and recreation-rooms, as well as numerous classrooms, study-halls, dormitories, and a commodious chapel were thus provided. Such is the building as it stands today, and it fills with admiration visitors from all parts of the world who have had the opportunity of seeing it. In 1905 the Rev. Father H. J. Goller was placed in charge of the completed building, and soon after received from Rev. Father General his credentials as the second rector of the college. Today he still holds that office

to the satisfaction of all concerned. Some four hundred and fifty pupils are in attendance, and a community of seventy Jesuits, fathers, scholastics, and brothers are under his direction. Father Goller has added a new ornament to the massive pile of buildings on the college property in the shape of an infirmary completely detached from the college building and well furnished with every modern requirement. This infirmary is not only an ornament, but it has proved to be a very useful adjunct to the institution. The college and the buildings connected with it, standing in spacious grounds beside the river, form the most imposing architectural feature of the city of Spokane. Gonzaga is the pride of the Catholic northwest, and has been hitherto the mother-house of the missions. Now that California and the Rocky Mountains are once more reunited, the center of government, as we have mentioned, will be transferred to Portland, Ore., close to the place where it may be said to have been at the time of the separation. Perhaps old memories of the former, almost forgotten, mother-house on the Willamette will be revived when the new seat of government for both missions, in their maturity, is placed beside the ruins of the whilom cradle of their infancy.

VERY REV. DONATO GASPARRI, S.J. SECOND SUPERIOR OF THE NEW MEXICO MISSION

We have thus traced the origin and development of the California-Rocky Mountain Mission. We have not been able to treat with justice the labors of those individuals to whom, under God, the great results here hinted at are due. We have only been able to indicate in general what has been done, and we shall not attempt to prophesy what remains to do. The Indian, for whom the fathers came, is passing away, but the white man is taking his place, and the population is rapidly increasing. Everywhere towns and villages and varied industries are springing into existence, and everywhere souls are crying out to God for help; everywhere the fields are white with the harvest, and still the harvest grows.

## NEW MEXICO MISSION

The mission of New Mexico was founded in the year 1867, and it numbers fifty-eight fathers, nine scholastics, and twenty-six brothers.

Its origin is due to Most Rev. Archbishop Lamy who, on a visit to Rome, personally requested Very Rev. Father Beckx, General of the Society, to establish a mission in his archdiocese. The request was granted without delay, and the Neapolitan Province was ordered to send the first founders. Those selected were Father Livio Vigilante, Father Donato M. Gasparri, Father Raphael Bianchi, Brother Prisco Caso, and Brother Raphael Vezza. They all joined His Grace on his return home, and arrived with him in Santa Fé, August 15, 1867. Thence they proceeded to Bernalillo, where they administered the parish, till they were transferred to Old Albuquerque on April 21, 1868. Thus Old Albuquerque became the first, and later on, the mother-house of the whole mission.

The present field of labor assigned to the fathers extends itself to the whole ecclesiastical province of Santa Fé, which includes the suffragan dioceses of Denver, Colo., and Tucson, Ariz. The thriving city of El Paso, Tex., with its surrounding villages, and the ancient city of Juarez, Mexico, are recent additions.

VERY REV. RAPHAEL BALDASSARRE S.J., THIRD SUPERIOR OF THE NEW MEXICO MISSION

The Catholic population of the province of Santa Fé, with the present parish of El Paso, is estimated to be about 263,985 souls, whilst its area is not less than 340,011 square miles.

The mission has been governed by six Superiors, subject to the Provincial of Naples, viz.: Father Livio Vigilante (August 15, 1867 — September 2, 1869), Father Donato M. Gasparri (September 2, 1869 — June 23, 1876), Father Raphael Baldassarre (June 23, 1876 — September 12, 1880), Father Aloysius M. Gentile (September 12, 1880 — January 1, 1887), Father Joseph M. Marra (January 1, 1887 — October 24, 1896), Father Chas. M. Pinto (October 24, 1896 — February, 1909), and Father Joseph M. Marra, again, February, 1909.

Father Vigilante's term of office lasted but a short time. He soon returned to the Maryland Province, from which he had come to the mission. He died at Frederick, Md., July 8, 1895.

He was succeeded by Father Donato M. Gasparri, who was destined by Divine Providence to give the new-born mission stability, influence, and development. His extraordinary abilities fully equipped him for this arduous task. When still a young Jesuit in the city of Naples, he gave a public specimen on the lives, pontificates, and principal events of all the popes, from St. Peter to Pius IX, with a brilliant success.

The following incident will certainly prove his strong personality. While he was giving a mission in the city of Santa Fé in the year 1881, the vicar-general was informed by the sudden arrival of a letter from a distant country, that a divorced man had so far deceived him and a young woman as to marry her with all the rites of the Church. The wedding had taken place in the afternoon. Immediately after the ceremony the vicar-general and the sheriff were at a loss as to the best way of preventing a young woman's ruin, when it occurred to them that the whole matter might be referred to Father Gasparri. He took it in hand, asking only for full power to act as effectually and quickly as he could. He accordingly, with a deputy sheriff's star on his breast, and followed by two policemen, went to the bride's house, when the wedding festivities were highest and loudest. The bridegroom was called apart, and ordered by the father to choose at once between the penitentiary, which he deserved as a mean bigamist, and a sudden flight from the city that very moment. Needless to add that the father's order was obeyed. Father Gasparri died at Albuquerque, N. Mex., December 18, 1882.

VERY REV. ALOYSIUS M. GENTILE S.J., FOURTH SUPERIOR OF THE NEW MEXICO MISSION

Father R. Baldassarre was the third Superior. His infirm constitution compelled him to return to Naples at the expiration of his term of office. He died there March 9, 1886.

Father A. M. Gentile was appointed fourth Superior. As he had made almost all his studies in Spain, he had the best opportunities for learning the Spanish language, so necessary in New Mexico. Hence he spoke it as a Spaniard and mastered it as a scholar. He was a religious in the strictest sense of the word, untiring in procuring the greater glory of God, and the salvation of souls. The discomforts of a missionary life were never known to interfere with his pious practises and spiritual exercises. He held the most responsible positions the mission could offer. He was missionary, master of novices, editor, and local superior at different times. He died at Las Vegas, N. Mex., September 29, 1907, from nervous prostration contracted giving missions in the malarial valleys of Sinaloa, Mexico.

Father J. M. Marra succeeded Father Gentile. Father Marra is a scholar of exquisite taste, a thoughtful and forceful writer, and a thorough theologian. Much could be said about him and his successor, Father C. M. Pinto. But we must respect their modesty. When Father Marra's term of office expired, the general of the society raised him to the government of the Neapolitan Province. Father Marra was for years the editor-in-chief of the *Revista Catolica*, prefect of studies of the Las Vegas College, and president of the Sacred Heart College, Denver, Colo. He was president of the Convitto Pontano, Naples, Italy, and soon after returned to New Mexico and to the editorship of the *Revista Catolica*, and to superiorship of the mission.

Father C. M. Pinto is the present local Superior at El Paso, Texas. He has already accomplished a great deal for the glory of God, that will perpetuate his name in the mission. For twelve years he held three offices at the same time. He was General - Superior of the mission, local Superior of the house of El Paso, and pastor of our Lady of Guadalupe Church Juarez, Mexico. These three offices he discharged with credit to his talent and zeal, and with full justice to each of them.

VERY REV. CHAS. M. PINTO, S.J. SIXTH AND PRESENT SUPERIOR OF THE NEW MEXICO MISSION

From their first arrival in New Mexico, the fathers felt that Almighty God brought them here for a great purpose. They were to help the clergy, firstly, in defending and maintaining the Catholic faith of the Mexican people, and secondly, in opposing Protestant fanaticism and bigotry, which aboard a railway system already in construction, was fast coming to this land of primitive religious simplicity. They accordingly adopting a military-like plan defensive and offensive, decided to start a weekly newspaper, to refute errors and calumnies; a college to educate the rising generation, and a series of missions to instruct and warn the mass of the people.

The most consoling results crowned the fathers' efforts and toils, proving at the same time that neither their forebodings were unfounded, nor the efficacy of their measures overrated. This plan of campaign in behalf of home and church, small though it may seem in territory and population, absorbed the hearts of the first fathers, forms now the greatest glory of the mission, and in the course of time will not be deemed unworthy of a place in the pages of history.

THE REVISTA CATOLICA.—The *Revista Catolica* is a Spanish weekly, religious newspaper. It was first issued by Father D. M. Gasparri in the year 1875, at

Las Vegas, where it is still published. Till the time of its first appearance New Mexico was Catholic in its entirety. But just then the A. T. & S. F. system was fast building its railroad toward New Mexico to bring civilization and communication with the East. Unfortunately these advantages were to be accompanied by Protestant bigotry, as the later events in the Philippine Islands fully demonstrate. It was not difficult to see that the boon of civilization, if desirable in many respects, would cause a religious strife in New Mexico.

The *Revista Catolica* entered the arena in defense of Old Mother Church. It fought vigorously, unmasking all errors and solving all difficulties against religion. If the people of New Mexico have not been robbed of their faith it is chiefly due to the influence of this weekly. Its reputation as an ably edited newspaper is to be largely atttributed to the skill and untiring efforts of Father J. M. Marra and Father A. M. Rossi. It has now 5520 subscribers. After thirty-six years of struggle with Protestant ministers, it is now as strenuous in defense of the Church as it was in the beginning of its life.

VERY REV. JOSEPH M. MARRA, S.J.
FIFTH SUPERIOR OF THE NEW MEXICO MISSION

THE COLLEGE.—The opening of a Catholic college for the education of youth was, in the opinion of the fathers, the second means to be adopted for the preservation of the Catholic faith in New Mexico.

In the year 1877 the Las Vegas College was formally opened. A larger number of students than expected came from all parts of the territory to avail themselves of the opportunity offered them of receiving a thorough Catholic training. Young men belonging to the most prominent families were formed in that college, during the eleven years of its existence, to that Catholic spirit which they now manifest in public life. Yet, in the year 1888 the Las Vegas College was transferred to Denver, assuming a new name and enlarging the field of its usefulness. Denver was then destined to become the Queen City of the Rocky Mountain region and the metropolis of Colorado. Several reasons prompted the fathers to make this step, the most cogent of them, perhaps, was their earnest desire to introduce a higher course of studies according to the *ratio studiorum* of the society, for which a larger city and a more populous State were undoubtedly better fitted.

Father Salvadore Persone was the first president of both colleges. A more desirable site for the present college of the Sacred Heart could hardly have been chosen. The college is empowered to grant univer-

SACRED HEART CHURCH, EL PASO, TEXAS
JESUITS — NEW MEXICO MISSION

ST. ROSALIA, SMELTER, TEXAS
JESUITS — NEW MEXICO MISSION

ST. MICHAEL'S CHURCH, SOCORRO, TEXAS
JESUITS — NEW MEXICO MISSION

COLLEGE OF THE SACRED HEART, DENVER, COLO., ERECTED 1888
JESUITS — NEW MEXICO MISSION

SACRED HEART SCHOOL, EL PASO, TEXAS
JESUITS — NEW MEXICO MISSION

IMMACULATE CONCEPTION SCHOOL, ALBUQUERQUE, NEW MEX.
JESUITS — NEW MEXICO MISSION

sity and collegiate degrees. It is intended for boarders, half-boarders, and day scholars. It has an attendance of 226 pupils, and it has given about 145 graduates to society and religion.

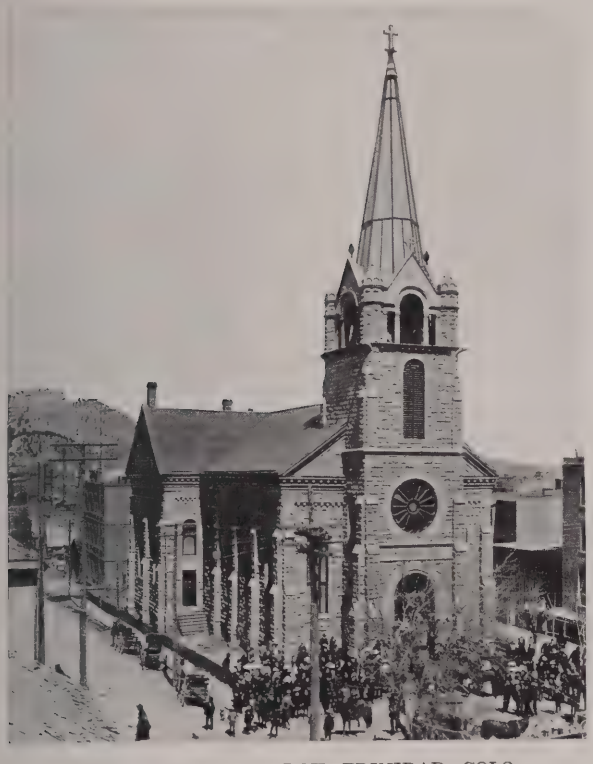
THE MISSIONS. — As soon as the diocesan clergy became acquainted with the Jesuit fathers, or heard how much good their preaching was doing in Old Albuquerque, their first parish, they did not fail to see that they were the God-sent and long-needed missionaries of the diocese. The territory was to enter upon a period of transition. Two religions, Catholicism and modern religious indifference, would soon meet on common ground to struggle for the mastery of the Mexican population. The old and new would engage soon in a serious battle. The Mexicans were in great danger of losing their faith unless vigorous measures would be taken to instruct them and warn them against religious innovations. The fathers were the soldiers sent by Almighty God to wage this holy war, and the missionary work among the people the weapon to be brandished by them. Hence from their first arrival in New Mexico they were called upon to open a long series of missions which enlarged a hundredfold the scope of their work, popularized the name of the society, and helped in preserving the Catholic faith. Every parish, every mission, every station of the archdiocese of Santa Fé became gradually the scene of religious fervor. Later on, the fathers visited almost every Mexican parish in Colorado, Arizona, and Texas. Finally they visited all California and the States of the Mexican frontier. In these latter States they had to teach the rudiments of religion to large numbers of people who never before had the opportunity of making their first Holy Communion. They gave in all not less than 635 missions to Mexicans. Those who worked longest and hardest in this truly apostolic task were Fathers P. Tommasini, A. M. Gentile, J. M. Montenarelli, J. Diamare, and J. D'Aponte. Father Edward Barry, pastor of the Sacred Heart church, Denver, is continuing now the same good work among the English-speaking population of Colorado, and has given thirty-nine missions.

REV. P. TOMMASINI, S.J., ERECTING THE MISSION CROSS IN 1882 AT SANTA FE, NEW MEXICO. — JESUITS — NEW MEXICO MISSION

THE PARISHES. — The mission is in charge of twenty-one parochial or quasi-parochial churches in New Mexico, Colorado, and Texas. They are, 1st, church of St. Philip Neri, of Old Albuquerque, N. Mex., Rev. P. Tommasini, pastor; 2nd, Holy Trinity church, Trinidad, Colo., Rev. L. Personè, pastor; 3rd, St. Patrick's church, Pueblo, Colo., Rev. J. B. Schimpf, pastor; 4th, Our Lady of Mt. Carmel, Pueblo, Colo., Rev. S. M. Giglio, pastor; 5th, St. Francis Xavier's church, Pueblo, Colo., Rev. F. X. Kowald, pastor; 6th, Sacred Heart church, Denver, Colo., Rev. E. Barry, pastor; 7th, Holy Family church, Denver, Colo., Rev. L. Fede, pastor; 8th, Holy Name of Mary church, Del Norte, Colo., Rev. J. M. Montenarelli, pastor; 9th, Our Lady of Guadalupe church, Conejos, Colo., Rev. G. Massa, pastor; 10th, Sacred Heart church, El Paso, Tex., Rev. M. Izaguirre, pastor; 11th, Immaculate Conception church, El Paso, Tex., Rev. A. Roy, pastor; 12th, St. Ignatius church, El Paso, Tex., Rev. G. Bertolero, pastor; 13th, Guardian Angel church, El Paso, Tex., Rev. A. Gilbert, pastor; 14th, St. Rosalia church, El Paso, Tex., Rev. J. Lafon, pastor; 15th, Our Lady of Guadalupe church, St. Elizario, Tex., Rev. F. X. Tommasini, pastor; 16th, Our Lady of Mt. Carmel church, Ysleta, Tex., Rev. J. Cordoba, pastor; 17th, Our Lady of Guadalupe church, Juarez, Mexico, Very Rev. C. M. Pinto, pastor; 18th, Sagrado Coragan, El Paso, Tex., Rev. F. J. Banks, pastor; 19th, Immaculate Conception church, Albuquerque, N. Mex., recently enlarged and much beautified by Rev. A. M. Mandalari, pastor; 20th, Sacred Heart church, Albuquerque, N. Mex., Rev. C. Tranches, pastor; 21st, Alameda, N. Mex., Rev. F. Troy, pastor. The churches of old Albuquerque, Juarez, and Ysleta are very old and deserve a special mention.

The church of St. Philip Neri of Old Albuquerque was erected before the year 1706, the baptismal register in possession of the fathers dating from that year. When the Jesuit fathers were placed in charge of this church, Old Albuquerque was one of the most important towns of New Mexico. It has since lost all but its historical antiquity. Albuquerque, a new American city, sprang up at one mile distant, usurping its name, inhabitants, and importance. Old Albuquerque is now but a country village, and a

"*Magni nominis umbra.*" Nor is its history all glorious. The town had been for years the unhappy receptacle of a U. S. Garrison which, although charged with the defense of home and church from the sudden and brutal inroads of the Indians, put instead to flight that patriarchal simplicity of manners and strictness of morals so charmingly beautiful in the Mexican people. The fathers had to till a field full of briars. But God, who had given zeal to their hearts, crowned their labors with success. The parish of St. Philip Neri is one of the glories of the mission. In the year 1872 the first parochial school in the



HOLY TRINITY CHURCH, TRINIDAD, COLO.
JESUITS — NEW MEXICO MISSION

diocese was formally opened under the direction of Father Vito Tromby.

The church of Our Lady of Guadalupe, Juarez, Mexico, is the oldest of the mission. The settlement of El Paso Del Norte, now Juarez, was established by the first conquerors of New Mexico. The present church was erected in 1645. The Franciscan fathers were in charge of the parish from the year 1662 till the close of the eighteenth century, when it passed into the hands of the diocesan clergy. The Jesuit fathers were placed in charge of it in 1885. Very Rev. Father Pinto is pastor. He has beautified the old church, improved the rectory, and revived the piety of the faithful to such a degree that it would be difficult to see traces of the abandoned church, ruinous rectory, and lax congregation of two decades ago.

The church of Our Lady of Mt. Carmel, Ysleta, Tex., is also very old and historical. It was built in 1692, the parochial records dating from May 19th of that year. It was successively in charge, first, of the Franciscan fathers, and then of the diocesan clergy. The Jesuit fathers came to administer this parish in 1881.

We close this short sketch of the mission of New Mexico by giving a summary of the fathers' work, as it appeared in last year's report.

The fathers built and conduct one college; attendance, 266; graduates, 145.

They are in charge of twenty-one parochial, or quasi-parochial churches, and attend 151 missions or stations with 78,420 total Catholic population. They erected sixteen parochial and fifty mission churches. In all these parochial and mission churches sixty-five missions have so far been given in English or Spanish; about 185,213 communions every year are distributed to the faithful. Fifty-five sodalities are in a flourishing condition, and the Apostleship of Prayer is established and promoted with about 11,082 members.

The fathers have also erected and conduct ten parochial schools which are taught by sisters. Attendance 2954, graduates 163. They give every year about forty retreats or triduums.

As a reward for these works undertaken for the glory of God and the salvation of souls, and endured with apostolic spirit, all the fathers desire is that they may find comfort in this life in the words of the apostle: "*Gratia Dei in me vacua non fuit,*" and in the life to come rest a "*Laboribus suis*" in the vision of God.

## MARIST BROTHERS OF THE SCHOOLS

*Introduced into the United States in 1890*

This religious congregation founded in the year 1817, in the diocese of Lyons (France), by the Ven. Joseph Benedict Marcellin Champagnat, priest, member of the Society of the Marist Fathers, has for its aim the education of youth.

It has been approved by the Holy See in 1863.

The method of teaching children and conducting schools has been handed down to the brothers by their founder. It is contained in the guide for schools, and so fruitful had been the application of the educational principles it explains, that at the death of Ven. Champagnat in 1840 the institute had a membership of 280 brothers with 48 schools.

Even before 1840 many brothers had been sent to Oceanica to help the fathers of the society of Mary in their missionary work and open schools.

Under the administration of Brother Francis and Brother Louis Mary, immediate successors to the venerable founder, schools and colleges were established in Australia, Cape Colony, and New Zealand.

Brother Theophane, fourth Superior-General of the institute, sent brothers to open schools in China, Brazil, Columbia, Canada, and in the United States.

During the administration of this energetic man, the society extended also its work in nearly all the countries of Europe and in North Africa.

At the present day the brothers have in the United States, Canada, and Mexico, more than seventy schools

of different grades with six novitiates and normal schools for the training of teachers.

In South America the number of colleges, academies, and common schools amounts to eighty.

From Canada, where the first school of the Marists was established in 1885, the brothers extended their work in the diocese of Manchester, N. H. They had been called there in 1890 by the Rev. Mgr. Herey then pastor of St. Mary's church. They were greatly encouraged in their good work by the Rt. Rev. Bradley first bishop of the diocese.

In 1892 at the request of the pastor in charge of St. Jean the Baptist, 76th Street, New York, and with the approbation of Archbishop Corrigan, five brothers opened there a school for the children of the parish. This school, under the direction of Brother Lephiriny, became very prosperous, and two years after St. Ann's Academy was organized with a separate staff of teachers.

Archbishop Corrigan as well as his successor showed himself a friend to the brothers, and encouraged Brother Cesidius, the Provincial, to take charge of other schools in his archdiocese.

In 1892 the schools of Lawrence and Lowell, Mass., were established. In 1903 St. Joseph of Haverhill, St. Agnes, New York; in 1909 St. Peter, Poughkeepsie, and in 1910 St. Paul, New York.

VERY REV. ANTHONY LECHERT M.D.A., SUPERIOR-GENERAL OF THE MISSIONARIES OF THE DIVINE LOVE OF JESUS

of the Provincial of Canada, were to form a special province, the residence of the Provincial being Poughkeepsie, in the archdiocese of New York.

A property had been acquired by the brothers in 1908 for the purpose of establishing there a novitiate and normal school.

The statistics of 1910 give for the institute a total of 5769 brothers with 631 schools in which 92,034 pupils receive Christian education.

## MISSIONARIES OF THE DIVINE LOVE OF JESUS

*Introduced into the United States in 1904*

THE Missionaries of the Divine Love of Jesus were introduced into the United States in 1904 by the Very Rev. Anthony Lechert, founder of the Congregation and its first Superior-General. Many years before this date, the said Anthony Lechert for the first time came to America, at the request of the late Rt. Rev. Feahan, Archbishop of Chicago, who in 1885 expressed his earnest desire of having the Sisters of the Holy Family of Nazareth in his diocese. That same year, therefore, the Rev. A. Lechert left Rome and ar ved in Chicago with twelve sisters of the named congregation. He spent a few months in Chicago to see that everything was provided for the said sisters, employing this time for general missionary work, mainly in giving assistance to the parish priests in Chicago and elsewhere.

REV. HENRY CICHOCKI, M.D.A., SUPERIOR AND RECTOR OF THE SACRED HEART PARISH, DUPONT, PA.

REV. ANDREW GRYGUC, M.D.A. RECTOR OF ST. JOHN KANTIUS COLLEGE, WASHINGTON, D.C.

REV. STEPHEN ZMICH, M.D.A. PROFESSOR IN ST. JOHN KANTIUS COLLEGE, WASHINGTON, D.C.

At the close of 1910 the brothers of the United States, who till that time had been under the direction

This was only a transitory employment, and after a few months he returned to Rome. Later in the years 1894 and 1901 he returned again to America at the request of the Superior-General of the Sisters of Nazareth and of the two successive Cardinal Protectors of the Congregation, Dunajewski and Parocchi, to visit the houses of the congregation which in this time had widely spread, not only in the archdiocese of Chicago but also in the dioceses of Philadelphia, Pittsburg, Brooklyn, and Scranton. In all these dioceses with the authorization of the respective bishops, the Rev. A. Lechert visited the sisters, gave them spiritual retreats, and whenever requested by the parish priests offered them the required assistance. After a few months of this labor he again returned to Europe.

After being appointed Superior-General in 1893 of the Congregation of the Missionaries of Divine Love of Jesus, founded at this time, his first thought was to send members of the community to America, to work for the good of the rapidly growing Church. Towards the end of 1904, after completing the mission in London, the Rev. Henry Cichocki with a lay brother were sent to America where they were gladly received by the Rt. Rev. Hoban, Bishop of Scranton, who assigned them a mission in Dupont, Pa.

TEMPORARY BUILDING OF ST. JOHN KANTIUS COLLEGE
WASHINGTON, D. C.
MISSIONARIES OF THE DIVINE LOVE OF JESUS

THE PARISH CHURCH OF SACRED HEART OF JESUS
DUPONT, PA.
MISSIONARIES OF THE DIVINE LOVE OF JESUS

This parish was at this time just originating. The people were there, but without a church, rectory, or school. The Rev. H. Cichocki and the brother were therefore necessitated to stop with one of the families which allowed them two small rooms. The devotions took place in a basement which was the foundation for a church, to be constructed when circumstances would permit. In this basement dark and damp, besides the Sunday Mass and devotions, Mass was celebrated daily, and children gathered to receive elementary instruction.

Rev. H. Cichocki began to work zealously for the good of this parish, and under his direction in a short time there were constructed a rectory and a church sufficiently large for present needs. The former basement has been improved and serves temporarily for a school and assembly hall. The little village of Dupont is situated in a region of coal mines, where most of the coal has been already excavated. The dwellings for this reason are all of wood, and the church, also, could not be constructed of other material. The interior of it, however, is so well finished and decorated that it has the appearance of a stone building. The exterior is also very attractive; it has a bell-tower in front, and a signal bell-tower of smaller dimensions just above the presbyterium. There are sufficient grounds adjoining the church, which serve for recreation grounds for the school children and allow the procession on festival days to walk around the church.

The present size of the parish is estimated as 350 families without including in this number a considerable number of single men, working in the mines for the greater part. The majority is from Europe from the part of Poland usurped by the Austrian Government, called Galicia; a number of the younger people especially is American born.

After laboring at this mission for some time the Rev. H. Cichocki received new assistance from Rome. Rev. Andrew Gryguc with a lay brother came to Dupont. Shortly after this more members were sent to America. In that year (1907) His Eminence Cardinal Gibbons, Archbishop of Baltimore, and the Rt. Rev. D. J. O'Connell, rector of the Catholic University, arrived at Rome. The Rev. A. Lechert, following the advice of His Eminence Cardinal Satolli, proposed his plan of college for Polish students at the Catholic University to His Eminence and the Rt. Rev. Rector. They both praised the plan and encouraged its execution, promising to do all they could to help it.

In the following year (1908) Rev. A. Lechert for the fifth time crossed the ocean, bringing this time, also, a father of the Congregation to labor here. At the beginning of the scholastic year he went to Washington, where he was very well received by the Rt. Rev. D. J. O'Connell. Here he made acquaintance with the professors at the university and the Superiors of the institutions and religious houses adjoining the university. Following their advice he selected a place for

the Polish College, and then directed himself to His Eminence Cardinal Gibbons from whom he received authorization to buy said grounds as well as to open a temporary college and scholasticate for the congregation under the name of St. John Cantius.

A dwelling-house was therefore rented immediately, to which the Rev. A. Lechert, Rev. A. Grygue, and Brother Theophilus Piechowiak together with two boys moved. After Christmas vacations other boys arrived to increase this number, so that in January, 1909, the first preparatory class was opened consisting of six boys.

About this time the Rt. Rev. Hoban, Bishop of Scranton, before his departure to Rome, entrusted a parish of Duryea, Pa., to the care of Rev. A. Lechert. This parish had a misunderstanding with the spiritual authority, so that the rector as well as his successor were both obliged to leave it. The bishop sent them a third pastor, but the people would not even allow him to enter the rectory. Rev. A. Lechert has, however, succeeded in a short time to quiet the people, and on the return of the bishop after three months, he interceded for the people and obtained a pastor.

REV. J. GUINET, M.S., PROVINCIAL OF THE MISSIONARIES OF LA SALETTE IN THE UNITED STATES

After completing his mission in Duryea, Rev. A. Lechert returned again to Rome where he remained until June of 1910 when he made his sixth voyage to America. On his arrival in America he received an invitation from the Sisters of Nazareth to attend the Jubilee celebrated in Chicago on the occasion of the twenty-fifth anniversary of their arrival in America. He went therefore to Chicago accompanied by Brother Stephen Zmich, and took part in the ceremonies celebrated there on this occasion by the Rt. Rev. Archbishop Quigley and Rt. Rev. Bishop Rhode. After these ceremonies and a few days of spiritual labor he returned with his companion and a young student to the parish in Dupont and later to Washington, where in September the new scholastic year was begun with nine students.

Towards the close of the scholastic year Brother Stephen Zmich, who being an instructor at the college followed at the same time courses at the university, was ordained priest by the Rt. Rev. O. B. Corrigan, auxiliary bishop for the diocese of Baltimore.

The new scholastic year was again begun September 8th, with twelve students from different parts of the country. A greater number had filled in applications, but could not be satisfied for the reason that all are boarding students and the accommodations for a larger number are wanting.

The construction of a large building has been started some time ago, with the blessing of His Eminence Cardinal Gibbons and the Apostolic Delegate, Diomede Falconio, but for economic reasons this construction has been suspended The foundations have been laid already and the basement is completed. The building is to be in Gothic style with a façade of granite; it will accommodate about one hundred boarding students.

REV. J. VIGNON, M.S., ONE OF THE FIRST TWO FATHERS WHO ESTABLISHED A HOUSE OF THE MISSIONARIES IN THE UNITED STATES

There are sufficient reasons for hoping that the college under the guidance of the Missionaries of the Divine Love and the assistance of the Catholic University, will render great service to the Polish people in America. The students after completing the course of studies at the college will have a good opportunity to continue their studies at the university; and while acquiring the knowledge necessary for their future life, they will at the same time receive a good Christian education and preserve their mother tongue, both of which ends they could not attain in any non-catholic institution. The college will also be of advantage to the Missionaries of Divine Love, for here the Scholastics of the Congregation will have the opportunity of profiting by the lectures given at the university, as the students of the other communities in the vicinity of the university do.

## THE MISSIONARIES OF LA SALETTE

*Introduced into the United States in 1892*

The Congregation of the Missionaries of La Salette was organized in 1852 for the immediate purpose of looking after the pilgrims who came to visit the shrine of the Virgin on the mountain of La Salette in France. For twenty-four years they remained under the direction of the bishop of Grenoble with temporary rules and constitutions, and in 1876 were allowed to organize themselves into a regular community. In 1890 the Holy See gave its sanction to the institute, and missionaries of La Salette soon established houses of the order in various parts of the world.

On June 8, 1892, the Rev. Peter Pajot and the Rev.

Joseph Vignon left La Salette to found a house in America, according to the purpose of the order, which is to preach submission to God, respect for His Holy Name and for the day consecrated to Him, throughout the world. They set sail from Antwerp, Belgium, on June 18, 1892, and after a prosperous voyage of two weeks, landed at Montreal. Here they were warmly welcomed by the Rt. Rev. Archbishop Fabre and the different religious congregations. Unable to secure admission into the diocese of Montreal, doubtless on account of the great number of religious already established there, they came to the United States on July 6, 1892. Among the bishops they visited and solicited for admission were those of Ogdensburg, Syracuse, Albany, New York, Brooklyn, and Newark. Everywhere they received a cordial reception, but they could be admitted nowhere. Some bishops would have accepted them, but on conditions to which they could not agree.

HOLY TRINITY CHURCH (POLISH)
WESTFIELD, MASS. — MISSIONARIES
OF LA SALETTE

Leaving Newark, wellnigh disheartened, and alarmed at their increasing expenses, our two travelers thought of returning to Montreal and then of visiting other Canadian dioceses. But Heaven had other plans in view. The missionaries had done their little possible, and though failure had, apparently, attended their efforts, success was at last to crown them.

It was on July 9, 1892, the feast of our Lady of Prodigies, while on their return to Montreal, that the fathers stopped at Hartford. Here, on July 10th, they celebrated Holy Mass, and then determined to make one more attempt — an attempt which was destined to succeed. An interview with the Rt. Rev. Bishop McMahon inspired them with fresh hopes, for this prelate, having been a classmate of Rev. Sylvian Giraud, a former Superior-General of the missionaries, showed a lively interest in the two visitors. He assured them of his support, and, if circumstances permitted, of their admission into his diocese. By a decree of the council of Baltimore, the admission of a religious community had to be approved by the episcopal council, and this approval could not be obtained just yet.

ST. MARY'S CHURCH
WARE, MASS.
MISSIONARIES OF LA SALETTE

While awaiting the course of events, the two missionaries went to St. Anne de Beaupré and returned to Montreal. They had scarcely reached that city when a cablegram from Europe directed them to go to Texas, to visit a certain tract of land at Weathford.

ST. JAMES' CHURCH, RECTORY AND CONVENT
DANIELSON, CONN. — MISSIONARIES OF LA SALETTE

ST. JOSEPH'S CHURCH, FITCHBURG, MASS.
MISSIONARIES OF LA SALETTE

This property was the gift of a generous lady, but as it was far from town and railroad, it proved unsuitable to the needs of the fathers.

Early August found them again in Montreal, but as no news had yet come from the bishop of Hartford, they were sorely disappointed, and it was with heavy hearts they retraced their steps to Hartford. An interview with Bishop McMahon at once allayed all misgivings, and the hearty welcome of the prelate served to reassure the two missionaries. Since the preceding July the bishop had written several letters to the fathers, but somehow or other the letters had gone astray. And this accident had given rise to many fears and apprehensions.

The episcopal council was held on August 11th, and the following day announced the result to the two expectant missionaries. The Congregation had been received into the diocese; and the bishop placed at the use of the fathers the old episcopal residence on Collins Street.

Most influential in obtaining this admission of the missionaries into the diocese was Rev. Father Harty, then rector of the cathedral, and a member of the bishop's council. The lively and practical interest, which from the very beginning he manifested towards the fathers, will cause his memory to be cherished by the La Salette fathers as that of one who greatly aided their struggling little community in the first days of its difficult beginning.

On September 19th, the anniversary of the apparition, the fathers took possession of their home. This, their first house in America, has since become a part of St. Francis' hospital, attended by the Sisters of St. Joseph of Chambéry, France.

Hardly three months after their landing in America, three months of expectation and waiting, the fathers were at last settled in the diocese of Hartford; their establishment in America was begun. Once the news of this establishment reached Europe, the mother-house of the congregation began immediately to send recruits. One after another they came, so that by October of the same year the little community counted sixteen members: five priests, five scholastics, five novices, and one lay brother. And as their number increased, their labors augmented. The first regular missions given by the fathers took place in April, 1893,

LA SALETTE MISSIONARY COLLEGE, HARTFORD, CONN.
PROVINCIAL HOUSE OF THE MISSIONARIES OF LA SALETTE IN THE UNITED STATES

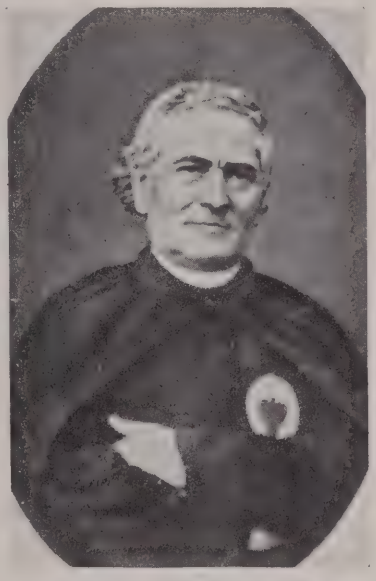
and were preached at Wauregan, Jewett City, and Stafford Springs. The efforts of the missionaries were crowned with signal success, a great encouragement to the little band.

Amidst these prosperous beginnings occurred an event which threw the young community into sorrow and mourning. It was the death, in August, 1893, of Bishop McMahon. His death was regretted by all, but nowhere was his loss more keenly felt than in the community of the fathers of La Salette. Where now could they find that fatherly interest, that kind support and encouragement, which the late bishop had never failed to show towards them? But prospects brightened somewhat the following year, when Father Tierney of New Britain was raised to the See of Hartford. Bishop Tierney soon proved himself a man of energy, not unworthy of his predecessor in the episcopal dignity; and from the very beginning he manifested towards the La Salette fathers that kindly interest which characterized Bishop McMahon. He it was who, together with his council, permanently installed the fathers in the diocese, and entrusted to them the

parish of our Lady of Sorrows in that part of Hartford then called Parkville, May, 1895.

The fathers now finding their residence on Collins Street too small to accommodate their ever-increasing number, soon purchased a piece of land near the parish church that had been entrusted to their care. Here began the erection of a college, to serve as an apostolic school and a residence for the missionaries. On October 7, 1894, the corner-stone was laid by Bishop Tierney, and on September 19th of the following year, the new residence was solemnly blessed.

And with the opening of the college, the missionaries began their real work in America. They had already laid the foundation strong and solid. They now had a home of their own, and soon after they were to open an apostolic school, where vocations would be fostered, shielded, and preserved. So, little by little, this grand work advanced. In September, 1898, the school opened with twelve students, this number gradually increasing. Today (1911), thirteen years after its opening, this recruiting station of the Congregation is in a flourishing condition. The apostolic school counts one hundred students. Besides these, there are at present at the college five scholastics, and usually about twelve priests and four or five lay brothers. At the Gregorian University in Rome, whither the students are sent to complete their studies, there is already a large representative number of scholastics. Each year some of their number are raised to the dignity of the priesthood and return to the United States.



VERY REV. JULES CHEVALIER FOUNDER OF THE MISSIONARIES OF THE SACRED HEART OF JESUS

And here is that little seed which was planted in such unfavorable circumstances, not twenty years ago, maturing into a large tree, the branches of which have spread in all directions. Only a short time has elapsed since those two missionaries landed on the shores of America, unknown and unfriended, strangers to the country and to the language of its people. But they were entrusted with an important mission, and succeed they must. Those two fathers who first planted the seed in America, are no longer laboring in this part of the Lord's vineyard, but their place is filled by some forty fellow-missionaries who left home and country for the salvation of souls. Many of them were once residents of the house of Hartford; but new needs and increasing labor have, by degrees, called them elsewhere. In 1895 Rt. Rev. Bishop Beaven of Springfield, Mass., a great benefactor of the order, offered the missionaries the direction of St. Joseph's Parish, Fitchburg, Mass., and in the same year, 1895, the fathers received also the direction of a parish in Danielson, Conn. In 1899 a few were sent to northwestern Canada; in 1902, to Phoenicia, N. Y.; in 1903, to Stanstead, P. Q., Canada; in 1905, to Ware, Mass.; in 1908, to Westfield.

## MISSIONARIES OF THE SACRED HEART OF JESUS

*Introduced into the United States in 1877*

REV. J. B. CHAPPEL, PIONEER MISSIONARY OF THE SACRED HEART OF JESUS IN AMERICA

The society of the Missionaries of the Sacred Heart of Jesus was founded in France by Rev. J. Chevalier, December 8, 1854, and the society was formally approved by the Holy See, June 20, 1874. Its missions in the United States are the following: Natick, Rhode Island; Watertown, New York; Cazenovia, Wisconsin; Ipswich, South Dakota.

The convent at Watertown is the headquarters of the society in the United States. The several houses in the United States form a quasi-Province with the Very Reverend Pierre L'Espérance as Superior who resides at Natick, Rhode Island. There are at present about fifteen fathers of the society in the United States and three scholastics.

## MISSIONARY SONS OF THE IMMACULATE HEART OF MARY

This Congregation was founded at the city of Vich, Spain, July 16, 1849, by the Ven. Archbishop Anthony Mary Claret. Pope Pius IX confirmed its constitutions on February 11, 1870. Since 1868, when this institute was watered by the blood of a martyr, Father Francis Crusats, its propagation has been very remarkable. In 1870 it had extended itself beyond the limits of Europe, to America, where there are four quasi-provinces with forty-six foundations, and in other parts of the world.

In the United States, the Sons of the Immaculate Heart of Mary have foundations at San Antonio, Tex.,

San Marcos, Tex., San Gabriel, Cal., and Los Angeles, Cal. Very Rev. Felix R. Cepeda is the Provincial of the order in America.

## OBLATES OF MARY IMMACULATE

*Introduced into the United States in 1849*

THE origin of the Oblate Congregation dates back to January 25, 1816. It was founded at Aix, France, by a pious and venerable priest, Charles Joseph Eugene de Mazenod, afterwards bishop of Marseilles. The design contemplated by this earnest and zealous servant of God was to establish a society of missionaries — at first called the Oblates of St. Charles — destined to preach missions to the poorest and most abandoned classes of rural France, then so sadly lacking in faith and morals as a result of the devastating scourge of the great Revolution.

VERY REV. JAS. McGRATH, O.M.I., FIRST PROVINCIAL IN THE UNITED STATES

Ten years had scarcely elapsed when this young society took rank amongst the organized religious communities recognized by the Church. On February 17, 1826, Pope Leo XII solemnly approved the rules and consitutions of the congregation and conferred upon it, *Motu Proprio*, the glorious title of Missionary Oblates of Mary Immaculate. *Crescite et Multiplicamini* were the words of prophetic benediction addressed to the founder by the Sovereign Pontiff at the close of the ceremony of ratification, and amidst all the storms of that turbulent period immediately preceding and immediately succeeding the Revolution of 1830 — storms that exerted all their violence against Mgr. De Mazenod and his little flock — that prophetic benediction of the vicar of Christ advanced slowly but surely to its accomplishment. Already was accomplished to a considerable degree the first, a portion of the blessing — *increase and multiply* — when in 1841 Mgr. De Mazenod beheld in the departure of a handful of his missionaries for the distant missions of Canada the first fruits of the second — *fill the earth.* In less than ten years from that date, his sons, zealous with the zeal of their father and founder, had carried the banner of Mary Immaculate, side by side with the Cross, from one end of Canada to the other — from the Atlantic seaboard of Labrador even to the Pacific slopes of British Columbia — as well as into England, the United States of America, and Ceylon. Within the next ten years they had extended their labors to Ireland, Scotland, Belgium, South Africa, and Mexico — and all this marvelous expansion during the life of the founder himself. Later on flourishing communities were founded in Italy, Spain, Holland, Germany, and Australia.

The first Oblate to labor within the limits of the United States was Father Lucien Lagier. He was one of the four pioneer Oblates sent to Canada in the fall of 1841. Scarcely had he arrived in the New World when he recognized the great opportunity for missionary effort presented by the needs of the French Canadian population in the United States, for, even at this early date, a considerable number of French Canadians had already been attracted to this country. They were not then as now, however, congregated in compact colonies in the large industrial centers, but scattered here and there throughout the vast extent of territory embraced by the New England and Northern States of the Union, and what with their ignorance of the language of the land, and the deprivation of priests of their own race and tongue, they were in imminent danger of losing their glorious heritage of the true faith. Father Lagier's apostolic heart went out to them and he longed to devote himself to their evangelization. His desire was soon realized, for early in 1842, a few months only after his arrival in Canada, he was commissioned by his superiors to look after the spiritual interests of the French Canadians resident in the States. With alacrity he accepted that arduous task and for thirty years, off and on, he engaged in what he so felicitously styled a "veritable soul-hunt" in the territory confided to his care. Like another St. Paul, with restless energy, with devouring zeal, with an unappeasable hunger for souls, he rushed rather than traveled in every direction throughout the northern part of the United States, from Boston in the East to Chicago in the Middle West, everywhere reanimating the faith and enlivening the charity of the expatriated French Canadians.

Singularly enough, the first regularly established Oblate community was founded not in the northern district which was the scene of Father Lagier's pioneer labors, but in the southwestern part of the States, at Brownsville, Tex., in 1849. Texas had just then emerged from a long period of turmoil, beginning with internal dissensions and lawlessness and ending with the close of the Mexican War. For the time being, therefore, public authority could scarcely be said to exist at all. The law of might prevailed over that of right. All was chaos and disorder, to the grievous detriment of the moral and material welfare of the State. What was true of Texas in general was doubly true of the frontier town of Brownsville in particular. Yet for all this, the advantageous situation of Brownsville should have, and indeed would have, soon secured

to it great commercial prosperity and a foremost rank amongst the rising young cities of the West, were it not that its progress was arrested by the blight of irreligion. To remove this blight the public mind, though deeply tinged with infidelity, besought itself of the only efficacious remedy — the restoration of the Catholic religion and worship which had been suspended in Brownsville since the expulsion of the Mexicans. In view of securing this object the heads of the town put themselves in communication with Mgr. Odin, Bishop of Galveston. The bishop was naturally overjoyed at their proposal, giving them credit, as he did, for sentiments of which unfortunately they were not possessed. He thought it was a religious motive that had induced them to apply to him for priests and for the restoration of Catholic worship in Brownsville, whereas in reality their object in making such application was purely secular in character. They wished by the introduction of Catholic missionaries into Brownsville to induce Mexican and American Catholics of respectability and position to establish themselves in the city, and thus to contribute to its mercantile and social importance. However, the unsuspecting bishop besought and received assistance from Mgr. De Mazenod, and early in December, 1849, the first Oblate missionaries, Fathers Telmon, Gaudet, and Soulerin, arrived at Brownsville to take charge of a district which extended in length over two hundred miles along the north bank of the Rio Grande and in width one hundred miles towards the interior of the State.

VERY REV. M. F. FALLON, O.M.I., FORMER PROVINCIAL OF THE FIRST AMERICAN PROVINCE OF THE OBLATES, O.M.I. NOW BISHOP OF LONDON, ONTARIO

The very evening of their arrival the fathers were invited to attend a meeting of the leading citizens, a meeting composed exclusively of non-Catholics — Jews, Mormons, professed infidels, Protestants of different sects. A discussion ensued as to the measures to be adopted for providing a residence and means of support for the missionaries. It was agreed that a monthly collection should be taken up for the support of the fathers. The lodging assigned was none other than the half-ruined shed in which the assembly was held. There was but one apartment, absolutely bare of furniture. Despite this unpromising beginning, the missionaries set bravely to work. After some difficulty they secured an empty shop which they fitted up as a temporary chapel where Mass might be said, and though at first the attendance was sparse enough, gradually a considerable improvement began to make itself manifest. But suddenly the Oblates received "notice to quit" from the owner of the chapel; suddenly the monthly subscriptions for their support ceased, and suddenly likewise they became harassed by a series of other difficulties and obstacles deliberately placed in their way. Disgusted by the hypocrisy and injustice and unfairness of the people of Brownsville, Mgr. De Mazenod withdrew his missionaries from Texas. One year later, however, the bishop of Galveston journeyed to Europe to interview Mgr. De Mazenod and placed before him the great spiritual privations to a large portion of his flock that followed the withdrawal of the Oblates from his diocese. So well did he plead his cause that the great missionary heart of Mgr. De Mazenod was touched and he immediately decided to re-establish the Texas mission. Thus, in 1852, after an absence of one year and a half, the Oblates resumed their labors at Brownsville.

Three years later they laid the foundation of a large permanent church which was completed in 1859. Everything seemed now propitious— the number of the faithful was rapidly increasing, the teaching community of the Sisters of the Incarnate Word established a convent, and schools under the direction of the Christian brothers were likewise opened for boys. Severe tribulations were, however, close at hand, and soon one trial after another came to test the faith and constancy of the missionaries. First yellow fever decimated their numbers. Then this plague was followed by the still more terrible scourge of war. During the great American Civil War, the Confederates, unable to defend Brownsville against the advancing Federal hosts, set fire to the city and abandoned it to its fate. The population fled in terror and the fathers were left in possession of a half-burnt town but without a congregation. Thus were the fruits of years of missionary labor destroyed in an hour. After the close of the war between North and South the Brownsville mission was once more beginning to give signs of life and development when another sudden and terrible visitation befell it. On October 7, 1867, a terrific cyclone burst upon the city. Streets of houses disappeared under its successive shocks. Not a single house escaped serious damage. Again desolation stared the sorely tried community in the face — their church, their residence, their schools were in ruins, and the greater portion of their congregation was suddenly reduced to abject poverty. All had to be commenced over again for the fifth or sixth time. Happily a spirit of indomitable perseverance, born of confidence in God, animated the fathers, and, in a comparatively short space of time, the damages inflicted by plague, war, and cyclone successively were remedied. A new era of continued prosperity now began, and the Oblates profited by it to improve conditions in Brownsville and at the same time to evangelize the vast territory allotted to them. They extended their labors to Roma in 1867, to San Antonio and Eagle Pass in 1884, to Rio Grande City in 1885,

to Del Rio and La Lomita in 1899, to Dallas and Saint Hedwig in 1905, to Uvalde, San Saba, Stanton, and Aumoneries in 1906. At all these points the parochial school now rises beside the church.

At the very moment the Oblate fathers were entering Brownsville, Tex., in 1849, Bishop Timon of Buffalo, N. Y., was making overtures to the Canadian Province to establish a community in his episcopal city. Nearly two years elapsed in preliminary negotiations before definite arrangements were finally concluded. It was not therefore until August, 1851, that Fathers Chevalier, Soulerin, and Corbett came to found the first Oblate community in the northern part of the States, and the second in the entire country. A few months later they were joined by Fathers Trudeau and Maloney. Two great fields of labor opened up before these five priests to appeal to their zeal — the care of a parish and the work of missions. The parish given to them was large indeed in extent, but the parishioners were comparatively few in number, and extremely poor in worldly goods. Their first church was nothing more or less than a large barn where the poorest laboring classes assembled on Sunday to attend the adorable sacrifice of the Mass. A new church was an imperative necessity. For that end their meager parochial resources were carefully husbanded, until in 1856 they felt in position to begin the work; but unfortunately scarcely had the foundation of the building been laid, when they found themselves obliged by financial straits to abandon the work for a year and a half. In 1858 they again returned to the task, and in May, 1859, the brick edifice which is still the Holy Angels' church of today was dedicated by Mgr. Timon. The church built, the erection of a parochial school immediately engaged the attention of the fathers, and in due time it likewise was completed and placed in charge of a community of the Grey Nuns of Ottawa.

IMMACULATE CONCEPTION CHURCH, LOWELL, MASS.
OBLATES, O.M.I.—NORTHERN PROVINCE

In the meantime, despite the onerous labors of parochial duties, of church-building and school-building, the fathers of Buffalo found time for the missions. Father Chevalier, the Superior, accompanied by another father, commenced an apostolic tour throughout the country. Everywhere their missions were crowned with great success. "At that time," says the official report of those years, "missions in this country were very rare. There were many other religious communities in the land, it is true; but all of them confined their efforts almost exclusively to the parishes confided to their care. The Oblates were perhaps the first, or at least amongst the very first, to engage in the work of regular missions." As a consequence considerable attention was attracted to them, and requests for missions poured in upon them from all sides. In six years, notwithstanding other multifarious demands upon their time and energy, they preached one hundred and eight missions, varying in duration from two weeks to four, five, and even six weeks, according to locality, as well as numerous retreats to religious communities, and to the secular clergy of different dioceses. But, in 1859, a diminished personnel and the increasing needs of a rapidly growing parish precluded for the moment all idea of missions, which were consequently interrupted for a period of seven years. The year 1866, however, was marked by a recrudescence of missionary effort. During the next four years missions were preached by Fathers Mangin and McGrath in cities as far apart as Lowell, Mass., and Cleveland, O., and in a large number of towns and hamlets between. The States of Massachusetts, New Hampshire, New York, Pennsylvania, and Ohio were successively the theater of their evangelical endeavors, which everywhere produced good and lasting results. The Oblates indeed seemed just to be entering again into their true heritage of "evangelizing the poor," when once more the exigencies of parish responsibilities necessitated, in 1870, the recall of the missionaries and the assignment of Fathers McGrath and Mangin to parochial duties in Lowell, Mass.

The advent of the Oblate congregation in Lowell had occurred just two years earlier (1868). In that year, at the request of Bishop Williams, of Boston, Father Vandenburg, then Provincial of the Canadian Province, sent Fathers Garin and Lagier to take charge of the fast-growing colony of French Canadians in Lowell. The two priests took up their residence at St. John's chapel, connected with that institution. In a short time it was deemed advisable to have St. John's chapel placed wholly in charge of the Oblates,

which arrangement was finally made. The chapel then became a parish church and thus was laid the foundation of the English-speaking parish of the Immaculate Conception. During this time, Father Garin was also looking after the interests of the French-Canadian people. A French-Canadian parish had already been established by the diocesan authorities — "The question of language," said the venerable Bishop Williams in granting authorization, "is sufficient to justify the creation of a separate parish." A church was needed at once, and a Protestant church that was then for sale was purchased and appropriated to its new destination under the titular patronage of St. Joseph. Thus Father Garin and his assistants, Fathers Lagier, Guillard, Lebret, Mangin, and McGrath, had charge of two parishes: the French-speaking parish of St. Joseph's and the English-speaking parish of the Immaculate Conception, to which was attached the small Catholic community of Billerica on the outskirts of the city. They acquitted themselves of this double task with great credit and success until, in 1887, the fathers in charge of St. Joseph's separated themselves from their colleagues of the Immaculate Conception and thenceforward formed a community apart. Father Garin was named Superior of the new community. He immediately set about erecting a second church in the parish, necessitated by the ever-increasing influx of the Canadians. In 1889 the foundations of the imposing church of St. John the Baptist were laid, and by 1892 the edifice was completed and made ready for public worship. The old parochial school built in 1881 was by this time found insufficient for actual requirements, so Father Garin turned his attention to the erection of another one, and despite numerous difficulties and obstacles commenced and carried it to triumphant completion in 1893. The parish was now provided with two churches and likewise with two parochial schools, one for the boys under direction of the brothers of Mary, the other for girls in charge of the Grey Nuns of Ottawa. It seemed almost fitting that with the accomplishment of these great undertakings for the glory of God, Father Garin's career should come to a sudden and dramatic close. He was a great, a good, and a distinguished priest. Born in France in 1822, he joined the Oblates at an early age. While still a young priest he was sent to Canada, where for many years he labored in the Labrador and Hudson Bay Missions. Sent to Lowell in 1868, as we have seen, that city became the scene of his most important labors. He was loved, honored, and respected by all his fellow-citizens, irrespective of class or race or creed, and idolized by his own people. His greatest monument is to be found in the works he inaugurated and left after him in a flourishing condition, but the people of Lowell insisted on adding to these the magnificent statue of the humble Oblate that today stands beside the church of St. John the Baptist, a mute yet eloquent testimony of the devotion and gratitude of those amongst whom "he passed doing good."

SACRED HEART CHURCH, LOWELL, MASS.
OBLATES, O.M.I. — NORTHERN PROVINCE

The successors of Father Garin in the direction of affairs at St. Joseph's (in turn, Fathers Anyot, Despartys, Mangin, Lefebvre, and Campeau) all took their inspiration from him and have successfully carried on and developed the works he inaugurated. Today the parish contains 3783 families, comprising about 18,000 souls, is well provided with a large number of parochial societies (religious, social, and benevolent), has three churches within its limits (a third having been added in 1906), and two large schools attended by 2000 pupils.

In the interim the community of the Immaculate Conception had not been idle. The old St. Joseph's chapel soon became too small for the requirements of the growing parish. In 1871 Father Guillard began, and in 1877 Father McGrath completed the beautiful Gothic church dedicated to the Immaculate Conception, which is still one of the ornaments of Lowell. In connection with the church is St. John's Hospital, which began in a small way in 1867. It then consisted of a small frame house, but a year later this was replaced by a new and larger building. The institution has so prospered that two annexes have since been added to the original structure. St. John's Hospital is now practically the city hospital of Lowell.

The Immaculate Conception also boasts of having one of the best and finest equipped parochial schools in the State of Massachusetts. It was opened in 1881 and placed in charge of the Grey Nuns. The average attendance is about five hundred and fifty. The value to the pupils themselves and the ultimate

benefit to the State of the education given in the Immaculate Conception School during the twenty-six years of its history, are made plainly evident by the number of its former pupils that are now to be found amongst the leading citizens of Lowell, both in commercial and professional spheres.

The Immaculate Conception is likewise well supplied with parochial societies, special mention being merited by the sodality of the Children of Mary, which at all times has accomplished such great spiritual results for the young women of the parish, and the Young Men's Catholic Institute, which has done so much to foster the spirit of good, clean, Catholic citizenship amongst its members.

Such in brief are the works founded and fostered by the early superiors of the Immaculate Conception, Fathers Guillard and McGrath. It was left to their successor, Father Joyce, to consolidate and develop them. And well did he fulfil his allotted task. What Father Garin was to the French-speaking element, Father Joyce was to the English-speaking population of Lowell. Like his French brother-Oblate and contemporary, he was a great, a good, and distinguished priest of God, loved and revered by all regardless of class, race, or belief. Born in the town of Tallow in Ireland, he made his preliminary studies in the famous Trappist College of Mt. Mellery. He joined the Oblates of Mary Immaculate, was sent to France to complete his studies, and in 1879 received from his religious superiors his obedience to the Canadian Missions of Manitoba. He was ordained priest in Winnipeg, where for three years he devoted himself to the spiritual interests of the Catholics of that Western city. His character, his force, his zeal, and his effective work quickly attracted the attention of his superiors, by whom he was transferred in 1882 to the then more important city of Lowell. He began his career in the latter city under the guidance of those venerable men of God, Fathers Garin and McGrath. In 1890 he was appointed Superior of the Immaculate Conception community and pastor of the church, which double charge he fulfilled until his demise in 1901. At his death, pulpit and press vied with each other in doing him honor. "Father Joyce," wrote one of his panegyrists, "was a great priest. He was a true religious, humble, self-sacrificing, and obedient. He was a public-spirited citizen, a tower of strength in the midst of his people, respected and beloved by all good citizens. He was a good man and a good priest, and, departing, he has left behind him the sacred memory of a life devoted to his God, his religion, and his fellow men."

HOLY ANGELS' PAROCHIAL SCHOOL, BUFFALO, N. Y.
OBLATES, O.M.I. — NORTHERN PROVINCE

In 1884 the Oblates took charge of still another parish in Lowell — the Sacred Heart — at the solicitation of Archbishop Williams, who had in view, besides the creation of the parish, the spiritual care of the inmates of the city institutions of charity. The erection of the Sacred Heart church was inaugurated by Father Joyce, and was pushed to completion by his successors in the pastorate, Fathers Guillard and Reynolds. The parochial school (built under the direction of the indefatigable Father Guillard) was placed in charge of the Sisters of St. Mary, and opened in 1892 with an attendance of 106. The present average attendance is 525 and the sisters engaged in teaching number twelve.

The care of the city institutions is a very important and arduous part of the work of the clergy of the Sacred Heart. The City Farm, or the Poor Farm, as it is popularly called, is within the limits of the parish and it shelters all forms of indigent misery. It has its almshouses for the sick and needy, its workhouse for the males and females sent from the police court, its reform school for juvenile delinquents, its maternity hospital, and its insane asylum. Besides attending to the frequent sick calls from the City Farm, the father in charge visits the institution regularly twice a week to attend to the sick, and on one Sunday every month says Mass for the Catholic inmates. In addition to carrying on successfully the work bequeathed to him by his predecessors, the present pastor, Father Smith, is now engaged in enlarging his parochial school to meet the growing demands for admission.

The Oblates of Lowell, burdened as they were with the administration of large and important parishes, were never in a position to detach any of their members for exclusive work upon the missions. Nevertheless, they never hesitated to add to their regular ministry the exacting labor of evangelizing other communities. From the very moment of their advent in Lowell to the present, they have never failed to respond to the numerous appeals from all sides for missions and for retreats to the secular clergy, or to religious communities, or to educational institutions. In the early seventies and eighties the names of Fathers McGrath and Mangin, of Fathers Riordan, Maloney, Smith,

Fournier, and Trudeau, and, later, the names of Fathers Joyce, Dorgan, Schwindt, Reynolds, Sullivan, Perron, Lamothe, Amyot, Boissoneault, Nolin, Lewis, and Dubreuil, became household words amongst the French- and English-speaking Catholics of a large part of Canada and the United States.

Another Oblate community that must not be overlooked is that of Plattsburgh, N. Y. The Plattsburgh house was founded in 1853 by Fathers Bernard and Sallaz at the request of the bishop of Albany, who desired the Oblates to minister to the French-Canadian population of that district. At first the fathers had charge not only of Plattsburgh with its two hundred families, but likewise of several neighboring villages, Redford, Cadyville, Keeseville, and Morrisonville. In each of these small communities the fathers built a chapel or a church, but as these parishes became organized and developed, they passed out of the hands of the Oblates into the care of the secular clergy. St. Peter's church, Plattsburgh, was dedicated in 1855. In 1862 St. Peter's parochial school was erected and entrusted to the direction of the Grey Nuns. At present St. Peter's parish comprises eight hundred and fifty families (four thousand souls). It is provided with a handsome new parochial school, just completed by the present pastor, Father Pelletier: a convent under the guidance of the Grey Nuns, and a college for boys under the direction of the brothers of Christian Instruction. The parish is also well supplied with sodalities and societies for old and young. Father Lewis, of this community, is always at the service of the secular clergy for missions and retreats, whether in English or French.

Up to the year 1883 the Oblate communities in

NOVITIATE AND SCHOLASTICATE, TEWKSBURY, MASS.
OBLATES, O.M.I. — NORTHERN PROVINCE

the States were subject to the Canadian Province, but in that year they were erected into a separate and distinct province with Father James McGrath as first Provincial. One of the earliest preoccupations of the new Provincial was to found the novitiate of Tewksbury, Mass., which made a modest start with one scholastic postulant and one postulant lay brother. The fathers of the novitiate were placed in charge of the little parish of Billerica and of the Catholic in-

ST. PETER'S CHURCH, PLATTSBURGH, N. Y.
OBLATES, O.M.I. — NORTHERN PROVINCE

mates of the Massachusetts State Hospital or Almshouse at Tewksbury.

Father McGrath was a strict disciplinarian and a prudent administrator, and at the close of his term of office, handed over to his successor, Father J. M. Guillard, a well-organized and highly prosperous province. In 1898 Father Guillard was superseded by Father J. Lefebvre, who held office until 1904, when another momentous change took place — the territory of the United States was divided into two Oblate districts, each enjoying complete provincial autonomy. The first American province, to which Father M. F. Fallon was assigned as first Provincial, comprises, roughly speaking, the Eastern, Northern, and Middle Western States. The second American province, for which Father H. A. Constantineau was appointed first Provincial, includes (again roughly speaking) the Western, Southwestern, and Southern States.

The Rev. Father Constantineau was born in Lowell, Mass.; he made his classical and theological studies at Ottawa University, Canada, of which institution he became rector in 1898, but in 1902 ill health forced him to resign that onerous office. In 1903 he was appointed pastor of St. Mary's church, San Antonio, Tex., where he was found faithfully laboring when the voice of authority called him to the responsible position of Provincial. Father Constantineau had previously given proofs of great business acumen and administrative ability, and the rapid progress of his province since he assumed direction confirms his past

record. One of his first cares was to establish at San Antonio a novitiate and a scholasticate, which have both been instrumental in furnishing the second American province with additional apostles for its mission fields.

The Rev. Father Fallon was graduated from Ottawa University and completed his theological studies in Rome, where he was ordained to the priesthood in 1894. He returned to Canada, became vice-rector of the Ottawa University and later pastor of St. Joseph's church, Ottawa, whence, in 1901, he was transferred to Buffalo, N. Y., to become Superior of Holy Angels' community and pastor of Holy Angels' church. Here he immediately turned his attention to the formation of sodalities and societies to such good effect that, by means of the O. M. I. Cadets, the Children of Mary Sodality, the Dramatic Club, and O. M. I. Ladies' Aid Society and a branch of the Ancient Order of Hibernians, he organized to a unit all the members of his parish of both sexes, young and old and middle-aged, to the betterment of the parish spiritually, socially, and financially. He then undertook the work which is the pride of his heart and the glory of his parishioners — Holy Angels' new parochial school. He wished to build, as he said, "a school that would in itself be an education." That description aptly fits the new building. It is in itself a work of art with its pure Grecian style of architecture, with its ferro-concrete construction and limestone facing, with its broad flight of steps that lead up to its entrance, with its immense monolithic columns that rear themselves from base to second story, with its majestic and imposing façade, with its broad corridors wainscoted in marble, its large, airy classrooms, wherein all the laws of sanitation and hygiene are scrupulously carried out, with its paintings of value that adorn it. In a word, in the opinion of men of knowledge and judgment, it is the finest parochial school on the American continent.

As Provincial, Father Fallon has given to his province a direction that naturally flows from his ardent love of God's Church and of the Oblate Congregation. His one haunting idea was to have the Oblates of his jurisdiction accomplish as far as possible the chief aim of the Oblates of Mary Immaculate — missions. With that end in view his first preoccupation was to establish a scholasticate in his province in order to increase available subjects for the missions. The scholasticate was at once inaugurated by him at Tewksbury in conjunction with the novitiate, the best arrangement that could be made until such time as it will be feasible to open an institution at Washington in connection with the Catholic University, which is the ultimate aim of the provincial and his council. His next step was to organize a missionary band. For that purpose Father Fallon detached from parochial duties a number of his subjects whose sole attention has since been devoted to missions. Already the result has justified his hopes — the missionary band has given missions in various parts of Canada and the United States with such marked success, that an overwhelming number of applications have poured in from all parts. At the present moment one body of missionaries is engaged for missions in New York City and the East, whilst another body is about to start on a missionary tour through a number of the Western States in the Union, as well as through Manitoba, the Canadian Northwest and British Columbia. In keeping with his program, Father Fallon also concluded arrangements with the bishops of Lincoln, Neb., and Green Bay, Wis., whereby he has established "missionary outposts," as it were, at McCook, Campbell, and Imperial, Neb., and at Duck Creek, Bailey's Harbor, and Institute, Wis. In each of these places, the fathers have likewise taken over the charge of the local church and parish.

This incomplete, rapid, and perhaps rather material review of the rise and progress and success of the Oblates of Mary Immaculate in the United States, is sufficient at any rate to show that everywhere in this vast land, the Oblates are true and faithful to their device: *Pauperes Evangelizantur*. Incidentally it shows also the strenuous and successful efforts they have at all times made (despite the serious handicap of parish-work always imposed by the bishops) to accomplish the chief end of their congregation, namely, the preaching of regular missions. It shows further the constant and zealous devotion of the Oblate fathers to the noble idea of the parochial school — that bulwark of the Church, that desire of the Holy See, that prescription of the Council of Baltimore. Everywhere they have been active and zealous in parochial work. Everywhere they have preached the Gospel to the poor and needy. Everywhere they have built and maintained Catholic schools side by side with their churches.

At the present time the Oblates of the first American province number fifty-three priests, eighteen scholastics, and nineteen lay brothers.

The following is a summary of the Oblate houses and residences to which are attached churches and schools:

First American Province: Buffalo, N. Y., founded 1851; Plattsburgh, N. Y., 1853; Immaculate Conception, Lowell, Mass., 1868; St. Joseph's, Lowell, Mass., 1868; Sacred Heart, Lowell, Mass., 1884; Novitiate, Tewksbury Center, Mass., 1884; Duck Creek, Wis., 1907; Bailey's Harbor, Wis., 1907; McCook, Neb., 1908; Campbell, Neb., 1908.

## THE PROVINCE OF THE SOUTHWEST

The Oblate Province of the southwest was established at a very recent date, October 1, 1904. Its headquarters are in San Antonio, Tex., and it embraces all the States of the South and West and the neighboring Republic of Mexico.

The principal works in this territory are:

The San Antonio Theological Seminary for the training of young men for the priesthood, secular as well as regular.

St. Anthony's College and Apostolic School, San Antonio, conducted in connection with the seminary, for the classical education of boys and young men in preparation for the priesthood.

St. Mary's church and parish, San Antonio (the

leading parish of the English-speaking Catholics of the city), have been in charge of the Oblate fathers for the last twenty-three years. They also supply the chaplaincies of the Ursuline Convent, the Academy of our Lady of the Lake, the House of the Good Shepherd, and St. Joseph's Orphanage, all in San Antonio, and the Divine Providence Convent in Castroville. In the diocese of San Antonio outside of the city, they are in charge of missions at Eagle Pass, Del Rio, Uvalde, Sabinal, St. Hedwig, Brady, and the widely distributed missions attached thereto at San Saba, Mason, Menardville, Llano, etc., as well as the six counties which form the Stanton Mission.

In the diocese of Dallas: St. Joseph's church in the city of Dallas for the German Catholics, and Brownwood with missions in eight counties.

In the vicariate of Brownsville they attend to the numerous Mexican missions, stations, and ranches along the Rio Grande, from Brownsville to Laredo, the principal missions being at Brownsville, La Lomita, Rio Grande City, and Roma.

In the republic of Mexico, a house of the society has been established in the capital, and a college in the city of Puebla.

The Provincial in charge is Very Rev. H. A. Constantineau, D.D.

Revs. P. Telmon, M. A. Soulerin, and A. Gaudet, the first three Oblates of Mary Immaculate, who came to Texas in December, 1849, were brought from Canada by the saintly Bishop J. M. Odin, first bishop of Galveston.

Rev. Fathers Telmon and Soulerin were sent to Brownsville in the beginning of December, and offered the Holy Sacrifice of the Mass, for the first time in that city, on the 8th, Feast of the Immaculate Conception, patronal feast of the Oblates. Their lodging consisted of one apartment, unfurnished, without a fireplace, the dimensions of which were twenty-five feet by twelve; it had been a small cotton store. The floor was saturated with filth, the place infested with rats, and with huge spiders, whose webs covered the walls and the ceiling. The temporary chapel was a small, empty shop, and the attendance at the services very sparse. However, soon a piece of ground was purchased, and a wooden chapel erected upon it. The climate, the many privations, and the hard work began painfully to tell on the health of the fathers, and after much hesitation, Mgr. De Mazenod came to the decision of withdrawing his missionaries altogether from Texas; Father Soulerin and Father Gaudet, who had remained in Galveston, returned to Canada in October, 1850, and Father Telmon in January, 1851.

One year after the departure of the Oblates from Texas the bishop of Galveston visited Europe and prevailed upon Mgr. De Mazenod to reconsider his decision, and to send to Texas six fathers and a lay brother. They landed in Galveston on May 20, 1852:

REV. E. KERALUM PIERRE, JR., O.M.I. ARRIVED IN TEXAS IN 1852. DIED LOST IN THE WOODS, 1879

REV. A. GAUDET, O.M.I., ARRIVED IN TEXAS IN 1849. SUPERIOR (1856-1874) DIED IN BROWNSVILLE IN 1895

REV. E. VIGNOLLE, O.M.I. ARRIVED IN TEXAS IN 1852 DIED IN 1902

Fathers J. N. Verdet, P. F. Parisot, and S. Vignolle remained in Galveston, whilst Fathers F. Keralum, J. N. Gaye, R. Oliver, and Brother F. Roudet were sent to Brownsville.

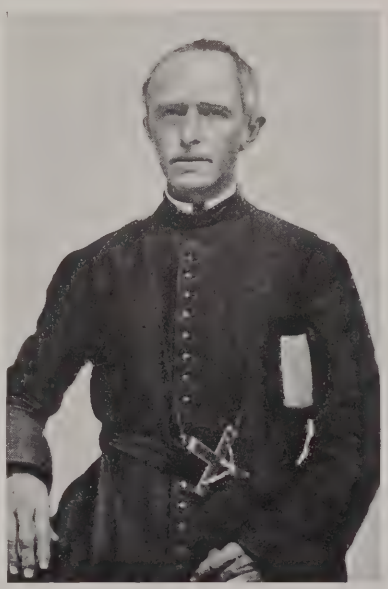
Galveston (1852–1857).—The Catholic population of Texas, in 1852, was about 20,000, with only nine priests to provide for their spiritual needs. There was not a single priest in the vast territory where now stand Sherman, Denison, Fort Worth, and Dallas. The hardships of the missionary life were thus described to the Oblates by Bishop Odin:

"You will not always find something to eat or drink, you will be without ceasing on journeys through unknown regions, where the distances are immense, the plains boundless, and the forests of vast extent. You will pass your nights on the moist earth, and your days under the burning sun. You will encounter perils of every kind, you will have need of all your courage and energy."

The Oblate fathers remained only six years in Gal-

veston, during which they evangelized all eastern Texas and western Louisiana, and among other places, visited Liberty, Beaumont, Orange, the valleys of the Trinity river and of the Sabine, Independence, La Grange, Hallettsville, Victoria, Goliad, Nagadoches, Natchitoches, Shreveport, Lake Charles, etc.

In 1853 the Superior of the Oblates in Galveston, Father J. N. Baudrand, died of yellow fever. In 1854 a few recruits having come from Canada, the college of St. Mary's in Galveston was opened in November, with about eighty students. It received its charter by an act of the Texas Legislature, and was empowered to confer university degrees in 1855. On the staff of the university are found, in 1856, Rev. Father A. Gaudet, as rector, Fathers Vignolle, Naghten, Parisot, and McGrath, as professors. Father A. Gaudet had come back from Canada in September.



REV. J. N. GAYE, O.M.I. ARRIVED IN TEXAS IN 1852. DIED IN 1886

Brownsville (1852–1861).—After an absence of one year and six months the Oblate missionaries resumed their work in Brownsville, where they arrived in the beginning of October, 1852. Three years later they laid the foundation of a large and permanent church to replace the temporary wooden structure which they were then using. This building was completed in 1859, and was solemnly blessed by Mgr. Odin, on the Feast of Pentecost in that year. It was then acknowledged to be the finest public building in Texas. Attached to the church was a suitable community house for the fathers.

Educational work of considerable importance was set on foot by the fathers of Brownsville. A teaching community, the Sisters of the Incarnate Word, was established there. Boys' schools were also opened.

The labors of the missionaries, however, were not confined to the population of Brownsville. Their vast district, extending along the banks of the Rio Grande in one direction, and in the other stretching far away into the interior of Texas, was interspersed with numerous ranches, which had to be visited at appointed intervals. Besides these there was a large number of detached habitations scattered over the wide plains and prairies or buried in great forests, which they also had to visit. The labor imposed upon the fathers was enormous. It is true they performed their journeys, for the most part, on horseback; nevertheless they had great fatigue to endure and sometimes great dangers to encounter, especially in fording swollen and rapid rivers. When a missionary arrives, after a long day's ride under a broiling sun, at the ranch to which he has been journeying, great discomforts, as a rule, await him, The huts composing the ranch are very miserable structures. A few poles are fixed in the ground; these are interlaced with the branches of trees, and the whole exterior is then coated with mud. Such is the habitation which is offered the missionary on his arrival, by some poor family, who are glad to give him a corner in their hut, and share their unsavory tortilla cake with him. He spreads his blanket upon the mud floor of this humble abode, and using his saddle for a pillow, tries to sleep, but often fails in the attempt, notwithstanding his fatigue. The stench and filth of the place, the biting of mosquitoes, and the attacks of other insects of a more hateful type prevent him frequently from obtaining the rest he so much needs. The inhabitants of these ranches are of Mexican origin. They are full of reverence for the priest, but, owing to their isolation and the difficulty of receiving instruction, they are often found to be very ignorant, especially in remote places that can be but seldom visited by the fathers. During his stay in their midst, the father gives instructions and hears confessions, baptizes, marries, corrects abuses, and adjudicates quarrels. He leaves one ranch to pursue his apostolic labors in the next, and so on until he has completed his circuit of visits.

REV. P. F. PARISOT, O.M.I. TEXAS MISSIONARY (1852–1903). FOUNDER OF THE UNIVERSITY OF GALVESTON AND COLLEGE OF BROWNSVILLE. AUTHOR OF THE "REMINISCENCES OF A TEXAS MISSIONARY"

Missionary life on the lower Rio Grande in those days was anything but pleasant. The lot of the Oblates was cast among outlaws and revolutionists from Mexico, seeking a refuge under the stars and stripes.

The Texas missions suffered chiefly from periodical revolutions in Mexico. Matamoros was generally the starting point for those who strove for the gubernatorial prize; Ruiz, Revueltas, Carajal, Escobedo, Cortinas, Cañales, and a score of other generals are notorious on the lower Rio Grande. Revolutions were the order of the day. The first question every morning was: "How many were killed last night?" Many a time the mission on the Texas side was blessed by the accumulation of the wounded and the vanquished, sometimes by revolutionists, concocting their schemes

and plots, by robbers, and, generally, by the scum of the sister republic. The population was demoralized.

During the revolutionary troubles in Mexico the fathers of Brownsville were the hosts, in 1858, of Mgr. P. Barajas, the exiled bishop of Monterrey, and of Mgr. Ramirez, Vicar Apostolic of the state of Tamaulipas.

On Holy Thursday of that year, the sanctuary of the church at Brownsville presented an unwonted spectacle. Thirty tin vessels filled with oil and bearing the names of Mexico, Guadalajara, Morella, Puebla, Monterrey, etc., were there for consecration. All the bishops, except him of Durango, who was secreted by an old woman, were absent from the republic of Mexico. Bishop Ramirez consecrated the holy oils for nearly all the dioceses of the Republic.

The exiled bishop visited all the missions on the Rio Grande, administering confirmation to people living on both sides of the river.

VERY REV. H. A. CONSTANTINEAU, O.M.I.
PRESENT PROVINCIAL OF THE SOUTH-WESTERN PROVINCE

(1861–1866). — This was a troubled period on both sides of the Rio Grande. On the American side the whole country was in commotion; on the Mexican side, three or four parties contended for the mastery; and the Oblate fathers were between two fires. During this same period Matamoros increased in population to 60,000, and Brownsville with Cameron County, to over 25,000. Four Oblates, Fathers Olivier, Clos, Vignolle, and Jaffres, were the pastors of Matamoros, 1859, and of the country around within a radius of thirty miles. The Oblates had established a house, 1860, at Victoria, the capital of the State of Tamaulipas. They had also undertaken the pastoral care of the shrine and missions of our Lady of Agualeguas in the State of Nuevo Leon. After one year they were expelled by the decree of the governor of the State and came back to Brownsville.

In 1866 the fathers in Matamoros were arrested, imprisoned, and in danger of their lives. They were saved, however, at the last moment by the energetic efforts of Father Parisot, who brought them back to the American side. Thus were lost these Oblate Missions in Mexico.

During the same time Brownsville was now in the hands of the Confederate troops, and then in the hands of the Federal forces. It was under military rule, and the mission work of the Oblates was thus greatly hampered; their labor in the city was heavy. The number of patients in the temporary hospitals was at one time over 2000, and more than 3000 soldiers were encamped at a short distance from the city.

When peace was at last restored on the Texas side of the Rio Grande, trouble arose anew on the Mexican side: Matamoros was besieged; half of its population crossed the river, and Brownsville became the refuge of the frightened Mexicans, as on other occasions Matamoros had been the place of refuge for the citizens of Brownsville.

During those troubled times the life of the missionary on both sides of the river was one of great labor and exceeding danger. Added to all that was the yellow fever, which appeared seven times during these thirteen years, causing the death of eight missionary Oblates and rendering many others unfit for any work during many months.

CHAPEL IN VILA NUEVA, BROWNSVILLE MISSION, TEXAS
OBLATES, O.M.I. — SOUTHWESTERN PROVINCE

CHURCH, RECTORY AND CONVENT, 1867. RIO GRANDE CITY, TEXAS
OBLATES, O.M.I. — SOUTHWESTERN PROVINCE

In 1867 a violent tornado brought death and destruction to Brownsville and the surrounding country.

The cities of Bagdad, Brazos, and Clarksville were entirely swept away, and, in Brownsville, the convent and the school of the sisters, as well as most of the houses, were a mass of ruins. The damage to the church was considerable. During the same year the fathers built the college. It was at the time a great drain on their financial resources, and during the thirty years that it remained under the direction of the fathers, it imposed on them many heroic sacrifices, both personal and financial. In 1906 the Little Brothers of Mary took its direction.

In 1874 many changes were made: Father A. Gaudet, who had been Superior of the mission since 1856, went back to Canada; Father F. Vandenberghe took his place; all western Texas was detached from the Galveston diocese and divided into the San Antonio diocese and the Apostolic Vicariate of Brownsville. Mgr. Manuci became the first incumbent vicar apostolic of the latter, which, besides the Oblate fathers, had only six priests.

Father P. Keralum, one of the most saintly missionaries of the Rio Grande, had left Brownsville on November 9, 1872, to visit the ranches of the mission, never to return. He got lost in the woods; his remains were found ten years later, in 1882. He has left as a monument of his zeal a memory that still lives among the rancheros, and numerous chapels and churches, especially the churches of Brownsville and Roma, of which he was the architect, the contractor, and, for a considerable part, the mason. Father Vandenberghe died, in 1882, of yellow fever.

The missions of the Rio Grande became a part of the province of the United States in 1883, until October, 1904, when, with the other Oblate missions in Texas, they were constituted as a separate province.

The first missionaries have all gone to their reward; their names ought not to be forgotten.

Father A. Gaudet came to Texas in 1849, died in Brownsville in 1895.

Father P. F. Parisot arrived in 1852, died in 1903.

Father E. Vignolle arrived in 1852, died in 1902.

Father J. N. Gaye arrived in 1852, died in 1888.

Father R. Olivier arrived in 1852, died in 1889.

Brother P. Rodet arrived in 1852, died in 1907.

Father Joseph Rieux arrived in 1859, died in 1907.

PAROCHIAL SCHOOL BUILT IN 1907, BROWNSVILLE, TEX. OBLATES, O.M.I. — SOUTHWESTERN PROVINCE

Father J. Maurel arrived in 1861, died in 1900.

Father J. N. Clos arrived in 1861, died in 1907.

Brother P. Charet arrived in 1864, died in 1907.

Father Malmartel arrived in 1865, died in 1896.

Father J. M. Jaffres arrived in 1865, died in 1891.

Father A. Dessaules arrived in 1867, died in 1902.

Father L. Pitoye arrived in 1874, died in 1907.

Father J. Bretault arrived in 1874, now at La Lomita.

Father Piat arrived in 1879, at present director at Roma.

AN OBLATE MISSIONARY IN TEXAS PREPARED FOR A LONG JOURNEY ON HORSEBACK

Their successors are worthy of them; they still sow in tears, meeting the same difficulties, enduring the same privations, and they are full of zeal and generosity. May God grant them soon to see the day when they may reap with joy the harvest planted at the cost of so many lives, of such heroic sacrifices as are but seldom met with, even in the history of our Catholic missions in the most uncivilized parts of the world.

Roma (1867). — The mission of Roma had been visited from Brownsville from 1853 to 1856 by Fathers Keralum and Gaye, who built there a stone church which still exists. Roma is situated two hundred and ten miles north of Brownsville on the Rio Grande, and has a population of five hundred souls. From 1856 to 1867 Rev. Father Planchet, secular priest, was director of the mission. In 1867 the Oblates accepted it with the adjoining district which at the time extended north seventy-five miles and south seventy-two, along the river and east about one hundred miles, with a population of between 12,000 and 15,000 Catholic Mexicans distributed in ranches consisting of fifteen or twenty families; only seven or eight had more than one hundred souls; Rio Grande City contained less than five hundred inhabitants.

The ranches had never been visited; the population was most ignorant, and, consequently, neglectful of all religious duties.

Father J. N. Clos was sent to Roma as director, and remained in that capacity for forty years, during which time he, with his brother Oblates and, especially, his faithful companion, Father Piat, labored so successfully that the population of that mission has become relatively fervent, and that very few, during those long years, died without the last sacraments, and that hardly ever any marriage is contracted before anybody else but the priest.

The advance of colonization has not yet reached Roma and its district, and may not reach it before long years, and the life of hardships of the present

missionaries is almost identical with that of the pioneers of 1867. There is one Catholic school in Roma, and since 1880 the mission of Rio Grande City has taken charge of about one third of the territory formerly visited from Roma.

Rio grande city (1880). — In 1867 Rio Grande was less important than Roma; it prospered soon as a military center, having become the central post of the forces along the river. Its population in 1874 was estimated to be 1200 inhabitants.

CHURCH AND RECTORY, BROWNWOOD, TEX.
OBLATES, O.M.I. — SOUTHWESTERN PROVINCE

The church, begun in 1867, was finished in 1869; one of the fathers came from Roma every Thursday and Sunday. Two fathers began to reside there early in 1880. They were Fathers Jaffres and Dessaules. Their mission extended in Starr and Hidalgo Counties, and counted about 9000 souls. The city has greatly decreased in population and the material conditions of the mission have not considerably changed. The Sisters of the Incarnate Word have a school in Rio Grande.

La lomita (1899). — La Lomita is a daughter of Brownsville. It is situated on the river about thirty miles south of Rio Grande City. Its first and present director is Father Bugnard, to whose energetic efforts is due the erection of a number of chapels. During the last four years this mission, as well as Brownsville, has progressed materially more than it had during the preceding half century. Enterprising men have bought, improved, and irrigated the fertile lands along the river, settlers are coming from the North in great numbers, of whom many are Catholics. In a few years from now we may see well-organized and flourishing parishes and good churches take the place of the jacals and the ranchos.

ST. JOSEPH'S COLLEGE, 1866, BROWNSVILLE, TEX.
OBLATES, O.M.I. — SOUTHWESTERN PROVINCE

There are two Catholic schools directed by the Sisters of Mercy.

St. mary's church, san antonio (1884). — Built in 1856 for the English-speaking population by Rev. J. N. Dubois, later Bishop of Galveston; Father Parisot, O.M.I., in 1857, was in charge during six months. In 1884 given to the Oblates, Father Moloney was pastor until 1888, when he took the direction of the colored mission. He was replaced by Rev. C. J. Smith, who began in 1890 the *St. Mary's Monthly* which later became the *Southern Messenger*. In 1903 Rev. H. A. Constantineau succeeded Father Smith. Schools in the parish: St. Mary's College, brothers of Mary, Ursuline and Sisters of Divine Providence.

Eagle pass (1884). — Mission opened in 1864 by Rev. J. Jean de la Croix, who attended it until 1870; about this time Father A. Heyburn commenced the erection of a church, completed by Rev. A. Ferra. The mission was given to the Oblates in 1884, and Fathers R. Olivier and J. J. Rieux took possession. Brackettville in Kinney County, Batesville in Zavala County, Carrizo Springs in Dimmit County, Rio Frio in Bandera County, are visited by the fathers of Eagle Pass. Churches in new settlements have now become imperative.

One Catholic school under the direction of the Sisters of Charity of the Incarnate Word, of San Antonio.

Del rio (1899). — Detached from Eagle Pass. The church was begun in 1892 by Father J. Malmartel, and completed in 1894 by Father F. X. Brule. Until 1907 it was used by both Mexican and English-speaking Catholics. The Fathers of Del Rio visit Comstock, Juno, and Langtry in Val Verde County, Los Alamos, Mud Creek, Spofford Junction, and Tularosa in Kinney County. The Sisters of Charity of the Incarnate Word, of San Antonio have two schools, one for the Americans, the other for the Mexicans.

UVALDE (1906). — First church erected in 1883 by Father A. Heyburn, was visited from Eagle Pass until 1906, when it became a separate mission, and two churches were built by Father Hermann. Sabinal, where a church has just been finished, and Montell, both in Uvalde County, are missions of Uvalde.

ST. JOSEPH'S CHURCH, DALLAS, TEXAS (1905). — A German parish organized by Rev. C. Haas, O.M.I. This church satisfies a long-felt want. Rt. Rev. Bishop Dunne invited the Oblate fathers to organize the parish in 1904. Near the church, erected in 1905, is a handsome school under the direction of the Sisters of Divine Providence, of San Antonio.

ST. MARY'S CHURCH AND PROVINCIAL HOUSE OF THE OBLATES, O.M.I. — SOUTHWESTERN PROVINCE

SAN ANTONIO THEOLOGICAL SEMINARY, SAN ANTONIO (1903). — Opened in 1903; is the scholasticate of the southwestern province and the diocesary seminary; it receives also from other dioceses theological students whose health requires a mild climate. Since its foundation thirty-two of its students have been ordained priests. The first Superior, Rev. C. J. Smith, was succeeded in 1904 by Rev. A. Antoine, actual Superior.

SAN ANTONIO'S THEOLOGICAL SEMINARY AND SCHOLASTICATE, SAN ANTONIO, TEX.
OBLATES, O.M.I. — SOUTHWESTERN PROVINCE

ST. ANTHONY'S APOSTOLIC SCHOOL (1905). — Established by Rev. A. Antoine for young men and boys who wish to join the congregation of the Oblates. It is now attended by forty-one pupils, representing all the different nationalities in Texas; English speaking, Bohemians, Poles, Germans, Mexicans.

BRADY MISSIONS (1905). — Since 1905 the Oblate fathers have taken charge of six counties in the northern part of the diocese of San Antonio. The principal stations are: San Saba, in San Saba County; Brady,

in McCullough County; Menardville and Fort McKaratt, in Menard County; Bearcreek and Junction City, in Kimble County; Llano, in Llano County. Rev. Father Fassbender is the director.

St. hedwig's (1905). — A Polish parish with two resident priests. Rev. P. Mosler is pastor; his assistant, Rev. J. Blum, is in charge of the German settlement in Santa Clara. A school is directed by the Sisters of Charity of the Incarnate Word of San Antonio.

Stanton missions (1906). — They are situated west of the Brady Missions, and belong to the diocese of San Antonio. They include seven counties with eleven principal stations. In Stanton a school is conducted by Sisters of Mercy.

These missions were organized by Rev. I. Tresch, O.M.I.

Brownwood (1907). — The missions connected with Brownwood belong to the diocese of Dallas. The Oblate fathers have the spiritual charge of eight counties, with eleven principal stations.

The center of these missions is about to be established at Ballinger, Texas, a fast growing town, surrounded by a most fertile country.

VERY REV. LOUIS BRISSON
FOUNDER OF THE O.S.F.S.

The Sisters of Divine Providence will erect here a large academy and day school.

As may be seen by this rapid historical sketch of the southwestern province, the Oblate fathers are now, as in the past, faithful to their motto: "*Pauperes evangelizantur, pauperibus evangelizare misit me.*"

## OBLATES OF ST. FRANCIS DE SALES

*Introduced into the United States in 1894*

Saint Jane Frances de Chantal, foundress of the order of the Visitation, repeatedly implored Saint Francis de Sales to found a Congregation of priests who, by the practise of a Rule and Constitution similar to those of the Visitation, would perpetuate his spirit and apostolic labors. We may well consider St. Francis de Sales' "House of Thonon" (established in 1599) as a preparatory step for this work, but premature death (December 28, 1622) prevented the holy bishop from carrying out definitely this design. Upon the encouragement and with the assistance of the holy foundress, Raymond Bonal, a pious and honored priest of Agde in the diocese of Rodez, succeeded, however, in founding the Congregation of "Oblates of St. Francis de Sales,"[1] which was devoted chiefly to the training of candidates to the priesthood in seminaries. Owing to wars and other trials, their institute died out at the beginning of the eighteenth century.

Two hundred years later this Congregation was called back to life by the Venerable Mother Mary de Sales Chappuis, who died in the odor of sanctity on October 7, 1875, and whose cause of beatification is proceeding prosperously, and by the Very Rev. Louis Brisson, the late Superior-General of the Oblates of St. Francis de Sales. This was effected in Troyes (France) under very singular circumstances, which are related in the interesting life of the saintly Visitandine, and in part also in the *Echo of the Oblates of St. Francis de Sales* (Vol. I, No. 1). In September, 1871, Mgr. Ravinet, Bishop of Troyes, France, received the first six members into the novitiate. Upon the commendation of the said bishop, the Constitutions were honored on December 21, 1875, by the Decretum Laudis; in 1887 by a formal approbation for ten years *per modum experimenti*, and by the final and definite approbation *in perpetuum* in August, 1897. In 1904 the Congregation held its Third General Chapter in Giove, Umbria, Italy. One of the most important results was the division of the Congregation into three provinces, viz.: the Latin Province, comprising Italy, France, Greece, and South America, with its mother-house in Rome and its novitiate in Giove; the German Province, comprising Austria-Hungary, Germany, and Great Namaqualand, with the mother-house in Vienna and the novitiate at Schmieding near Wels, Upper Austria; the English Province, which comprises Great Britain, the United States, and Little Namaqualand, Cape Colony, with the mother-house in Wilmington, Delaware, and the novitiate in Childs, Md. (diocese of Wilmington).

The numerous houses of the Congregation in France were closed on July 31, 1903, by order of the iniquitous government, and confiscated in 1907. Passing over them and also the various houses and mission stations in Greece, England, Austria-Hungary, Italy, Brazil, Uruguay, and Namaqualand in South Africa, there remains very little to be said, as the Congregation has not yet developed in this country.

NOVITIATE OF THE OBLATES OF ST. FRANCIS DE SALES
SOYHIERS HILL, CHILDS, MD.

As early as 1894 the fathers held the chaplaincies

[1] The word "oblate" comes from the Latin *offero* and signifies "one offered," viz.: to God.

of the Sisters of the Divine Compassion, and since 1898 they have held the same position at the monastery of the Visitation in Wilmington, Del. In September, 1903, acting upon the kind suggestion and desire of the Rt. Rev. J. J. Monaghan, D.D., Bishop of Wilmington, Del., the "Salesianum" was opened on the northeast corner of 8th and West Streets in that city, where a novitiate was canonically erected during the same month, and a Catholic high school for boys established.

The Salesianum is a large building on the northwest corner of 8th and West Streets. It was erected in 1853 by the late Dr. A. H. Grimshaw and his sisters, the Misses Isabelle and Charlotte Grimshaw, who conducted there the "Hannah More" Academy for young ladies, for more than twenty years, when it passed into other hands and was subsequently used as a boarding-house.

CHURCH OF ST. FRANCIS DE SALES IN SALISBURY, MARYLAND.
OBLATES OF ST. FRANCIS DE SALES

The Oblate fathers of St. Francis de Sales, who were incorporated under the laws of Delaware by the title of "Oblates of St. Francis de Sales, Incorporated," on May 23, 1903, purchased the building from Richard A. F. Penrose, Esq., of Philadelphia, Pa., took possession of it on July 25th, and named it after their holy Founder, "Saleis anum." They then made the necessary repairs and alterations in order to render it suitable for a college.

Thus the fathers were enabled, under the patronage of the Rt. Rev. J. J. Monaghan, D.D., Bishop of Wilmington, to offer the boys resident in this city and neighborhood a higher course of education. The school, limited as yet to a first collegiate course, was opened on September 2nd; but as the improvements in the house were not completed, the solemn opening had to be postponed to September 8, 1903.

SALESIANUM COLLEGE, WILMINGTON, DEL.
OBLATES OF ST. FRANCIS DE SALES

The Very Rev. J. A. Lyons, V.G., the pastor of Saint Peter's Parish, in which the Salesianum is situated, had the paternal kindness to bless the house and its chapel, and to make a highly practical address to the first pupils who, twelve in number, attended the services.

Since the opening of the school it steadily, although modestly, increased in number of pupils and teachers, so that the fathers were able to carry out their intention of establishing gradually a well-regulated course of studies, extending over four years, comprising the following branches: Christian Doctrine, English (Grammar, Rhetoric, Oratory, Mental Philosophy, English Literature), Latin, Greek, French, German, Arithmetic, Algebra, Geometry (ending in the Fourth Class with Trigonometry), Chemistry (Fourth Class), Geography, History, Drawing, Penmanship, Bookkeeping, Commercial Correspondence, and Commercial Law.

On the 31st of May, 1907, the "Salesianum Baseball Club" proved that the pupils need, and do not neglect, over their mental pursuits their physical development; it defeated the "Wilmington High School Club" by the score of 10 to 4. The first graduation exercises took place on June 24, 1907, in the auditorium of the New Century Club, at which the late Bishop A. A. Curtis, D.D., presided, in the absence of the Right Rev. J. J. Monaghan, D.D., who was on his visit *ad Limina*. During the summer vacations the college chapel was remodeled and a little enlarged, the number of pupils having increased to forty-eight.

In March, 1904, the first two novices of this province were received. On January 5, 1907, the first three members of the order, who made their profession in this country, received from the hands of the Right Rev. Bishop Monaghan, D.D., the tonsure and minor orders, while upon another member was conferred the order of subdeaconship. The latter was ordained deacon on March 25th, and priest on April 2, 1907, the first Oblate priest ordained in United States.

On September 9, 1907, an *Apostolic School* in connection with the day school of the Salesianum was opened in Wilmington for candidates to the Congregation of the Oblates of St. Francis de Sales who are as yet too young to enter the novitiate.

At the same time the novitiate was moved to Childs, Cecil County, Md., where the fathers had purchased about 200 acres of land. Having arranged the house and immediate surroundings for the purpose intended, the new novitiate was solemnly dedicated on October 9, 1907, by the Rt. Rev. Bishop of Wilmington who, from the altar that was improvised on the front porch, addressed the large audience which included a number of the diocesan clergy. He congratulated the people as well as the Oblate fathers upon the success of the Congregation in the diocese of Wilmington, and asked them all to pray earnestly for this new institution wherein the future teachers of the Catholic high school in Wilmington and the future missionaries of the diocese, and, if it please God, for the entire country, would be trained. There is an interesting fact connected with this property, more particularly with the chapel, viz.: Years ago when the Jesuit fathers still had their college at Bohemia Manor, one of them used to travel about the eastern shore of Maryland, ministering to the wants of the few scattered Catholics, and about once a month he would say Mass in the very room which is now the novitiate chapel. Soon after the college was closed and the missionary visits had ceased, the property passed into other hands and Catholic services no longer took place, so that the erection of the novitiate was the means of restoring Catholic life on that once sanctified spot.

SALESIANUM BASE-BALL TEAM, OBLATES OF ST. FRANCIS DE SALES

The name of the property heretofore called "Dunot property" was at once changed into "Soyhières Hill," for the Venerable Mother Mary de Sales Chappuis, to whom the Congregation owes its existence, was born in Soyhières, in the Swiss Jura. On the part of the Oblates of St. Francis de Sales this name is a profession of faith in the sublime mission of that servant of God whose equal, according to the judgment of the late Mgr. De Segur, could scarcely be found in a century. Soyhières, the cradle of her infancy and, what is more, of her holy life, has laid the first foundation stone of the spiritual building which Holy Church has appointed the Oblates of Saint Francis de Sales to erect. Soyhières with its saintly curé, the uncle of the holy child, who invariably began his catechism instructions with the words: "We are created to know, love, and serve God. God is faithful. He can neither be deceived nor deceive us"; Soyhières with its venerable shrines and wayside crucifixes, which unceasingly reinvigorate the Catholic faith of its inhabitants; Soyhières shall transmit its name to the place where the candidates to that mission in the Church of God are to be trained to be faithful and constant imitations of St. Francis de Sales and the Venerable Mother.

In September, 1911, the Apostolic School was transferred to Soyhières Hill. From this place also is published the quarterly review *Echo of the Oblates of St. Francis de Sales.*

Early in 1910 the bishop of Wilmington entrusted to the care of the Oblates of St. Francis de Sales the new parish of Salisbury, Wicomico County, Md. It comprises the three Maryland counties of Worcester, Wicomico, and Somerset, a territory of 1219 square miles with a population of 70,000. Fathers Jacquier and Borel, O.S.F.S., entered upon their charge in Easter week of 1910.

The church at Salisbury, now called St. Francis de Sales, belonged formerly to a congregation of northern Methodists. It was necessary to add a sanctuary and a sacristy on each side, and also a gallery for the choir. After the entire building was re-painted, the church in its artistic design, with tribolate arches, slender columns, stained windows, and a lanceolate arch over the sanctuary, became very attractive and devotional. Behind the sanctuary a spacious hall serves for Sunday-school and meetings of a less sacred nature. A small lawn separates the church from the rectory.

Besides the church in Salisbury there are three others pertaining to the parish. One at Ocean City, Worcester County, for the summer season, under the appropriate invocation of St. Mary, Star of the Sea. Another, St. Agnes', is at Snow Hill, Worcester County, the first mission to profit by the apostolic zeal of the saintly Bishop Curtis, and St. Elizabeth's in Westover, Somerset County. The fathers have moreover to attend to the following mission stations: In Worcester County Md.; Berlin, Procomoke City; in Somerset County, Md.; Crisfield, Eden, Princess Anne; in Wicomico County, Md.; Fruitland; in Sussex County, State of Delaware; Delmar. It would seem that

with so many churches and stations the Catholics should be numbered by the thousands. In reality there are about 300 all told. Several conversions have been recorded, and the mission given to non-Catholics by a Paulist father has smoothed the way for others.

## PASSIONISTS

*Introduced into the United States in 1852*

St. Paul of the Cross, the founder of the Passionist order, prayed daily during the last fifty years of his life for the re-establishment of the Church among the English-speaking peoples. Shortly before his death in 1775 he saw, in prophetic vision, his sons laboring in that fruitful field.

However, it was the middle of the following century before an opportunity was presented for the foundation of the order in the United States.

During a visit to Rome in 1852 the Rt. Rev. M. O'Connor, D.D., first Bishop of Pittsburg, made arrangements with the Superior-General of the Passionists for a band of religious to open a monastery in his diocese.

VERY REV. FATHER ALBINUS. C.P., ONE OF THE THREE PIONEER PASSIONISTS, DIED 1887

Four religious were assigned to the work. Rev. Anthony Calandri, Rev. Albinus Magno, Rev. Stanislaus Pereski, and a lay brother, Lorenzo di Giacomo. Mgr. O'Connor, with his Passionist community, arrived in Philadelphia November 15, 1852, and a few days later reached Pittsburg.

Father Stanislaus, a Pole by birth, was conversant with the German language and so the bishop at once placed him in charge of the German congregation at McKeesport, Pa. The other fathers with the lay brother took up quarters at the episcopal residence. After six weeks at McKeesport, Father Stanislaus was assigned to the pastorship of St. Michael's German Parish, South Side, Pittsburg.

St. Paul's monastery, pittsburg, pa. — On May 27, 1853, Bishop O'Connor donated to the fathers two and one half acres of land in what is now called South Side, Pittsburg. Work was at once commenced, and the corner-stone of the first Passionist Monastery in the New World was laid on August 7, 1853. This monastery, which was dedicated to St. Paul of the Cross, was built of brick, three stories high, and measured sixty-two and one half feet by thirty-two. The building was enlarged in 1855 and again in 1857 when it was extended to 140 feet in length.

Two diocesan retreats for the clergy and a diocesan synod were held here in 1859. A public chapel was opened in June, 1854.

The band was augmented in July, 1854, by two priests from Italy and a lay brother. Rev. John Dominic Tarlatini was appointed Superior. Rev. Luke Bandenelli, C.P., devoted himself to the mastery of the German language, and with such success that he preached in that tongue within a year. He was assigned to St. Michael's Church, South Side, Cholera broke out in Pittsburg this year, 1854, and the fathers, especially Father Anthony, rendered invaluable services to the plague-stricken.

REV. JOHN BAPTIST BANDINELLI, C.P., [FIRST ROW, CENTER] THE CONNECTING LINK BETWEEN THE PIONEER PASSIONISTS AND THE PRESENT GENERATION

The first vestition with the Passionist habit in the United States took place on October 31, 1854. Brother

Boniface Feld was the happy recipient, and he still lives to tell of the severe trials of the first fathers.

Several young men, aspirants to the priesthood, were admitted into the community about this time, and three of them were sent to Rome to continue their studies.

On December 6, 1855, the Passionists in America received a valuable addition to their numbers in the person of Rev. Gaudentius Rossi, C.P. This father, an Italian by birth, was one of the pioneers of the order in England. He was widely known as the missionary companion of the Ven. Father Dominic, C.P., with whom he preached over 130 missions during the thirteen years spent in the British Isles. He was a forceful preacher, a writer of some merit, and the co-founder in England of the Passionist nuns.

VERY REV. FR. ANTHONY, C.P., FIRST SUPERIOR OF PASSIONISTS IN AMERICA

The following year brought the Rev. James Hoffzugott Welch, C.P., to the community, and a little later Rev. John Thomas Stefanini, and Rev. John Baptist Bandenelli arrived. On December 25, 1860, Rev. Victor Carunchio, C.P., and Rev. Liberatus Bonelli, C.P., with six Passionist students and one lay brother swelled the numbers.

A conventual church was begun in 1858, and the Rt. Rev. Joshua M. Young, D.D., Bishop of Erie, dedicated it on November 13, 1859.

Vocations from among the native American element were not wanting, for the records show a class of six students formed in 1862, and another of the same size in 1864.

The religious of St. Paul's Monastery have had charge of St. Michael's German church, South Side, from the year of their arrival in America to the present day. They established the parish of St. Joseph, Mt. Oliver, Pittsburg, and built the first church in 1868. In 1888 they organized the congregation of St. Ann, Castle Shannon, Pa., and built the church. Both these last mentioned parishes have been turned over to the diocesan clergy.

VERY REV. FR. FIDELIS, C.P. FORMER PROVINCIAL

St. Paul's Monastery, the cradle of the Passionists in America, is used as the novitiate of the order.

ST. MARY'S MONASTERY, DUNKIRK, N. Y. — The second American foundation of the Passionists was made at Dunkirk, N. Y., in the diocese of Buffalo. The Rt. Rev. Bishop John Timon, D.D., when in Rome, exacted a promise from the Superior-General that the second foundation should be made in his diocese. A place was offered to the fathers at Dunkirk, where a brick church had been built and dedicated to Mary, Mother of Sorrows.

Father Albinus was sent from Pittsburg in April, 1860, to take charge of the place, and he was soon followed by Fathers Gaudentius, John Baptist, and Andrew. A monastery was built adjoining the church, and it was opened in 1862 with twelve religious who began the day and night choir observance of the Rule. The Monastery is of brick, seventy feet long, by thirty wide, with an additional wing built in 1889, seventy feet by forty feet. St. Mary's church is 135 feet long by sixty wide with a tower 135 feet high. The seating capacity is 1075. The parochial school attached to the parish was organized in 1854. It has attained a high degree of proficiency. This has been recognized by the State Board of Education which ranks the school in the class of academies.

The fathers of St. Mary's Monastery have done pioneer work in the district between Buffalo and Erie. They built churches in the following places: In 1861 at Dayton, N. Y.; in 1868 at Sinclairville, N. Y.; in 1870 at Cattaraugus, N. Y.; in 1874 at Forestville, N. Y.; in 1877 at Sherman, N. Y. They attended the church at Westfield, N. Y., and said mass at stated times in private houses at Gowanda, Cassadaga, Charlotte Center, Silver Creek, Angola, North Evans. Also at Laona, Brocton, Stockton, Clymer, and French Creek.

In 1899 they organized the Catholics of Fredonia into a parish, and said mass for them every Sunday in a hall until a pastor was assigned by the bishop of Buffalo.

The Dunkirk Monastery is now used as a preparatory school for youths who aspire to become members of the Passionist order.

ST. MICHAEL'S MONASTERY, WEST HOBOKEN, N. J. — West Hoboken, N. J., in the diocese of Newark, offered the third home to the American Passionists.

A mission was given by the fathers in St. Mary's church, West Hoboken, in September, 1860, and it resulted in the installation of the Passionists there, April 27, 1861.

Twenty acres of land were purchased and the corner-stone of the monastery was laid August 9, 1863. The building was one hundred feet long by thirty-six and one half wide, three stories high, built of stone which was quarried on the premises. An addition of sixty-five feet was added a few years later.

The corner-stone of the magnificent monastery church was laid July 18, 1869, and the basement chapel was blessed on July 17th of the following year. The upper church was formally opened July, 1875. It is built of deep blue trap rock in the style of the Italian Renaissance of the domical type. Its massive walls, its great grouped pillars, the number and symmetry

ST. MICHAEL'S PASSIONIST MONASTERY, WEST HOBOKEN, N. J.

of its beautiful arches, the grand sweep of its vaulted ceilings, the perfect lines of its towers, and the beauty of its lofty dome entitle it to an honored place among the best edifices of recent Roman church architecture.

The church is in the form of a Latin cross. It is 195 feet in length; width of transept 104 feet, width of nave 70 feet, height of ceiling 75 feet, height of dome 200 feet, diameter of dome 50 feet. The interior of the church was completely renovated prior to the solemn consecration which took place April 24, 1898.

A large parish has grown up around the monastery. The parochial school has an attendance of nearly 1000 children.

When the Passionists first located in West Hoboken the field was extensive; ten churches besides St. Michael's cover the territory over which they had charge. In 1862 they built the church of St. Paul, Greenville, Jersey City. In January, 1866, the fathers built St. Joseph's church, Guttenburg, N. J. The church of St. Paul of the Cross, Jersey City, was built by them in 1869, and the church of the Holy Family, Union Hill, N. J., the same year. They built the church of the Sacred Heart, Shady Side, N. J., in 1873. In 1898 they built the church of St. Anthony, West Hoboken, for the Italian people.

At the present time the fathers have charge of but two parishes besides the monastery parish. They are St. Anthony's and St. Joseph's, both in West Hoboken.

The opening of the monastery in West Hoboken marks an epoch in the history of the order in America. Until that time the communities of Pittsburg and Dunkirk were governed by a Superior who was appointed by the Father General in Rome. When, however, the third Foundation had been made, the American mission was organized into the independent province of St. Paul of the Cross.

The first Provincial Superiors were Very Rev. Father John Dominic, Provincial; Very Rev. Father Gaudentius, 1st Consultor; Very Rev. Father Anthony, 2nd Consultor. The first Provincial Chapter was held at Pittsburg, July, 1863.

ST. JOSEPH'S MONASTERY, BALTIMORE, MD. — In the year 1865 the Passionist fathers gave a series of missions in Baltimore, and the work so pleased the Most Rev. M. J. Spaulding, Archbishop of the diocese, that he invited them to build a monastery there. To facilitate the foundation the archbishop confided to their care the church of St. Agnes, Catonsville.

On Passion Sunday, 1865, Rev. John Thomas Stefanini, C.P., and Rev. Charles Land, C.P., took possession of the church. Rev. Guido Matassi, C.P.,

was assigned to the parish in December of the same year, and during his brief stay he enlarged the church and built a frame schoolhouse.

A tract of land, nine acres in extent, was donated to the fathers for a monastery by Mrs. Emily McTavish in the following year. The fathers did not build on that site because the condition of the land rendered it unsuitable for a monastic institution. They purchased sixteen acres of land on the Old Frederick Road opposite London Park Cemetery. A frame church was at once erected, and in it services were held until 1887. It was called the church of the Passion.

ST. FRANCIS MONASTERY AND CHURCH, ST. PAUL, KAN. — PASSIONISTS

The corner-stone of St. Joseph's Monastery was laid on August 11, 1867, and the building was dedicated to the service of God September 13, 1868. The little community, which had up to this time occupied the parish-house of St. Agnes, moved into the new building, and within a year thirty religious were there observing the Rule of St. Paul. Two of the fathers acted as chaplains, one to St. Mary's Industrial School and the other to Mt. De Sales Academy. A third father continued to attend St. Agnes' church until 1881 when, at the request of the Superiors, the archbishop relieved the fathers of this charge.

The corner-stone of the first monastery church was laid on June 19, 1881. The structure was no sooner under roof than, owing as it seems to the carelessness of some workmen, a fire started which reduced the monastery to a heap of ruins. This was in September, 1883. Fortunately the unfinished church was saved from the flames; still the work on it was so retarded that only in November, 1883, was the basement chapel ready for divine services. The blow was a severe one; for the efforts of sixteen years were completely destroyed.

ST. MARY'S CHURCH AND MONASTERY, DUNKIRK, N. Y. — PASSIONISTS

The fathers appealed for aid to their friends throughout the country, and so generous was the response that the work of rebuilding was soon begun.

On November 16, 1884, the corner-stone of the new monastery was laid by Most Rev. P. J. Ryan, D.D., Archbishop of Philadelphia, and the edifice was dedicated by His Eminence Cardinal Gibbons on September 16, 1886. The monastery is built of stone with brick trimmings. It is 156 feet long by 38 feet wide.

The beautiful church of St. Joseph was consecrated on August 14, 1887. It is built of Ohio sandstone with trimmings of Woodstock granite— in length 104 feet by 50 feet wide with a tower 85 feet high.

The church and monastery taken together form a specimen of Romanesque architecture quite uncommon in this country. The juncture of the two buildings is capped and perfected by a graceful campanile which gives unity to the whole. The interior of the church is even more harmonious and pleasing in its effect than the exterior. The elliptic ceiling is symmetrically divided into seven sections, curving gracefully over the fourteen stained glass windows which give a soft and mellow light to the church. The stucco work and frescoing of the walls and arches are admirable. The marble altar is in perfect harmony with the architecture of the whole. Its Carrara dome over the tabernacle rests on seven columns of Languedoc marble and rises fifteen feet from the floor, and with its panels of Mexican onyx and other valuable stones completes the richness and beauty of the whole temple. Above and in the rear of the main altar is a fine altar-piece, fifteen feet by nine and one half feet, representing the death of St. Joseph, by the brush of Costaggini.

A parochial school was opened September 1, 1889. It has 250 children in attendance.

HOLY CROSS MONASTERY, CINCINNATI, OHIO. — The Passionists were invited to Cincinnati, O., in 1866 by the Most Rev. J. B. Purcell, Archbishop. A home was offered to the fathers in Chillicothe, but it was deemed unsuitable for a monastery.

Towards the end of 1870 the archbishop again

INTERIOR OF ST. MICHAEL'S CHURCH, WEST HOBOKEN, N. J. — PASSIONISTS

invited the fathers to locate in his diocese, and offered them the church of the Immaculata, Mount Adams, Cincinnati. The offer was accepted, and a community of four priests and two lay brothers took up residence in the rectory of the church in 1871. Rev. Guido Matassi, C.P., was the first Passionist to take charge of the Immaculata parish.

The fathers at once looked about for a suitable place to build a monastery, and their attention was drawn to a two-storied stone structure not far distant which had been used as an observatory. This building, seventy-five feet by thirty-three feet, with four acres of land was leased by the fathers from the city of Cincinnati in 1872. Twelve years later they purchased it. Alterations were made to adapt the old observatory to the needs of a religious community, and a third story was added. A church was built and dedicated under the title of "Holy Cross" on June 22, 1873. It was a frame structure, seventy-five feet by thirty-three feet. A new monastery and a new church have replaced the old buildings.

The new church was dedicated August 25, 1895. It is a brick edifice in the Italian Renaissance style, 157 feet by 64 feet with a campanile 16 feet square and 129 feet high.

On June 17, 1900, the corner-stone of the new monastery was laid. It is built of red brick in the form of an "L," with a frontage of 138 feet and a depth of 118 feet.

In 1891 a brick schoolhouse was erected which now has an attendance of 300 children.

The Passionist fathers have pastoral care of the church of the Immaculata, Mt. Adams, Cincinnati. This church was built in 1859 by Archbishop Purcell, and he placed the Passionists in charge in 1871. The edifice is of stone, Gothic in design, 125 feet by 54 feet, with a tower on the south side 125 feet high.

A parish school was organized in 1862. At present there are 230 children in attendance.

SACRED HEART MONASTERY, LOUISVILLE, KY. — The Passionists began their labors in the Louisville diocese as early as 1867; however, it was not until 1880 that they were permanently settled there.

On November 28, 1878, an agreement was entered into by the Rt. Rev. W. G. McCloskey, Bishop of Louisville, and the Very Rev. Father Victor, C.P., for the establishment of a monastery in the diocese.

The fathers pledged themselves to undertake the pastoral care of St. Cecilia's church, Louisville, for the space of five years. Very Rev. Charles Lang, C.P., with two fathers took charge of the parish on January 19, 1879. After laboring for the prescribed period the fathers withdrew from the parish.

The Sacred Heart Monastery on the Newburgh road, a short distance out from the city of Louisville, was dedicated on July 18, 1880. The building was of the Old English Mansion type, 130 feet long by 32 feet wide, of brick, and two stories high. It had formerly been occupied by the Sisters of Mercy. Twenty-eight acres of land adjoined.

In 1905 the old monastery was replaced by a modern brick structure. It was dedicated in July, 1906. This monastery serves as the novitiate for the Western Province of Passionists.

MONASTERY OF OUR LADY OF GOOD COUNSEL, NOR-

RETREAT OF ST. PAUL OF THE CROSS, PITTSBURG (SOUTH SIDE), PA. — PASSIONISTS

MANDY, MO. — The first Passionist mission in St. Louis was given in the cathedral parish in 1858.

In 1865 the Most Rev. P. R. Kendrick, Archbishop

of St. Louis, invited the fathers to locate in his diocese, but the dearth of subjects caused them to decline.

Nearly twenty years afterwards, September 14, 1884, the fathers purchased thirteen acres of land on Page Avenue, St. Louis. The neighborhood proved too populous to ensure the retirement required by the Passionist Rule, and so the place was sold.

A parcel of land twenty acres in extent, situated at Normandy, a suburb of St. Louis, was secured October 15, 1887.

The fathers began at once to build, and the result of their labors is seen in the substantial brick structure, 160 feet long by 60 feet wide, which is known as the monastery of our Lady of Good Counsel. It was dedicated on June 7, 1891.

HOLY CROSS MONASTERY AND CHURCH, CINCINNATI, O.—PASSIONISTS

St. Ann's church, which is one half mile from the monastery, has been attended by the fathers since 1889. This parochial church was built by the distinguished Indian missionary, Rev. P. J. De Smet, S.J., in 1855.

A parochial school attached to the church has an attendance of 145 children.

ST. FRANCIS' MONASTERY, ST. PAUL, KAN. — St. Paul, Neosho County, Kan., the eighth foundation of the American Passionists, was identified with the Society of Jesus for nearly half a century. The settlement, which now bears the name of the Passionists' saintly founder, was known for years prior to 1895 as Osage Mission. The Jesuits took charge of the mission in 1846, and when they retired in 1892 they turned over to the bishop of the diocese a stone church, 153 feet by 70 feet, with a seating capacity of 1216; also two other stone buildings, one 75 feet by 48 feet, the other 66 feet by 46 feet. Rt. Rev. L. M. Fink, O.S.B., Bishop of Leavenworth, offered this place to the Passionists, and the offer was accepted in March, 1894. The larger stone building was remodeled to suit a Passionist community, and the dedication took place on September 9, 1894.

SACRED HEART MONASTERY, LOUISVILLE, KY. — PASSIONISTS

On September 14th, just 157 years after the opening of the first Passionist monastery on Mt. Argentaro, Italy, the night choir observance was inaugurated in the monastery of St. Francis.

The parochial schoolhouse is a two-storied frame building, 66 feet by 44 feet. It was built in 1878. One hundred and fifty children are in attendance. Since their arrival in St. Paul the Passionist fathers have at different times, as the exigency demanded, taken temporary charge of several parishes within a radius of 150 miles of their monastery.

ST. ANN'S MONASTERY, SCRANTON, PA. — The westward march of the Passionist Foundations was interrupted temporarily, in order to fill up a gap in the East, where a promising field presented itself. The ninth monastery was built in eastern Pennsylvania.

During the thirty odd years in which the fathers preached missions in the Scranton diocese, the subject of a Passionist Foundation was more than once mooted. However, it was not until the year 1900 that the matter took a definite form.

The Rt. Rev. M. J. Hoban, Bishop of Scranton, assured the fathers that he would be happy to welcome them to his diocese, and in the following year steps were taken to secure a place. Whilst the fathers were engaged in the selection of a suitable site, they took up residence at the Lacoe Cottage, Harvey's Lake, Luzerne County, Pa. This

was in 1902. In the fall of this year ten acres of land in the Round Woods tract, Scranton, were purchased, and the community of three priests and one lay brother moved to a temporary home at Main and Sloan Avenues, Scranton. A temporary church, 60 feet by 28, was erected, and on December 14, 1902, it was blessed. Ground was broken for the monastery on May 17, 1903. The corner-stone was laid on September 6th, of the same year. On July 2, 1905, the Most Rev. Diomede Falconio, D.D., Apostolic Delegate, dedicated the building under the invocation of St. Ann.

The monastery is built of brick with three courses of terra cotta trimmings. The main wing is 220 feet by 40 feet; the north wing is 127 feet by 41 feet; the south wing is 120 feet by 59 feet. A combination brick building to serve as church and school is now under construction.

IMMACULATE CONCEPTION MONASTERY, NORWOOD PARK, CHICAGO, ILL. — In the fall of 1903 steps were taken to secure a home for the Passionists in the archdiocese of Chicago. Early in the following year a tract of land fifty four-acres in extent was purchased in Norwood Park, Chicago. A frame dwelling-house on the premises was enlarged so as to accommodate a community of eight religious who took up residence in May, 1904.

A frame church, 75 feet by 34 feet, was built. It was dedicated under the title of the Immaculate Conception by Most Rev. J. E. Quigley, Archbishop of Chicago, on Labor Day, September, 1904.

The fathers have recently purchased a tract of six acres in the town of Park Ridge, two miles from Norwood Park. They intend to build a church for the Catholics in the vicinity.

THE CALIFORNIA AND MEXICAN FOUNDATIONS. — An attempt was made in 1863 to found a monastery of the order in California, and the effort was due to the zeal of the Very Rev. Peter Magagnotti, C.P.

This zealous priest, a Tyrolese by birth, was associated with the Venerable Father Dominic in the establishment of the order in Belgium. When Father Dominic went over to England, Father Peter, on the invitation of Mgr. Polding, Archbishop of Sydney, went to Australia. During three years' sojourn there he found no opportunity for the establishment of his order, so he passed over to the Pacific slope. For fourteen years he labored in California, having at one time the power of vicar-general under Archbishop Alemany.

He built several churches, among them the then pro-cathedral of Marysville, Cal. He also built the convent of Notre Dame in the same place. At the suggestion of his bishop, Rt. Rev. E. O'Connell, Father Peter went to Rome to secure a band of Passionists for the diocese. He returned to America June 13, 1863, with eight Passionist priests. After a short stay at St. Michael's Monastery, West Hoboken, they sailed for California via Panama on July 3, 1863. Many and various were their trials before they found a home in Virginia City, Nevada, in 1864. The condition of the country rendered it impossible for the Fathers to adhere to the monastic observance, and consequently the foundation was abandoned. They returned to New York October 28, 1865.

In the following year, March 15, 1866, Very Rev. John Dominic, Provincial of the American Passionists, together with Fathers Peter and Amadeus, left New York for Mexico, and arrived in Mexico City April 7,

ST. JOSEPH'S PASSIONIST MONASTERY AND CHURCH, BALTIMORE, MD.

1866. The archbishop, Mgr. De la Bastiola, offered them a house at Tepotzollan, twenty-seven miles from Mexico City. Four more priests from the United States joined the three, and these together with a lay brother formed the community which occupied the abandoned Jesuit College at Tepotzollan. In the fall of the year the fathers moved to Tacubaya, five miles from Mexico City. The Rev. John Dominic was Superior of the community.

Various were the vicissitudes of the fathers during the years of the Revolution. Some returned to the United States, others lived in private houses, others again looked after the wounded on the battle-field.

In 1873 four priests and a lay brother were thrown into prison for the crime of living in community, where they remained eight days. In September of the same year they were expelled from the country. However, we find the fathers back again in 1877.

A second foundation was made at Toluca, seventy miles from Mexico City. A generous benefactor built a small house for the fathers in 1879. However, the place was not accepted till 1884 when a temporary monastery and chapel were built. The corner-stone of St. Joseph's church, Toluca, was laid June 25, 1885. The church is built of stone, 115 feet by 81 feet and 60 feet high. The style is Corinthian. It was consecrated July 3, 1892.

A new monastery with a frontage of 122 feet was built in 1889.

A third foundation in Mexico was made at Siloa, 238 miles north of Mexico City, in 1893.

The Passionist houses in Mexico were withdrawn from the control of the American Province in 1893 and placed under the jurisdiction of the Spanish Provincial.

Monasteries in Argentine Republic and Chile. — Passionists from the United States laid the foundations of the order in South America and watched over its development until it was able to take care of itself.

Rev. Timothy Picetti, C.P., and Rev. Clement Finnegan, C.P., sailed from New York on November 5, 1880, and arrived in Buenos Aires December 14th. They were not the first Passionists in that city. Rev. Martin Byrne, an Irish Passionist, had prepared the way for their coming and had rented a house to receive them.

In the fall of 1881 Rev. Fidelis Kent Stone, C.P., was placed in charge of the mission. Land was purchased in Buenos Aires the next year and a temporary home and a church were built.

The community was increased in 1883 by the arrival of four priests and a lay brother from the United States and by two priests from England. Their number was further augmented by the arrival, at different intervals, of fifteen students from the American Province.

The new monastery of the Holy Cross, Buenos Aires, was dedicated on January 10, 1886.

A foundation was made near Valparaiso, Chile, by Rev. Fidelis Kent Stone, C.P., in 1887.

The fathers built a monastery at Sarmiento. A church, 26 meters by 10 meters, Gothic in design, was dedicated under the invocation of St. Paul of the Cross on May 19, 1898.

A beautiful Gothic church, 42½ meters by 19 meters, with a tower 30 meters high, was commenced in Buenos Aires in 1890 and consecrated in 1897.

The Passionists in South America were organized into an independent province in 1901.

Numbers

The numerical strength of the Passionists is evidenced in the fact that a new monastery was built every five years since their coming to America. Ten monasteries in the United States, not to mention those founded in South America and Mexico, represented the growth of the order when it celebrated its golden jubilee in 1902. The four pioneers were then represented by 200 religious in the United States, 102 priests, 51 professed students, and 47 lay brothers.

In 1906 it was found expedient to divide the Passionists of the United States into two distinct provinces.

The monasteries at Pittsburg, Dunkirk, West Hoboken, Baltimore, and Scranton remained in the province of St. Paul of the Cross, whilst the new province of the Holy Cross was formed to embrace the monasteries at Cincinnati, Louisville, St. Louis, St. Paul, Kansas, and Chicago.

The main work of the fathers is the preaching of missions and retreats. This work they inaugurated in 1856. The records show that the fathers were engaged in missions to non-Catholics as early as 1862.

Of the Passionist missionaries it may truly be said, "*Exivit sonus eorum,*" for their preaching has been heard throughout the length and breadth of our land, from Maine to Louisiana, and from Massachusetts to California.

To promote greater efficiency in their work, a Missionary Congress of the Passionist fathers was held in Pittsburg in 1894.

The success which has crowned the efforts of the Passionists in the United States would indicate that they, too, were present in the prophetic vision which consoled their saintly founder shortly before he went to receive his reward.

## PAULISTS

*Founded in the United States in 1858*

Fifty years ago the Paulists were authorized by Pope Pius IX to begin their career as a religious body. The original members, or founders, of the community, Isaac T. Hecker, Clarence A. Walworth, Augustine F. Hewitt, George Deshon, and Francis A. Baker, were all converts to the Catholic faith. They had been admitted into the Congregation of the Most Holy Redeemer, founded by St. Alphonsus, and commonly known as Redemptorists, and had been serving it as priests and missionaries previous to their establishment as a separate community. The history of their separation and establishment is best given in the brief of Pope Pius IX, of March 6, 1858, as follows:

THE BRIEF OF POPE PIUS IX

[*Translated*]

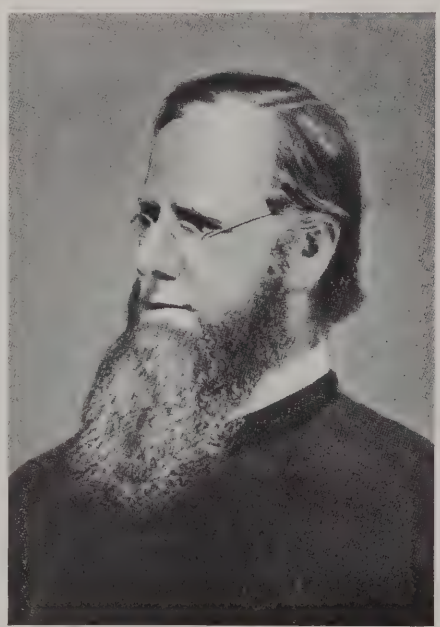
Certain priests of the Congregation of the Most Holy Redeemer in the United States of North America recently presented their most humble petition to our Most Holy Lord Pope Pius IX, that in view of certain special reasons he would grant that they might be withdrawn from the authority and jurisdiction of the Rector Major and be governed by a Superior of their own, immediately subject to the Apostolic See, and according to the (Redemptorist) Rule approved by Benedict XIV of holy memory. If, however, this should not be granted to them, they most humbly asked for dispensation from their vows in the said Congregation. After having carefully considered the matter, it appeared to His Holiness that a separation of this kind would be prejudicial to the unity of the Congregation, and by no means in accord with the institute of St. Alphonsus, and therefore should not be permitted. Since, however, it was represented to His Holiness that the petitioners spare no labor in the prosecution of holy missions, in the conversion of souls, and in the dissemination of Christian doctrine, and are for this reason commended by many bishops, it seemed more expedient to His Holiness to withdraw them from the said Congregation, that they might apply themselves to the prosecution of the works of the sacred ministry under the direction of the local bishops. Wherefore His Holiness by the tenor of this decree, and by his apostolic authority, does dispense from their simple vows and from that of permanence in the Congregation the said priests, viz.: Clarence Walworth, Augustine Hewitt, George Deshon, and Francis Baker, together with the priest Isaac Hecker, who has joined himself to their petition in respect to dispensation from their vows, and declares them to be dispensed and entirely released, so that they no longer belong to the said Congregation. And His Holiness confidently trusts that under the direction and jurisdiction of the local bishops, according to the prescription of the sacred canons, the above-mentioned priests will labor by work, example, and word in the vineyard of the Lord, and give themselves with alacrity to the eternal salvation of souls, and promote with all their power the sanctification of their neighbor.

Given at Rome, in the office of the Sacred Congregation of Bishops and Regulars, the 6th day of March, 1858.

(L.S.) G. Cardinal Della Genga, Prefect.
A. Archbishop Philippi, Secretary.

As these first Paulists had felt a special desire and calling to preach the true religion of Christ to heretics and unbelievers, they took for their patron the apostle of the Gentiles, and called themselves the Missionary Priests of St. Paul the Apostle. But they by no means intended to abandon or neglect the work of missions to Catholics, in which they had hitherto been chiefly employed; and this work they have pursued without interruption up to the present time. They from the beginning also devoted themselves assiduously to parochial work, and this work has been continually developed and expanded.

The archbishop of New York, Most Rev. John Hughes, gave them a parish in the suburbs of the city, and they at once began a course of preaching and publishing, of parochial and missionary activity, which has always characterized their Institute.



VERY REV. ISAAC I. HECKER, C.S.P.
PRINCIPAL FOUNDER OF THE PAULIST COMMUNITY

Providence soon sent them novices, some of whom are men of distinguished ability. In due time their original short program of rule was expanded into constitutions adapted to their vocation. These were duly approved by the archbishop of New York, who has acted as their intermediary with the Holy See. The constitutions await such perfecting as comes from much prayer and experiment of use, before being formally submitted to the Sovereign Pontiff for approval. Meantime, following the directions of their original brief, the community acts under the jurisdiction of the bishops. It has never once met with a single reprimand from any of them, though the Paulists in the past half century have preached incessantly and never ceased circulating their publications in all parts of the United States. On the other hand, the commendations of bishops, priests, and people have been numerous and hearty. The community now numbers a total of sixty-four priests and twenty-five novices and students, including several priests following a course of higher studies at the Catholic University in the city of Washington, where the novitiate and house of studies is located. With the center of Catholic learning the Paulists affiliated at its very foundation by Leo XIII. The Paulists send some of their number to Rome and European universities for special courses.

A certain number of fathers are engaged in parish duty. But many more are devoted to missions both to non-Catholics and Catholics, much attention being meanwhile given to periodical and missionary literature. For a good many years the mother-house in New York was the only residence of the community. But later the archbishop of San Francisco, Cal., invited them to his city, and placed them in charge of what had been formerly his cathedral church and parish. The next foundation was in the town of Winchester, Tenn. This was offered by the bishop of Nashville and gladly accepted by the fathers, because, being situated in the heart of the most

Protestant section of America, the Southern States, it afforded excellent opportunities for making converts.

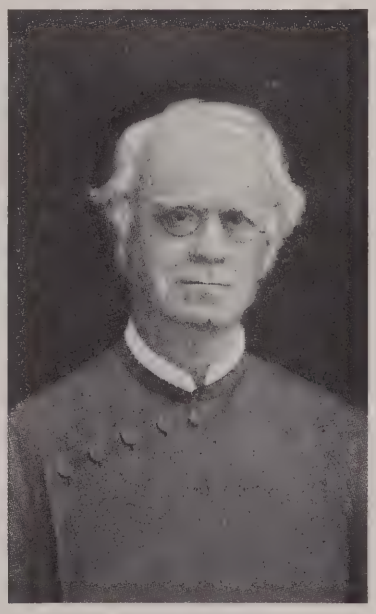
Another important foundation was in the city of Chicago. The archbishop of that great diocese invited the Paulists to take a church in the very heart of the town, where they have found a very favorable field for their ministrations. Invitations from other bishops have from time to time been received, to accept which would have required much more than double the number of their priests. Latterly the Superiors have been able to promise Paulists for several new foundations, where their peculiar vocation will have abundant scope.

In all these movements, indeed in all their works, the Paulists have been dependent for financial support wholly upon the charity of the faithful. The community is always poor, living from hand to mouth continually; and yet Providence has never failed them. The following figures will give an idea of the regular work on Catholic missions which has been done since the foundation in 1858; 1465 such missions have been given, and 57 retreats; 2,406,266 confessions have been heard and 5647 converts received into the Church. It must be remembered that not more than half of the fathers have, as a rule, been available at any one time for missions, and as the increase in number of the community has been mostly in recent years, the average force of missionaries has hardly been more than enough for two bands. More, of course, have been in the field since the establishment of the other houses just mentioned.

VERY REV. A. F. HEWIT, C.S.P. SECOND SUPERIOR-GENERAL OF THE PAULIST FATHERS. ELECTED 1888

Their method has always been that of St. Alphonsus. Converts though the founders were, they have none the less steadfastly adhered to the method of that great Italian missionary saint and founder, imbued, as they are, with his love of souls sunk in vice. With some few changes of a minor kind, all in the interest of doctrinal instruction, or to combat the peculiar evils of their age, they have conducted missions as he did more than a century and a half ago. Against prevalent vices in our country, especially intemperance, impurity, worldliness, and neglect of Mass and the sacraments, they have fought God's battles shoulder to shoulder with the great religious orders of the Church. This laborious vocation has ever been very dear to them, and scarcely a single Paulist but has joyfully participated in it, many for a long course of years. Literally hundreds of thousands of men, women, and children have by their preaching been saved from a vicious life and an evil death. All orders of the diocesan clergy have sought their services eagerly, and they have never been able fully to answer the calls made on them for missions to the faithful. But as this part of their duties is well understood, it being the ordinary occupation of many zealous communities, we do not dwell upon it extensively.

It is only in later years that the Paulists have been able to fully develop the work for non-Catholics, which was, as has been said, so much desired by Father Hecker and his companions. We will therefore treat of it later; for the present passing to the consideration of their parochial work.



VERY REV. GEO. DESHON, C.S.P., THIRD SUPERIOR-GENERAL OF THE PAULIST FATHERS. ELECTED 1897

As parish priests the Paulists have had to master the supreme social difficulties of our times. For their lot has been cast in the heart of great cities, New York, Chicago, San Francisco, Portland. True, many educated persons resort to their churches, and a few others of social standing. But these, though well cared for, are as nothing to the great tide of pitiful sin-stricken humanity that absorbs their priestly efforts. Sanctifying a modern city population, and especially the poorer classes — such has been the task assigned them by their bishops, and gladly accepted.

First of all their best zeal has been expended on the training of the children. Taking St. Paul's church and parish in New York as typical of their parish work, we find the fathers securing an immense attendance of eighteen hundred children at Sunday-school and week-day catechism classes. But far better than this is their large day-school, wholly free, taught by the most competent religious and lay teachers on the best lines of instruction. Children's societies, for safely tiding over the dangerous years of later childhood and youth, are kept in flourishing condition. Safe amusements for the little ones are regularly provided. A first-rate library of both religious and secular books gives each of the children a constant supply of good reading matter, supplemented by the regular distribution of children's Catholic periodicals.

Very careful attention is given to the young men and

young women, and each class is provided with societies, some devotional, others for innocent recreation and useful secular instruction; these influences are in addition to the ordinary parochial ministrations. Young men are especially cared for and with consoling results.

Besides separate buildings for the use of the more important societies, the parish has a large public hall. This is continually in use for public entertainments, lectures, dramas, and the like, sometimes secular, other times religious, always innocent and improving.

The care of the poor, invariably so numerous in our cities, has ever been dear to the hearts of the Paulists. To cut out the root of much poverty they have from the very beginning been conspicuous in combating the vice of intemperance, the bane of the lower orders of society in America. The parish has ever been a pilgrimage of total abstinence from intoxicating drink. Pledges are constantly given (about twenty-five hundred every year), every effort being made to bring the poor victims to the sacraments, if they are Catholics: — for not a few of the applicants are Protestants or profess no religion at all. A Saint Vincent de Paul conference for the care of the poor was established by Father Hecker when the church was opened, and ever since then its activities have been second to none in America, both in the prudent expenditure of money and personal visiting of the poor. About $5000 is spent annually.

VERY REV. GEO. M. SEARLE, C.S.P. FOURTH SUPERIOR-GENERAL OF THE PAULIST FATHERS. ELECTED 1904

VERY REV. JOHN J. HUGHES, C.S.P. FIFTH SUPERIOR-GENERAL OF THE PAULIST FATHERS. ELECTED JULY, 1909

The word of God is carefully prepared and zealously preached to the people of the parish. Many years ago the fathers introduced short sermons at the early Sunday masses, a custom now almost universal in this country. At the High Mass, sermons carefully composed, but plain and intelligible, are delivered, drawing many intelligent persons of all religions and from the adjacent localities, to the great and magnificent church of St. Paul.

Spiritual retreats in due season and appropriate to all conditions are held, for the societies of the parish and the different classes of the people. Missions for all the Catholic people, and of a very powerful kind, are given every three years. At a recent one ten thousand or more confessions were heard. That none may fail of God's word, none fail of necessary Church information, a parish magazine and calendar is printed every month and distributed broadcast and gratis. This feature of parish influence is now met with in most large American parishes, and was first introduced successfully by the Paulists many years ago. The ceremonies of religion are conducted with wonderful splendor in the great Paulist church, the Roman ritual being accurately followed in all particulars. The fathers have had for more than a generation no other music in their divine offices than that prescribed by the present Holy Father in his *Motu Proprio* on ecclesiastical music — the Gregorian chant, varied with an occasional piece of figured music of the chaster style. The choir, made up of boys and men exclusively, and all vested in cassock and surplice, is placed with the great organ in the large and noble sanctuary of the church, thus giving the truest expression of the public worship of God. When that famous *Motu Proprio* was promulgated, the Church authorities in America could point to the Paulist church in New York as a living evidence of how true ecclesiastical music could be introduced and maintained, yes, and be made popular and attractive. The fathers had demonstrated this by over thirty years of experience.

For extra liturgical services, such as Lenten devotions, society meetings, missions, retreats, popular gatherings for doctrinal lectures, novenas, triduums, and the like, the Paulists have even trained the whole people to sing hymns, and litanies. Congregational singing has been sedulously cultivated by the fathers from the beginning.

Father Hecker led the way in advancing the apostolate of the press in America. Almost immediately after establishing the parish of St. Paul's he caused a volume of sermons, preached by the fathers in their church, to be published in book form. This sold well, and did much good, and was followed by other volumes almost annually for a number of years. Indeed, before the founding of his congregation he had published two books of his own. They had a marked and favorable effect on non-Catholics, for whose conversion they were designed. About a hundred converts are now received yearly at St. Paul's church in New York, and perhaps even more in proportion at the other foundations.

Father Hecker planned, and in 1865 started the *Catholic World*, which was for some years the only Catholic monthly magazine in the country. It still continues to flourish, giving the better educated classes an organ of Catholic teaching and a champion of Catholic rights, while it offers a choice selection of general reading matter for sound instruction and innocent entertainment.

Soon after this successful venture, Father Hecker, ever zealous for Christian education, started a magazine for children, the first ever issued in America for Catholic purposes, the *Young Catholic*. It immediately obtained a widespread and numerous circulation. It still continues its good work under the name of *The Leader*. In both of these periodicals the vocation of the community in reference to conversion of America has never for a moment been forgotten. A number of non-Catholic readers has always been secured, and articles calculated to win souls in error to Catholic truth are often inserted, with very beneficial results.

But a still more systematic use of the written truth of God was projected simultaneously with these undertakings. Even before the magazines were started he formed a society for disseminating Catholic literature, calling it the Christian Doctrine Society, strikingly similar to the associations prescribed by the present pontiff in one of his encyclicals. This was begun in the Paulist parish in New York, forming the center, as it was the model, for many others soon started by the exertions of Father Hecker, and his associates in all parts of the country. Meetings were held regularly and funds were solicited, and literally hundreds of thousands of non-Catholics were thus reached by the Church's truth. The Catholic Publication Society was incorporated at the same time, to provide the necessary means for printing and distributing innumerable tracts or leaflets which were printed and circulated everywhere. No small part of these were written by the fathers themselves, all of them were practised and capable writers. Meantime the secular press was favorably influenced in various ways. Bitter opposition was, of course, encountered from the Protestant ministry; it was met boldly and overcome. Hardly a town or city but was well supplied with these familiar but thoroughly effective arguments for the Catholic religion, which were always distributed gratis. Large numbers of converts were by this means brought into the Church. Soon the printing of books was added to that of tracts. The best works, standard and ephemeral, new and old, in the vernacular or translated, were published in attractive style and sold at reasonable prices. It is acknowledged by all, that with this enterprise a new era in the Catholic book trade began.

Nearly all of this was pioneer work in our country. Nor was it in any part done in other than a truly loyal spirit to Holy Church. Every step was taken only after full consultation with the bishops, and with the advice of experienced and devout priests and laymen. In every case the heartiest approval of the episcopate was made a necessary preliminary to action. How true this is, is shown by the emphatic commendation of the Catholic Publication Society by the Second Plenary Council of Baltimore in 1867. (In its Pastoral Letter, the council speaks of Father Hecker as "a zealous and devoted clergyman." See also the decrees, Tit. XI. CII.)

CHURCH OF ST. PAUL THE APOSTLE AND HOUSE OF THE PAULIST FATHERS, NEW YORK CITY

After Father Hecker's holy death in December, 1888, a new benediction seemed to be breathed on his community from on high, and the apostolate of the press largely shared in it. His successor as chief Superior, Father Augustine F. Hewitt, was exceedingly zealous for the printed word of God. A man of deep scholastic learning, he was yet more splendidly adorned with priestly and religious virtue. He was master of a brilliant literary style, and his contributions to public prints, whether in doctrinal research, or in assailing error and defending truth in controversial articles, attracted universal attention. Conversions of a very notable kind resulted from his powerful advocacy of Catholic truth. He had ever been Father Hecker's loyal helper, and as his successor as head of the Paulists, he strenuously favored every one of the community's good works, none more so than that of

printing and circulating Catholic literature. The magazines were conducted with all possible energy, and with the best literary and doctrinal excellence at

INTERIOR OF CHURCH OF ST. PAUL THE APOSTLE.
PAULIST FATHERS

the father's command. New books were written, and the old ones were republished repeatedly.

Then a new step forward was taken, and one of decisive importance. The community, always poor and yet never lacking money for apostolic uses, built at great expense a printing-office adjoining their church in New York. Inasmuch as a new era in non-Catholic missions had dawned just at this time, so were new demands heard everywhere for missionary literature of all kinds and at the lowest prices. The Columbus Press, as the printing-house is named, fully answered and yet continues to answer this sacred call. Besides printing and circulating all their former publications, the fathers by means of their new establishment made fresh and bold advances in this form of spreading Catholic truth.

Books new and old were printed and sold at a few cents apiece that formerly could not have been had for ten times that price, well printed, too, and in every way convenient for use. The result has been that not any priest in America, not any zealous layman, but may have abundance of standard Catholic books admirably adapted to converting non-Catholics and enlightening the faithful, for an incredibly small sum of money. Of these books the ones most widely circulated and indeed most fruitful of results were written by Paulists. But, as many priests and laymen were unable to spend even a small amount in this good cause, the fathers in such cases have never hesitated to give the books away gratis. Nor has this been an occasional charity, but one systematically and continuously exercised for the benefit of religion everywhere in America.

Father Hewitt died in 1897, and the community passed under the superiorship of Father George Deshon, the last of the original members, the much loved Father Baker having died in 1865. No words can exaggerate the services of Father Deshon, an upright, clearheaded, vigorous, and withal very religious character, to the cause of religion. He had made many sacrifices in entering the Church, and afterwards in devoting his life to religious and missionary zeal. It is not too much to say that but for him the financial problems of the community, often very critical, could hardly have been met successfully. In succeeding Father Hewitt, he fostered every good work of the institute, and closed a long and most edifying life in 1903. He was succeeded by Father George M. Searle.

To pass now to the missions to non-Catholics. As has been stated above, the conversion of heretics and unbelievers was the principal idea of Father Hecker and his companions in founding the community, and it will probably always be the primary vocation of a Paulist; and it is this which attracts most of our postulants, in coming to our novitive today.

Father Hecker himself soon began a career of lecturing, of a peculiarly attractive nature, both in churches and in public halls. He was backed everywhere by the bishops and clergy, and drew the attention of the foremost minds in this country. His arguments set thinking men and women to studying the claims of our religion. His method was simple and perfectly clear, and his doctrine was, of course, the accepted and familiar teaching of the Church. The interest he aroused demonstrated the reality of what he had affirmed to the Holy Father in Rome, that the American republic is the very best field among civilized peoples for the propagation of the faith. He never failed to gather large audiences, never failed

HIGH ALTAR OF CHURCH OF ST. PAUL THE APOSTLE.
PAULIST FATHERS

to win a favorable hearing from fair-minded non-Catholics, while arousing the hatred of the more venomous spirits. Though his health decayed, his zeal did not, and he expended his feeble energies to the ut-

HIGH ALTAR, ST. MARY'S, CHICAGO, ILL.
PAULIST FATHERS

most in private conversation to draw cultivated minds toward holy Church. He wrote to the same end, all the time his strength allowed, and printed much, both to advance God's cause among non-Catholics and to influence Catholics with zeal for souls.

He was heard to remark, "All that I say or even think about religious truth, is with a view to saving the souls of non-Catholics" — a saying worthy to be the maxim of his disciples.

After Father Hecker's death, every good work in the community presently felt a deep-surging impulse of fervor, and we trust this was owing to his intercession in Heaven. A convention of the apostolates of the press was held, and soon regular missions to non-Catholics were begun. Courses of lectures for them had, to be sure, often been given before, as far as very pressing occupations of an obligatory nature allowed. This was therefore by no means a new work among the Paulists, and all had taken some part in it. But now some of the Paulists were assigned to this apostolate exclusively, and all gave their attention to it when not hindered by imperative duties. Sometimes public halls are used for the meetings, especially where there are scanty church accommodations, or no church at all. For the most part, however, a Catholic church is used, and large numbers of non-Catholics are drawn about its altars.

They are always a respectful auditory; most of them are interested in, and often deeply grateful for, the lectures. And some converts invariably result; even if they do not appear at the time, they come in later on. Often enough the results are really amazing. As many as a hundred and eighty converts have been either received into the Church or left under instruction at a single mission of three weeks' duration, men and women of all classes, educated and simple, rich and poor. Nor are these gains to God's Church fleeting and unreliable. Subsequent inquiry reveals that the solid foundation of an intelligent and fervent faith has been laid, resulting in perseverance in an edifying Catholic life.

Nor should we forget to notice the effect of these missionary exercises on the Catholic people. Wavering souls are strengthened, grumblers are silenced, doubts are dissipated; the whole Catholic community is thoroughly reinstructed in doctrinal truth, and the people made proud of their religion. The testimony is universal, that if not even one convert were made, a non-Catholic mission is yet a precious gift of God to the faithful themselves.

One prominent feature of the mission is answering publicly all objections to Catholic truth. A question-box is set up at the door of the place of meeting, and non-Catholics are urged to put in it their objections to the faith of the Church, which they do invariably. These are all answered publicly, with clearness and brevity, and thereby the whole field of Protestant and infidel error is fully, and generally repeatedly, discussed. To the question-box the fathers trace no small proportion of their converts. Meantime abundant opportunity is given for private conference on religious matters. It often happens that several hours daily are busily spent in private conversation with honest souls searching for God's truth. Frequently this is the final influence needed for conversion.

During the entire mission the local secular press is engaged to invite the public to attend, and also to print reports of the discourses. American newspapers are almost universally glad to do this gratis, as it gives their readers matters of general interest and pleases the Catholic citizens. Everybody reads the public prints in America, and thus multitudes of sincerely religious minds, anxious about divine things, are drawn into the mission's influence. Meanwhile this whole apostolate is not so much a fiery controversy, as it is an earnest exposition of truth. It leaves behind no bitterness of feeling, and yet stings honest conscience to further inquiry about the Church.

ST. AUSTIN'S CHAPEL, AUSTIN, TEX.
PAULIST FATHERS

Again, at the end of every lecture, the non-Catholics present are invited to come forward to receive a book from the missionary. This they do with little hesitation, exchanging at the same time a few friendly words with him, often thus beginning an acquaint-

NEWMAN HALL, IN THE INTEREST OF THE CATHOLIC STUDENTS AT THE UNIVERSITY OF CALIFORNIA, BERKELEY, CAL. — PAULIST FATHERS

COLLEGE OF ST. THOMAS AQUINAS. NOVITIATE AND HOUSE OF STUDIES AT CATHOLIC UNIVERSITY, WASHINGTON, D. C. — PAULIST FATHERS

APOSTOLIC MISSION HOUSE, CATHOLIC UNIVERSITY, WASHINGTON, D. C. PAULIST FATHERS

CHURCH OF THE GOOD SHEPHERD, WINCHESTER, TENN. PAULIST FATHERS

ance that ends in conversion. Hundreds of such books, all standard and approved treatises, are at each mission thereby placed in good hands; and being passed from one reader to another they serve to perpetuate and broaden the effects of the father's labors for God and his religion.

To many in the Old World these things seem incredible, and doubts have been cast on the truth of such statements. Little wonder. For these manifestations of interest in Catholic truth on the part of a Protestant people are unprecedented since the baleful days of Luther's revolt. The Paulists are intimately persuaded that such things can only be explained as being the dawn of one of those eras in the dispensation of God's graces among men, which mark the turning points of the history of religion.

HOUSE OF THE PAULIST FATHERS, ST. MARY'S CHURCH, CHICAGO, ILL.

Everybody in America connects the name of the Paulists with these missions and with conversions. Protestants hungering for the truth will make long journeys to consult them. To them are very often referred inquirers, both by zealous laymen and busy parish priests. Of nothing are the fathers so proud as that God has given them this prominent place in the wonderful American apostolate. No prayer of theirs is more fervent, than that the Holy Ghost may make them worthy of it. None of them is too old to take a hand in it, none so young but that he eagerly reaches towards it with youthful ardor. But the Paulists fully appreciate that the conversion of America is too great a task for any one community or even for several; it must engage the zeal of all Catholics. The religious orders, indeed, have added, in many cases, these missions to non-Catholics to their other good works, and are, of course, succeeding admirably. But it is desirable, it is indeed necessary, that our parish clergy should be given a share of this apostolate. Hence the fathers have from the beginning of this movement offered their services to the bishops to prepare diocesan bands of missionaries. The purpose is to provide for each diocese a propaganda such as the Holy Father at Rome has for the whole world. The fathers can the more easily assist in this, because they have ever been intimately associated with the ordinaries and their clergy by many years of active missionary work among Catholics; and also from their prominence as writers and publishers of Catholic literature. Hence when they offered to train diocesan missionaries, the bishops gladly agreed. Carefully chosen secular priests were placed under their charge, beginning with the diocese of Cleveland in 1894. The work soon developed, spreading from one part of the country to another, and placing on the missionary platform many able and devout members of the ordinary clergy of the Church. And inasmuch as non-Catholic missions are, as far as possible, given without any offering of money, to the priests who conduct them, these disinterested men obtain their support by laboring at missions and retreats to the faithful while not engaged with non-Catholics. Thirteen years of every kind of experiment have proved that God favors this development of the Church's apostolate. The missions to non-Catholics received the express approval of Leo XIII.[1]

Not far from a hundred such missionaries, all secular priests, are now actively at work in it, established

[1] From the letter of Leo XIII to Cardinal Satolli, Apostolic Delegate, Washington. D. C., dated Sept. 18, 1895.

"We are pleased to promote by our recommendations the practise of the Paulist Fathers, who prudently think fit to speak publicly to our dissenting brethren, both in order to explain Catholic doctrines, and to answer any objections presented against such doctrines. If every bishop in his own diocese will promote this practise, and a frequent attendance

in more than a score of dioceses, reaping an abundant harvest of souls. Themselves members of the parochial clergy, they arouse among their brother priests a spirit of holy rivalry in making conversions. Some of them, having spent several years in faithful mission work, return to ordinary parish duty, but always remain deeply interested in non-Catholics and zealous convert-makers in the course of their ministry among Catholics. It not seldom happens, however, that they adopt the missionary vocation permanently, without ceasing to be members of the diocesan clergy.

The better to train these earnest priests, the bishops opened a normal school for missionaries, placed upon the grounds of the Catholic University in the city of Washington. Large sums of money were collected, and a fine structure built, dedicated, and opened in 1904 by the Cardinal Archbishop of Baltimore. A course of study and practise under competent instructors, lasting a year, and well adapted to the end in view, is given at the present writing to twenty-five young priests domiciled in the institution; and the lectures are attended by others belonging to colleges affiliated to the university. The future promises even a larger number of students.

ST. MARY'S CHURCH AND HOUSE, SAN FRANCISCO, CAL.
BEFORE THE EARTHQUAKE AND FIRE, 1906

This institution is known as the Apostolic Mission House. It is in the charge of a corporation known as the Catholic Missionary Union, consisting of three members of the hierarchy, and two prominent secular priests, two Paulists being, for the present, associated with them. These last assume the burden of collecting the money and administering the affairs of the enterprise, acting under the supervision of the other directors and wholly without pay. The Paulist community, however, as such, has nothing to do with the undertaking; it has no ownership in the property, and the students are not prepared for reception into the community, or for the regular work of the priesthood at the mission-house.

Its own novitiate is also on the grounds of the Catholic University, and is known as the College of St. Thomas Aquinas. It is to be hoped that in the near future the secular clergy will be sufficiently familiar with the work of the non-Catholic missions to take complete charge of the mission-house, and of the preparation of secular priests for this work, in which the Paulists may claim to have been the pioneers.

For the universal advance of this their holiest and highest work, a convention of Catholic missionaries is called every two or three years, securing the approval of the proper ecclesiastical authority. These meetings attract general attention and are fully described both in Catholic journals and in the public secular prints. The addresses and other proceedings are printed in book form, and are placed in the hands of all the clergy and very many of the laity. Nothing is better calculated than these gatherings to inspire Catholic men and women with that unshaken confidence which filled Father Hecker's soul and now actuates his children, that America belongs to God and His Church, and must and will be converted.

The Missionary Union depends wholly on charity for funds to support its work. The principal medium

at these sermons, it will be very pleasing and acceptable to us, for we are confident that no small benefit for the welfare of souls will arise therefrom."

During the past thirteen years, the diocesan Apostolates have given 1008 missions to Catholics, hearing 1,468,000 confessions; to non-Catholics these secular priests have given 1496 missions, addressing vast numbers of them, receiving into the church 6250 converts, and leaving under instructions several times as many others to be received later — besides removing prejudice and laying the foundations for many future conversions.

of collection is its monthly magazine called *The Missionary*, which at present is edited and conducted by the Paulists. It is circulated very widely, and it gives authentic accounts of the results of the Catholic propaganda throughout the country. This stimulates the generosity of the faithful, while it constantly arouses their zeal for making converts. It is also an indispensable means of uniting devout souls in an apostleship of prayer for God's blessing on the labors of the missionaries, and the hastening of the day of our nation's entire conversion. This is particularly true of the religious sisterhoods among us. They are universally zealous in prayer and work to this end, being constant and devoted readers of *The Missionary*.

Latterly the Paulist method of giving non-Catholic missions has been introduced into England and Scotland, and with excellent results. This has been done not only by religious communities, but, in one notable case, by a band of diocesan missionaries in the city of London.

Over and above all this it may be truly said, that there is hardly any good work of a general nature but has not the co-operation of the fathers. The Catholic Reading Circles, now doing great good in nearly every part of America, owe their origin greatly, if not principally, to the Paulists. By means of these little clubs of the laity, sustained by the local clergy, secular public libraries have been provided with Catholic books and periodicals, and the daily press influenced; and all this in addition to the personal benefit the members derive from their meetings. Paulists have likewise been among the first to answer the call of the bishops for the spiritual care of the many Catholic students unfortunately studying in secular universities. Catholic summer schools were started, and are yet kept in flourishing condition, largely by their assistance. These are gatherings of young men and women taking their summer vacation under the safeguards of religion, furnished with lectures and other intellectual exercises, together with clean and wholesome amusement. For years it is through the Paulists, acting for the bishops as intermediaries with the national government, that our Catholic soldiers and sailors have been provided with chaplains of their own faith. Nor have they failed to take a share in the care of our immigrant Catholics. For a long period of time the chief active officer of the great Catholic Total Abstinence Union of America was a Paulist, by whose energetic zeal a large increase of membership was gained, and a whole new temperance literature, inspired by Catholic truth, was created and circulated everywhere.

ST. MARY'S CHURCH, WABASH AVE., CHICAGO, ILL.
PAULIST FATHERS

In July, 1909, the Very Rev. John J. Hughes, C.S.P., was elected Superior-General of the Paulists to succeed the Very Rev. George M. Searle, C.S.P. Several new foundations have been established. For years the Rt. Rev. Bishop Gallagher of Galveston had urged the Paulists to establish a house in his diocese, and he assigned to them a place in Austin, Tex. Here, as in Berkeley, Cal., the fathers, besides attending to parish and missionary work, give much of their time to looking after the spiritual welfare of Catholic students attending the State university, with good results.[1] In August, 1911, His Eminence, John,

[1] The Newman Club at the University of California is one of the first organization formed among the Catholic students in American Colleges, and was established in 1899. Until 1907 its growth was retarded by the lack of a permanent meeting-place, but in August, 1907, the first Chaplain, Rev. Thomas Verner Moore, of the Congregation of St. Paul the Apostle, took charge of the work, and with the Rev. Thomas Lantry O'Neill, also a Paulist, held services in the building purchased by Archbishop Riordan for the chapel. In July, 1907, Father Moore was called to the Catholic University at Washington,

Cardinal Farley, entrusted to the Paulists another foundation in the city of New York, where the fathers hope to enlarge the scope of their work in behalf of the Catholics and non-Catholics of the upper West Side of Manhattan Island. The latest foundation, November, 1911, has been undertaken at the earnest request of the Most Rev. Archbishop Christie, who has assigned them a parish which will embrace a large population of English-speaking people and a goodly number of Italians.

Such, then, is a sketch, though a very imperfect one, of the career of the missionary priests of St. Paul the Apostle, since their foundation by Father Hecker under the encouragement of Pius IX fifty years ago. All that is here said, all that can be said in praise of their aims, spirit, and work, is to be attributed originally in great part to the grace of Father Hecker's vocation, the inspiration of his words, the spectacle of his example. Providence placed them in a land of amazing opportunities for every development of human life, notably of the religious life. These God-given privileges of doing new things for His Church or rather doing old things newly brought forward by His Providence, they have availed themselves of in a thoroughly Catholic spirit.

REV. ADELBERT INAMA, O. PREM., THE FIRST PREMONSTRATENSIAN FATHER IN THE UNITED STATES, SUPERIOR OF THE ROXBURY MISSION, WIS.

They acknowledge, indeed, many shortcomings, principally that of failing to take advantage of many occasions of doing good in addition to those herein recited, for hardly a week passes in any part of America, but that public-spirited priests may affirm truth and condemn error before thousands of readers of public journals or multitudes of eager listeners.

Meantime no taint of error, not the least false doctrine, can be charged against the Paulists — "Liberalism," "Americanism," "Modernism," or any other detestable error. They are and ever have been true Catholics in every meaning of the term, and such, with God's favor and under obedience to the vicar of Christ and the Catholic hierarchy, they ever will remain.

THE FIRST BUILDING ERECTED BY THE NORBERTINE FATHERS IN THE UNITED STATES, ROXBURY, WIS.

## PREMONSTRATENSIANS

*Introduced into the United States in 1845*

Unlike the other time-honored orders of the Catholic church, the Premonstratensians were somewhat dilatory in coming to the United States. Their course of action was governed by necessity rather than by policy. Almost annihilated by the Reformation, they were again beginning to show signs of life when they suffered another severe blow from the French Revolution. Thus struggling on through the centuries in a dismembered condition, apparently without a head, and with nothing to guide them but the spirit of their founder, which fortunately survived, it was not until late in the nineteenth century that they actually recovered from these shocks. Besides all this, they have been blighted and retarded in their progress by unjust suppression in Italy, Spain, the German Empire, and Switzerland.

So dire was the havoc done by the Reformation in Holland alone that every vestige of the Premonstratensians or Norbertines was wiped out. It was not until the year 1856 that the Abbey of Berne in Holland was fully reorganized. Previous to that time it had no college for the education of its own clerics. This accounts for its slowness of development and for the fact that few missionaries went forth from it to evangelize the world.

The Premonstratensian order was instituted for pastoral work, as is expressly stated in its rule, and for teaching. Its members are not monks but canons. In the early Church regular canons were such of the clergy as renounced their property, made three vows of religion, and followed the example of the apostles — "Giving themselves continually to prayer and to the ministry of the word." On the contrary monks were ordinarily laymen who made profession of the evangelical counsels and excelled in piety. In the course of time the pope permitted some of these to be raised

and in February, 1910, Father O'Neill was joined by the Rev. George M. Searle, C.S.P. The solemn dedication of Newman Hall took place March 13, 1910. In September, 1911, Father Searle resigned, and his place is now filled by the Rev. Clarence E. Woodman, C.S.P.

to the dignity of priests. Nowadays the distinction is more theoretical than practical. But the Norbertine canons sing the Divine Office publicly in church — *coram populo* — and by the letter of their constitution take charge of parishes.

As Mirœus says: "The Norbertine monasteries are called the seminaries of the shepherds of souls." And again: "These canons are never excluded from ecclesiastical functions and dignities; as for monks, they are but seldom admitted to these sacerdotal offices." To be brief: Regular canons are priests *per se;* monks are priests *per accidens.* The chief aim of the latter is their own sanctification; that of the former the salvation of others. The one is destined for contemplation, the other for works of zeal. Monks imitate Mary; canons, both Martha and Mary.

As a rule monks chant the divine praises in private — *coram Deo* — and usually are not allowed to live alone as parish priests, except by papal concession in favor of missionary countries.

RIGHT REV. A. J. BAZELMANS, ABBOT OF THE PREMONSTRATENSIANS, BERNE, HEESWIJK, HOLLAND, WHO SENT FATHER PENNINGS AND HIS ASSOCIATES TO THE UNITED STATES

"In late years some of the White Fathers have been sent to several foreign countries, either by request of local Ordinaries or by command of His Holiness, the Pope; and as a result there are today communities of this order to be found in England, Germany, Norway, Brazil, Africa, Canada, and the United States." Their mother-houses are in Austria, Holland, Belgium, and France. Strange to say, they have prospered best in non-Catholic countries. They never secured a firm foothold in either Spain or Italy.

In an obscure locality in Wisconsin, called Roxbury, stands a church bearing the name of St. Norbert. It was erected fifty years ago and gave witness to the fact that the Premonstratensians were not the last to enter the lists for the spreading of the faith in this country. The Rev. A. Inama, O. Prem., arrived at this uninviting place as early as December 1, 1845. He was from the Abbey of Wilten in Tyrol, Austria. In the following month his gentle influence had wrought such wonders that the sparse population decided to build a combination structure — one that would serve as church, school, and dwelling.

On October 8, 1846, Father Inama was joined by the Rev. Maximilian Gærtner, O. Prem., a religious from the same Abbey, who had received an obedience to assist in establishing a branch house of the order in the United States. Later the Rev. F. X. Sailer, O. Prem., and the Rev. Matthew Heigl, O. Prem., arrived and contributed their best efforts to the success of the little mission.

The temporary building was succeeded by a more pretentious one, a brick house, the corner-stone of which was laid by the Rt. Rev. John Martin Henni, first Bishop — afterwards Archbishop — of Milwaukee, September 7, 1857. Owing to a lack of funds the church was not completed until three years later. The great desire of Father Inama's heart, after having provided for the spiritual needs of the adult members of his congregation, was to have religious teachers secured for the education of the younger folk. This desire was realized in 1864 when the Dominican sisters of Racine came to take charge of his school. It is worthy of note that nuns of this same order still teach the children of St. Norbert's Parish, Roxbury.

VERY REV. B. H. PENNINGS, O. PREM., PRIOR AND FIRST SUPERIOR OF THE PREMONSTRATENSIANS IN THE UNITED STATES, APPOINTED PRIOR BY A PAPAL BRIEF IN 1902

The reports that these zealous fathers sent to their mother-house were not as hopeful as had been expected. The authorities at the far-off Austrian Abbey held a council and came to the conclusion that their North American mission was anything but successful. In consequence of this, Father Gærtner was called home. The little band was thus considerably crippled. The two remaining priests lived together in the new school building for a couple of years.

Then a change came. Father Heigl was appointed pastor of St. Norbert's congregation. This obliged him to quit his old residence, since the church was about a mile distant from the original dwelling occupied by these missionaries.

Father Inama, being more inclined to the contemplative than to the active life, stayed in the old combination building as long as he lived. In 1878 he gave part of his land to the Dominican nuns as an inducement to them to erect buildings of their own and establish a permanent convent of their order near his hermitage.

A year afterward the good sisters, grateful for his donation of a convent site, and viewing his suggestion in a favorable light, put up a branch house as he had desired. As the second story was finished he came out

to see how far the work had progressed. Surprised at how much had been done, he exclaimed: "Now I can die and rest in peace, for I am convinced that the building will surely be completed."

This was the last he saw of it. In October of the same year he breathed his last and was laid among his flock in the little cemetery at St. Norbert's church, Roxbury. The Rev. M. Heigl followed him to the grave in 1890. The Rev. F. X. Sailer, O. Prem., rests in the vault under the cemetery chapel at Port Washington, Wis., because his first mission was at St. Mary's, that city. He took charge of it October 9, 1853. From 1856 till 1861 he was pastor at St. Mary's, Racine, Wis. He returned to Port Washington in 1863 and remained there four years. Later he was pastor at Sauk City and Highland. He died in Belgium, Wis., October 11, 1877. As the Premonstratensian Superiors in Austria did not think it advisable to reinforce the little band, the church passed in time into the hands of the secular clergy, so that nothing but the memory of the White Fathers remains there.

The Premonstratensian order made a second and more successful establishment in the United States in the year 1893. At the request of the Rt. Rev. S. G. Messmer, Bishop of Green Bay, three members were sent out from the Abbey of Berne, Holland. These were the Rev. B. H. Pennings, the Rev. Lambert Brœns, and Brother Servatius. The object of their coming — at least the immediate one — was to minister to the spiritual needs of the Belgian families in the peninsula — a part of the Green Bay diocese where Catholic families are few and far between, and where consequently a priest meets many hardships and discouragements in the exercise of his ministry.

Father Pennings was the first of the missionaries to receive an appointment. He was placed in charge of St. Mary's Parish, Delwich, Wis., where he remained until the year 1898. In the course of some five or six years the little community had increased considerably. In 1894 Rev. R. J. Van Rooy and Brother Michael came to devote their lives to missionary work. Two years after this, the Rev. S. C. Mickers followed their example. Hardly a summer passed without bringing one or more Premonstratensians to build up and perpetuate the young and promising scion of the order in the New World.

ST. JOSEPH'S SHRINE, WEST DE PERE, WIS.

In the year 1898 the Very Rev. B. H. Pennings paid a visit to the Abbey of Berne, Holland, with the intention of securing more missionaries to attend to the increasing work of the White Fathers in the United States. The account he gave of the success resulting from their labors was so encouraging and so ripe with promise, that the Rt. Rev. Abbot, A. J. Bazelmans, consented to let as many of the volunteers go as he could spare.

In the same year Bishop Messmer journeyed to Rome and obtained permission from Pope Leo XIII to transfer the title of St. Joseph's church, De Pere, to the Premonstratensian order which, previous to that time, owned no real estate in this country. On his return from the Holy See, his lordship proceeded to De Pere where, assisted by clergy from the neighboring parishes, he publicly installed the White Canons

and thus gave origin to the convent. This event took place on September 28, 1898. The deed to the church was not legally delivered and acknowledged until the following January.

A brief came from Rome in 1902 authorizing the *canonical* erection of a Priory at De Pere and naming the Very Rev. B. H. Pennings Superior of the establishment and Provincial of the order in the United States. Contemporaneous with this was the formal instituting of a novitiate in the new Priory. The De Pere Mission, having thus gained a firm footing, logically became the headquarters of the Norbertine fathers.

Thus the prophecy of a former pastor of St. Joseph's church, De Pere, was literally fulfilled. Tradition has it that he often said to his flock: "One day a numerous body of priests will establish themselves here. They will foster devotion to the spouse of Mary and will show you by word and example — much more effectively than I can — how to go to heaven."

ST. NORBERT'S PRIORY, NOVITIATE AND ST. JOSEPH'S CHURCH (THE SHRINE), DE PERE, WIS.
MOTHER-HOUSE OF THE PREMONSTRATENSIAN FATHERS IN THE UNITED STATES

As soon as the church in De Pere had been transferred to the White Fathers, Prior Pennings was requested by Bishop Messmer to assume the direction of the archconfraternity of St Joseph. This pious association was founded January, 16, 1892, in virtue of a brief of His Holiness, Leo XIII, and is vested with authority to affiliate with it all other societies of the same kind in North America. On becoming director, Father Pennings found that he was also editor of *The Annals*, a monthly publication whose object is the fostering and spreading of devotion to St. Joseph. By means of *The Annals* the members of the archconfraternity are kept in touch with the "Shrine" — a name frequently applied to St. Joseph's church — and especially during the solemn novena preceding March 19th.

Throughout the year — but with a manifest preference for the saint's own month — pilgrims come from distant cities — ay, from other States — to pay homage to their beloved patron in his own chosen shrine, where, indeed, as nowhere else in the United States, St. Joseph's head is adorned with a crown. Magdalen Rock says of him:

"And it is meet that he should bear
The lily in his hand,
Should crown of dazzling lustre wear,
Should nigh the Godhead stand,
For he, of all men born, alone
Was worthy deemed to be
Spouse of the one who nursed the Son
Of God upon her knee."

A permanent residence being thus made certain, Father Pennings proceeded to establish discipline and to unify the efforts of the members who, up to this time, had been laboring more or less independently of one another. About this time he and his fellow-religious began to give private lessons to a few young men who aspired to the priesthood; for one of his ends in moving to De Pere was to found an educational institution. Their method of teaching and their manner of life pleased the students and thus attracted new disciples.

Here we see the nucleus of the present St. Norbert's College. Only a short time had elapsed when the attendance reached twenty. The curriculum had then to be changed, since the majority of the pupils needed to be taught not only the classics but also English, mathematics, history, elocution, and other branches usually comprised in a polite education. To carry out this enlarged course in a satisfactory manner, secular professors had to be engaged, as the fathers were not numerous enough to attend to all the classes.

During the summer of 1899 the convent building was made considerably larger in order that the students might have better accommodations. In the following year a limited number of boarders were admitted. Even then the fathers felt that they were too much hampered to do justice to the youth under their care; but the lack of pecuniary resources was the only obstacle to the material growth of the institution.

May 9, 1901, should be set down as a red-letter day in the history of St. Norbert's. An auspicious event occurred then — an event the full significance of which cannot be grasped in our generation. Up to that date the chief work of the Premonstratensians in this country had been to take charge of parishes. This order of things was about to be changed.

ST. NORBERT'S CHURCH, ROXBURY, WIS.
BUILT BY THE REV. INAMA, O.PREM.

THE INSTALLATION OF THE PREMONSTRATENSIAN FATHERS IN DE PERE, WIS., SEPT., 1898. OFFICIATOR, BISHOP MESSMER

CHURCH IN CHARGE OF PREMONSTRATENSIAN FATHERS AT DYKESVILLE, WIS. — REV. CLEMENT SMITS, O.PREM., PASTOR

ST. MARTIN'S CHURCH, MARTINSVILLE, WIS.
THE REV. J. B. SCHEVERS, O.PREM., PASTOR

A meeting was called at the De Pere convent. Among those present were Bishop Messmer, Vicar-General J. J. Fox, a few of the leading diocesan clergy, Prior B. H. Pennings, and his council.

The consensus of the assembly was: to erect an up-to-date college without regard to expense; to open it as well to commercial students as to those pursuing other courses; and to secure as many lay teachers of the first rank as would be deemed necessary to assist in carrying out the program of studies. At this meeting the fathers got staunch encouragement, especially from the bishop. The fact that there was no Catholic college in the diocese was not in harmony with his sterling notions; and, seeing his opportunity here, he pushed the new project forward with his characteristic vigor until every objection was removed. He argued — and not without reason — that young men who intend to spend their lives in business careers need the influence of religion while they are being trained; and perhaps a truly Christian atmosphere is more necessary for them than for those who are afterwards to enjoy the privileges of seminary life. His arguments prevailed, and so the die was cast.

CHURCH OF THE IMMACULATE CONCEPTION, ONEIDA RESERVATION, WIS.
REV. HUGO J. DE KORT, O. PREM., PASTOR

Henceforth the tendency of affairs seemed to point to this: Catholic education is one of the principal ends of the Premonstratensian order in the United States. While the importance of the pastoral office can not be gainsaid, there are men in high places who maintain that the labors of a teacher are more far-reaching in their effects. Holy Scripture assures us that if a child is brought up in the way it should go, it will not go astray in its later years. "With the young," as Bishop Spalding says, "imitation is an irresistable impulse; and it is little less than criminal not to place before them that which is most worthy of imitation. Let the teacher then be a wise, strong, and cheerful man; that when he speaks of heroes, saints, and sages, his pupils may find his words credible." And as the priestly state demands greater purity of conduct than any other, it follows that *there* are to be found the best teachers. But Bishop Spalding would have the most worthy of the clergy in the classroom — nobody is too good.

In the year 1902 a brick building, 116 by 64 feet, four stories high, and costing $40,000, was erected. It is of beautiful design, well ventilated and furnished with all modern conveniences, such as electricity, steam heat, billiard-tables, shower baths, an auditorium for dramatic entertainments, a dormitory, a dining-room, and cooking facilities. The commercial department was opened at once under the direction of an expert accountant.

The number of students in attendance the first few years fell short of what had been expected; but in proportion as the college became known to the Catholics of the neighboring dioceses, an increase was noticed in the pupils. At this writing the boarding students are considerably more numerous than ever before. The indications at present are that in a short time conditions may necessitate the building of other and more spacious structures for the accommodation of the boys.

St. Norbert's College stands for what is best in education. While preparing young men for business or professional spheres of activity, it sees to it that they are taught how to fulfil their duties to God, their country, their fellow men, and themselves. Being Catholic in principle as well as in tone, the social atmosphere of the institution is admirably adapted for the preservation and the fostering of the purest morals. Parents who set a proper value on the souls of their children, and are anxious not to expose these to imminent dangers of shipwreck, are often at a loss to know where to send their grown-up boys. They want a safe as well as a progressive school. St. Norbert's was founded for this very end, and is succeeding beyond expectation in its high mission.

Its curriculum furnishes two courses: the classical and the commercial. There is also a preparatory department for students whose mental attainments are not up to the College requirements.

St. Norbert's College was granted a charter by the State of Wisconsin, and is, consequently, authorized to confer diplomas, certificates, and similar honors upon its graduates. It is likewise empowered to give degrees, if it sees fit to institute courses leading to them.

St. Norbert's College is affiliated with the National Business Colleges' Federation. It is also a member of the Wisconsin Association of Commercial Schools. These facts guarantee the high standard of instruction given here, since only institutions of the first rank are admitted to the federations mentioned.

Its curriculum includes the following branches of study: Latin, Greek, English, French, German, Trigonometry, Geometry, Algebra, Arithmetic, History, Christian Doctrine, Elocution, Shorthand, Typewriting, Penmanship, Bookkeeping, Commercial Law, Vocal and Instrumental Music, Ethics, Philosophy, Theology.

Although the De Pere Priory is still connected with the Abbey of Berne in Holland, it is not obliged to send its candidates to Europe in order to make their novitiate. By virtue of a papal brief, dated November 5, 1902, a novitiate was canonically established at De Pere, Wis. Previous to that date the ecclesiastical novices of this province were obliged to spend one year in Tongerloo, Belgium, the common novitiate for all the Abbeys of the Sircar or province of Brabant, which includes Holland and Belgium.

From the opening of the novitiate till the present time twenty-two candidates received the white habit. Of these, eleven were ecclesiastical students, and two lay brothers. In that interval eleven of the religious were raised to major orders. In all, death snatched three victims from the ranks — two priests, a professed lay brother, and a clerical novice.

An important step in the right direction was taken at the beginning of the current scholastic year. At the cost of many sacrifices on the part of the college authorities, a talented and promising young priest was sent to Washington, D. C., to get the best methods of teaching, to pursue higher studies in the Catholic University, and to follow a course of training at the Apostolic Mission House. It is reasonably expected that this move will result in untold good to St. Norbert's. If the experiment prove satisfactory — and it undoubtedly will — one or more members of the order may go there every year so as to fit themselves for special work. And this plan is quite in harmony with the wishes of the lamented and beloved Pope Leo XIII, who requested that every religious order in the United States send students to the Catholic University of America.

INTERIOR OF OUR LADY OF THE SNOW, DELWICH, WIS., THE REV. F. J. CRIELAERS, O.PREM., PASTOR

ESTABLISHMENTS NOW IN THE CARE OF THE PREMONSTRATENSIAN FATHERS IN THE UNITED STATES

(1) Priory and novitiate at De Pere. Founded in 1898, and canonically established, November 5, 1902, by virtue of a papal brief. The headquarters of the archconfraternity of St. Joseph. Total number of priests belonging to the priory, twenty-two; brothers, four. Eleven priests are in charge of parishes. In the convent there are seven priests, five professed ecclesiastics, four clerical novices, and three professed lay brothers. The Very Rev. B. H. Pennings is the first of the order in the United States to receive the dignity of Prior. This honor was conferred upon him in the year 1902.

(2) St. Norbert's College, De Pere, Wis. Founded in October, 1898. Number of boarders, fifty-one; day scholars, fourteen. President, Very Rev. B. H. Pennings. Director, the Rev. J. A. Van Heertum. Thirteen teachers.

(3) Namur, the cradle of the Norbertine Missions, Door County, Wis., church of our Lady of the Snow. In 1893 the Premonstratensians first took charge of this parish, Father Pennings being named pastor. There is a parochial school in connection. It has an attendance of about sixty. Teachers, sisters of St. Francis. Pastor, the Rev. J. J. Glaudemans, O. Prem.

(4) Martinsville, Kewaunee County, Wis. St.

Martin's church came under the care of the Premonstratensian fathers in 1894, the Rev. L. J. Brœns taking charge at that time. The present rector is the Rev. M. P. Smits, O. Prem. La Chapelle, an orphanage for Belgian children and a boarding-school, located at Martinsville, Wis., belongs to St. Martin's parish. La Chapelle, or the Chapel, as it is usually called, has the reputation of being miraculous. Crutches, walking-sticks, etc., in great numbers, are to be seen hanging on its walls. An annual pilgrimage is made to this shrine of our Lady on August 15th. It is estimated that as many as three thousand people visit the place every year. It is piously believed here that the Blessed Virgin appeared to Sister Adele and that the chapel stands where the apparition was seen. The institution has been in care of the Franciscan nuns since its beginning. A priest from the Priory at De Pere officiates at the chapel on Sundays. The Rev. R. G. Greven, O. Prem., has been ministering to the spiritual needs of the sisters and their pupils since 1904. He succeeded the Rev. M. J. Van den Elsen, O. Prem., who attended the chapel one year. The former is now subprior in the De Pere convent.

(5) Rosiere, Kewaunee County, Wis., St. Hubert's church. The Rev. S. C. Mickers was the first Premonstratensian father appointed as pastor here. That was in 1896. The Rev. C. J. Smits, O. Prem., now is in charge of the parish.

(6) Chicago, St. Willebrord's church. This parish was given to the Premonstratensian fathers by the late Archbishop Feehan in the year 1900. The Rev. L. J. Brœns, O. Prem., was in charge until his death. In September, 1908, he was succeeded by Rev. M. J. Van den Elsen, O. Prem.

(7) Essexville, Bay County, Mich., St. John's church. In charge of the Premonstratensians since 1901. Father Bresson, O. Prem., was pastor from that time until 1904 when ill health obliged him to resign. He was succeeded by the Rev. R. J. Van Rooy, O. Prem., who is still there. The school has two hundred and eighty pupils, and is conducted by Dominican sisters.

(8) Munger, Diocese of Grand Rapids, Mich., St. Norbet's church. The Rev. Martin R. Lang, O. Prem., took charge of this parish, or rather organized it in 1905, and at once began to build a church, which has the honor of being the first erected in the United States by a Premonstratensian of the De Pere Priory. This mission was given up in 1910.

ST. NORBERT'S COLLEGE, WEST DE PERE, WIS., CONDUCTED BY THE PREMONSTRATENSIAN FATHERS

(9) Dykesville, Kewaunee County, Wis., St. Louis' church. Two missions are annexed to this parish. The Rev. R. J. Van Rooy, O. Prem., was the first White Father in charge. He was pastor from 1894 till 1904. He built the parochial residence. He was succeeded by the Rev. C. J. Smits, O. Prem., and then by Rev. J. W. Melchers, the present rector.

(10) Bay Settlement, Brown County, Wis., Holy Cross church. The present pastor, the Rev. S. C. Mickers, O. Prem., received his appointment in 1904, when the congregation was first placed in charge of the Premonstratensian fathers. The parochial school has one hundred and one pupils, and is in care of the Franciscan sisters.

(11) Oneida, Brown County, Wis., church of the Immaculate Conception. This is a strictly Indian mission. The first resident pastor was the Rev.

Hugh J. De Kort, O. Prem.; the incumbent is Rev. A. A. Vissers, who is supported chiefly by the Catholic societies of Wisconsin. The Indians, being few and poor, are unable to supply a priest with necessaries.

(12) De Pere, Brown County, Wis., St. Joseph's church. This parish was given to the Premonstratensian fathers in 1898, the Rev. L. J. Brœns being named as pastor. In 1900 he was moved to Chicago, and was succeeded by the Very Rev. B. H. Pennings, O. Prem., who is still in charge of the congregation. School taught by five sisters of St. Joseph. Pupils, one hundred and four.

(13) Regina, South Regina County, Saskatchewan, Canada, our Lady of the Most Holy Rosary church. The Rev. J. A. Van Heertum, O. Prem., was pastor here from November, 1899, till November, 1903. In that time he erected a school in Regina and two churches — one at Moosejaw and the other at Arat. Father Van Heertum was called home in 1903 to assume the direction of St. Norbert's College, De Pere, Wis., and as there was no priest of the order to take his place, the mission was abandoned.

(14) Mariahilf, Grenfel County, Saskatchewan, Canada, Holy Name of Mary church. Father Bresson, O. Prem., was pastor here for one year, 1900–1901. On account of ill-health he returned to the United States and none of the order succeeded him.

(15) Lincoln, Kewaunee County, Wis., St. Peter's church. The Rev. M. R. Lang, O. Prem., became pastor here in 1908.

(16) Manistique, Schoolcraft County, Mich., church of St. Francis de Sales. This parish and its missions were entrusted to the Premonstratensians in 1908. The Rev. B. J. Schevers is pastor. He is assisted by the Rev. V. C. Savageau.

THE VENERABLE SERVANT OF GOD JOHN NEPOMUCENE NEUMANN, D.D. C.SS.R. FIRST VICE-PROVINCIAL OF THE REDEMPTORISTS IN U. S. A. APPOINTED JUNE 16, 1848. DIED JANUARY 5, 1860. DECLARED VENERABLE DECEMBER 15, 1896

The fathers of the De Pere Priory are proud of their origin, their founder, their history, and especially of their habit. They are clothed in a white garment that closely resembles that of His Holiness the Pope.

The order is very ancient, as it had its origin as far back in history as the year 1120. St. Norbert, a native of Germany, brought it into existence. Hence his disciples are frequently designated as Norbertines. In the United States the term White Fathers is often applied to them. They are named Premonstratensians on account of the place where the order was first established, Premontre — called such because God pointed out to St. Norbert — so tradition tells us — a meadow (Premontre, *pratum monstratum*) in which to collect and train his followers.

The order is replete with glories: before the Reformation it numbered a thousand Abbeys; it has produced marvels of sanctity, like St. Herman Joseph; it has given martyrs to the Church, like those of Gorcum; and it has edified the world by its devotion to the Blessed Sacrament.

Prof. Alphonso Brouwers, a Dutch historian, is authority for the pronouncement that four Popes, Innocent III, Celestine III, Honorious III, and Alexander III, were Premonstratensians. "In Germany several of the Abbots of the White Fathers were raised to the rank of Princes of the Empire," says *The Catholic Church in Wisconsin.*

## REDEMPTORISTS

*Introduced into the United States in 1832*

St. Alphonsus Maria de Liguori, bishop and doctor of the church and prince of moral theologians, was the father and founder of the congregation of the Most Holy Redeemer, whose members are commonly called in America, Redemptorists, elsewhere also Liguorians. He was born in Italy at Marianella near Naples, on September 27, 1696, the eldest of seven children, and the hope of an ancient noble family. At the age of twenty-seven he suddenly renounced a most brilliant legal career, and in obedience to a divine call embraced the ecclesiastical state, and was ordained priest on December 21, 1726, at the age of thirty. Before long God revealed to him his vocation to establish an order of missionaries for the salvation of the most neglected and forsaken souls. On November 9, 1732, Alphonsus instituted the Congregation of the Most Holy Redeemer, at Scala in Italy, and in 1749 the rule was approved by Benedict XIV. In 1762 the saint was compelled in obedience to accept the See of St. Agatha of the Goths, near Naples. Like another Francis de Sales and Charles Borromeo he made his diocese the model and envy of all. But increasing infirmities that made his life a veritable martyrdom forced him to resign his bishopric in 1775. In the closing years of his long and eventful life, God bade him drain the chalice of sufferings and sorrows to the dregs, to render him more conformable to his crucified Redeemer. Nay, the Almighty permitted him to be excluded from his own beloved congregation by the same Pope Pius VI, who afterwards granted him the title of Venerable. Thus he died, like his divine Master, mid humiliation and disgrace, on August 1, 1787, in the ninety-first year of his age. He was beatified in 1816, canonized in 1839, and declared a doctor of the church in 1871.

It is said that one day while watching a vessel leave the Bay of Naples for New Orleans, the holy founder uttered these prophetic words: "The day will come when my sons will have a house in that city." America also was the cherished goal of Blessed Clement Hof-

bauer, that second Liguori, destined by God to transplant the congregation beyond the Alps in Europe whence it has spread to both Americas, Africa, Australia, and the Philippine Islands. Blessed Clement's saintly successor as vicar-general of the Transalpine Congregation, Ven. Joseph Passerat, seriously thought of seeking in the New World a sanctuary denied his brethren in the Old. At last Divine Providence enabled Father Passerat to accomplish his project.

FATHER BERNARD HAFKENSCHEID, D.D. C.SS.R. FIRST PROVINCIAL OF THE REDEMPTORISTS IN U. S. A. APPOINTED JANUARY 1, 1851. DIED SEPTEMBER 2, 1865

At the pressing invitation of Bishop Fenwick of Cincinnati, Father Passerat in 1832 sent three fathers and three brothers to form the nucleus of a Redemptorist foundation in America. The three fathers were Francis Xavier Hätscher, Simon Sänderl, and Francis Xavier Tschenhens. The little band reached New York, June 20, 1832, and on the following day, the feast of Corpus Christi, celebrated their first Mass on American soil.

In 1835 Father Joseph Prost, the new Superior, and Father Peter Czackert joined them.

The fathers wandered about in the East and North and Middle West, amid untold labors and privations, and made repeated attempts to organize a grand mission center whence they might sally forth in all directions to evangelize America, without having any pastoral charge. Their first care always was to erect a Catholic school, and such has been the hallowed practise of the Redemptorists from that day to this.

That sturdy champion of Catholic schools, the venerable Bishop McQuaid of Rochester, has styled them "the pioneers of the Catholic parish school system in America." Their unwavering motto has ever been: "Catholic children can be saved only by Catholic schools," and every Redemptorist parish has its indispensable nursery of Catholic faith, a Catholic school.

FATHER FERDINAND A. LITZ, C.SS.R. EIGHTH PROVINCIAL SUPERIOR OF THE BALTIMORE PROVINCE. APPOINTED OCTOBER 7, 1909

For seven long years the attempts of our pioneers to establish a permanent foundation proved utterly futile. At last their despondency reached such a pass that they appealed to Father Passerat. His counselors were in favor of their recall, but Father Passerat, with a saint's intuition, buoyed up their drooping spirits by promising them a permanent foundation after the approaching canonization of their holy Father, St. Alphonsus.

In 1839 the prediction was fulfilled. Father Prost was authorized to take charge of the German Catholics of Pittsburg by the saintly and scholarly Bishop Kenrick of Philadelphia. Father Prost arrived in Pittsburg, April 8, 1839, and established the first permanent foundation in America. Having at last gained this firm foothold, the congregation expanded rapidly. In the next decade from 1840 to 1850, the fathers were called to Baltimore (where St. Alphonsus' is the motherhouse to this day), Rochester, Washington, D. C., New York, Buffalo, Philadelphia, New Orleans (where fifteen Redemptorists have since died victims of the yellow fever), Monroe and Detroit, Mich., Cumberland, Md., and St. Mary's colony, Pa. This was in more respects than one a very notable period in the history of the American congregation. In October, 1840, Father Prost received his first novice, the Ven. John Nepomucene Neumann, the glory of the American Redemptorists. In 1841 Father Passerat sent out Father Alexander Czvitkovicz as the new Superior of the American houses. He landed in March with four companions, Fathers Gabriel Rumpler, Louis Cartuyvels, Matthias Alig, and the student, Frater Joseph Frey. On July 2, 1841, Gregory XVI divided the congregation into six provinces, and the fathers in the United States were detached from the Austrian province and assigned to that of Belgium. In 1843 the fathers engaged in a new venture, St. Mary's Catholic colony in Elk County, Pa. But Superiors were soon compelled to abandon this property, which finally passed into the hands of the Benedictines.

The foundations made thus far were nearly all German, and the question naturally presents itself why this was the case. The great tide of immigration from Europe which set in at that period swept Catholics of various nationalities over to America, and, as a result, unhappy feuds divided a number of parishes.

The "Trustee System" by which too often a faction of the laity tried to gain complete control of the church,

was another frequent source of dissensions bordering on schism. The Redemptorist vanguard in America hailed from German Vienna, and although it comprised not a few fathers of non-German descent, yet all spoke the German language and understood the German character; hence they succeeded in restoring peace to German parishes when all else had proved a dismal failure. Such happy results moved bishops to tender the fathers German parishes, and these, from the conditions of the country, they were constrained to accept.

The year 1848 is memorable in the annals of the province because in this year Ven. John Nep. Neumann, whom we hope soon to see raised to the altars of the church, was appointed the first Vice-Provincial by the retiring vicar-general, Ven. Joseph Passerat, in pursuance of a decree obtained from Rome February 11, 1848, erecting the American mission into a vice-province. Ven. John Nep. Neumann, the joy of the order in America, was born on March 28, 1811, at Prachatitz in Bohemia. He early evinced signs of vocation to the priesthood, and entered the seminary of Budweis in 1831. Besides remarkable theological attainments he acquired a profound knowledge of all branches of natural science, particularly of botany: in addition he was an eminent linguist, being able to converse in eight languages, besides possessing a good knowledge of Hebrew and Greek. Later, when bishop of Philadelphia, he also learnt Irish for the benefit of poor Irish immigrants. In 1836 he set out for New York to devote his life to the American mission, the fond object of his youthful dreams and ambitions. He was not yet a priest. Landing in New York at the beginning of June, he was adopted into the diocese by Bishop Dubois and ordained priest on June 28, 1836. For four years he labored in western New York amid incredible hardships and privations. In 1840 he entered the Redemptorist Congregation with his brother, Wenceslaus, who became a lay brother. January 16, 1842, he took his vows at St. James', Baltimore. In 1852 Pope Pius IX, at the suggestion of Archbishop Kenrick of Baltimore, gave Father Neumann a formal obedience to accept the See of Philadelphia. Children had been the idols of his heart as a Redemptorist, and he their idol. He had composed catechisms and Bible histories for them,

THE SERVANT OF GOD, FATHER FRANCIS X. SEELOS, C.SS.R. DIED OCTOBER 4, 1867

and his first episcopal act was to devise a plan by which every parish in the diocese was to get its own school, and he multiplied schools all over his extensive territory. He completed the exterior of the magnificent cathedral and erected a preparatory college for his clerics, and in the eight years of his administration built seventy churches and chapels. The Sisters of the Third Order of St. Francis in Philadelphia owe to him their existence as an order. Previously as a Redemptorist Superior he saved the colored Oblate Sisters of Providence in Baltimore from dissolution, and became the instrument of heaven in spreading and firmly establishing in the United States the sisters of Notre Dame from Munich. They revere him as their protector and quasi founder in America. Like St. Alphonsus, Bishop Neumann had made a vow not to lose time. All his days were full days. He was indefatigable in the confessional and in visiting his diocese. His thorough self-control and his continual mindfulness of God's presence made all his works most fervent prayers. His devotion to the most blessed sacrament and to the Blessed Virgin Mary was extrarodinary, and he introduced the forty hours' devotion into his diocese, the first bishop to do so in the United States. His humility, meekness, modesty, unselfishness, and kindness at once impressed all who approached him; but only those who lived with him realized how untiring he was in work, how persevering in the exercise of virtue, and how regardless of all else except the interests of our Lord Jesus Christ and the salvation of souls. Small wonder then that his robust constitution succumbed to his superhuman efforts, and on January 5, 1860, he passed to his reward at the early age of forty-nine. On December 15, 1896, he received the title of Venerable, and may we not justly hope that holy church will soon declare him blessed.

FATHER ANTHONY KONINGS, C.SS.R. DIED JUNE 30, 1884

The year 1850 marks an epoch in the history of the province; for on June 29th of that year a distinct American province was formed, and Father Bernard Hafkenscheid was appointed first American Provincial January 1, 1851. Father Bernard, born at Amsterdam, December 12, 1807, was at the Roman college a fellow-student of Joachim Pecci, afterwards Pope Leo XIII, who to the last remembered him with affection and esteem. Raised to the priesthood, he

had just won his doctor's degree, the omen of a brilliant future, when God bade him don the humble garb of St. Alphonsus in 1832. In the pulpit he had no peer in his power of moving hearts. He was a man of magnificent physique and commanding presence, and his powerful voice would ring out in clear and majestic tones until sinners were vanquished by his irresistible eloquence. His zeal was literally boundless. For more than thirty years he unfurled the peaceful banner of St. Alphonsus in two worlds on incessant missions, and achieved the same glorious conquest of souls in Holland, Germany, England, Ireland, and America. The illustrious American convert, Dr. Brownson, declared him to be "the Apostle of North America." Father Bernard doubtless was the great organizer and patriarch of the Redemptorist mission work in the United States no less than of the province, and several of the early Paulists received their missionary training under his paternal watchfulness. He died at Wittem on September 2, 1865, in his fifty-eighth year.

FATHER JOSEPH PUTZER
C.SS.R.
DIED MAY 15, 1904

The decade from 1850–1860 was signalized by divers events of greatest moment. Besides the organization of the province and the stupendous labors of Father Bernard, a novitiate house was founded at Annapolis, Md., another beautiful church was built in Baltimore, and the congregation was summoned to quell feuds in St. Michael's German parish at Chicago. In 1858 Fathers Hecker, Hewit, Walworth, Baker, and Deshon left the congregation, and with the permission of Pius IX, founded the Paulists who have done excellent work for religion in the United States.

The period from 1860 to 1875 witnessed the establishment of a mission church at St. Louis, which is now the mother-house of the western province, of a house of studies, and a preparatory college at Ilchester, Md., of a mission church and house in Boston, Mass., and of the first Canadian house in Quebec. On October 4, 1867, the province mourned the loss of a saintly son, the servant of God, Francis Xavier Seelos, the cause of whose canonization is in progress. He was born in Füssen, an ancient town of Bavaria, January 11, 1819. Little Francis in his guileless simplicity and innocence, frequently remarked to his pious mother: "I will be another Francis Xavier." How these words must have thrilled the heart of that saintly mother from whom, as he himself relates, he received the first impulses for piety and virtue. He made his studies away from home in Augsburg and Munich, but never sullied the robe of his baptismal innocence by any grievous sin. Upon the completion of his studies he heard the voice of God calling him to the congregation of the Most Holy Redeemer, and he obeyed without delay. His burning love for God and his ardent yearning for the salvation of souls prompted him to offer himself for the American mission, and his offer was accepted. In imitation of his patron, St. Francis Xavier, he left without even going to his native place to bid farewell to his beloved mother and his relatives, and embarked for America where he arrived April 17, 1843. He was received into the novitiate at St. James', Baltimore, and after the lapse of a year was admitted to profession on May 16, 1844. Seven months later, on December 22nd of the same year, he was raised to the priesthood by Archbishop Eccleston of Baltimore, and celebrated his first Mass on Christmas-day.

MOST REV. WILLIAM H. GROSS, D.D.
C.SS.R., ARCHBISHOP OF PORTLAND
ORE. DIED NOVEMBER 14, 1898

For the next five months we find him attached to St. James' church in Baltimore. Here he began to exhibit that marvelous zeal for souls, which distinguished him through life. He was an incomparable confessor, sought alike by people of all ranks and conditions, and a very persuasive preacher and catechist whose words breathed a heavenly unction and never failed to make a lasting impression for good upon his listeners. In May, 1845, he was removed to Pittsburg, where his Superior was the Ven. John Nep. Neumann, and his companion, Father Joseph Müller. These three men were so highly esteemed for their virtue by Rt. Rev. M. O'Connor, then bishop of Pittsburg, that he was accustomed to call them "the three saints of St. Philomena's." In 1851 Father Seelos was appointed rector of St. Philomena's. During the nine years of his incumbency he won the reputation of a saint among the faithful, and the sweet perfumes of his and Ven. John Nep. Neumann's sanctity seem still to linger about the sacred precincts of St. Philomena's sanctuary and cloister.

From Pittsburg Father Seelos was sent by his Superiors to preside over the destinies of St. Alphonsus in Baltimore. Here he fell dangerously ill in 1857

from excessive labors and nervous exhaustion. After a brief period of rest at Annapolis, he was appointed spiritual director and prefect of the professed students of the order. These were the most important and most useful years of his life. By word and yet more by example, with gentle eloquence and admirable success, he preached to the young Redemptorists the spirit of self-renunciation and of prayer, the love of study, and zeal for souls.

In 1860 Father Seelos was proposed for the vacant see of Pittsburg, but his humility succeeded in warding off what he considered the greatest misfortune that could befall him, viz., the elevation to the episcopal dignity and the separation from his beloved congregation. God now permitted him to be tried in the crucible of humiliations and mortifications, especially in connection with his deposition from office in 1862. He was then assigned to mission work. Again people and priests united in proclaiming him the saint among the missionaries. In 1866 obedience summoned him from Detroit, Mich., to New Orleans, La., which city he reached in September of the same year. Ere long he gained the universal esteem and affection of the members of the three Redemptorist parishes at New Orleans. Once more it was pre-eminently the tribunal of penance where he made his benign and saintly influence felt. Rich and poor, old and young, lettered and unlettered, men and women flocked to him from near and far to disclose to him the secrets of their souls, especially when eager to make a general confession. They all regarded

ST. PHILOMENA'S CHURCH, PITTSBURG, PA. REDEMPTORISTS — BALTIMORE PROVINCE

him as a physician and a saint, sent to them by God to cure all their spiritual ailments.

The inscrutable will of God was soon to be felt, however, in the closing of the earthly career of beloved Father Seelos. On September 17, 1867, he was seized with yellow fever, and despite the most devoted attention bestowed upon him, and despite countless prayers and supplications offered to God in his behalf, he succumbed to the dread disease. During his last illness the beautiful virtues he had practised in life shone forth conspicuously, and his cheerfulness and resignation were most touching and edifying. He rendered his soul to his Maker on October 4, 1867, at the early age of forty-eight, while his brethren in religion, gathered around his humble couch, were chanting his favorite hymns to our Blessed Lady. His spirit of self-abnegation and of prayer, his discreet love of study and apostolic zeal for God and for souls are precious heirlooms that he has bequeathed to his brethren for their imitation.

ST. JOSEPH'S CHURCH, ROCHESTER, N.Y. REDEMPTORISTS, — BALTIMORE PROVINCE

November 9, 1875, inaugurated a new era in the history of the Redemptorists in America, for on that day the western and southern houses were formed into the separate province of St. Louis, while the eastern houses continued as the province of Baltimore.

In the last quarter of the nineteenth century, ten permanent foundations were established in the East in Pennsylvania, New York, Maryland, and Canada; and eight in the West, in Michigan, Illinois, Missouri, Colorado, and Washington. Remarkable amongst these are the Bohemian foundations in New York and Baltimore, which were accepted to remove scandals and dissensions, and to discharge a debt of gratitude for the immortal services rendered to the congregation in America by Ven. John Nep. Neumann and the other Bohemian fathers among the early pioneers and their successors. June 30, 1884, the province lost by death its celebrated theologian, Father Anthony Konings, author of a compendium of moral theology adapted to this country, and of several minor publications. March 20, 1891, Father Eugene Grimm, a well-known translator and editor of various writings in English, notably of the centenary edition of the works of St. Alphonsus, departed this life. November 14, 1898, the second American Redemptorist raised to the episcopal dignity, the Most Rev. William H.

Gross, then Archbishop of Portland, Ore., previously Bishop of Savannah, Ga., died at Baltimore, Md., his native city. As bishop he continued the eloquent and zealous missionary he had been as an humble priest. August 28, 1899, Father Michael Müller, a voluminous author of works for both laity and clergy, passed away peacefully at Annapolis, Md.

From the dawn of the twentieth century to the present moment, five new foundations have been established in the West, at Portland, Ore., Davenport, Ia., Fresno, Cal., a new house of studies at Oconomowoc, Wis., and S. Antonio, Tex., and in the East a new house of studies has been reared at Esopus, N. Y., Mt. St. Alphonsus-on-the-Hudson. Finally, in 1902, the Baltimore province was entrusted with the spiritual care of Mayaguez, a city in Porto Rico.

May 15, 1904, the American Redemptorists sustained a most severe loss by the demise of Father Joseph Putzer, an eminent canonist, selected as the American representative on the codification committee in Rome, and author of a commentary on the bishops' faculties, which won the most flattering encomiums from the *Il Monitore* of Cardinal Gennari, the *Civiltà Cattolica* of the Jesuits, and other learned reviews.

At Monroe, Mich., in 1845, the fathers founded a new teaching order called the Sisters-Servants of the Immaculate Heart of Mary. This order is today one of the most fervent and successful in the country.

ST. ALPHONSUS' CHURCH AND CONVENT (IN PART), BALTIMORE MD. REDEMPTORISTS — BALTIMORE PROVINCE

Besides the 41 permanent foundations now in their possession, the fathers have established 8 large and flourishing orphan asylums in various cities, 1 hospital, St. Joseph's in Baltimore, and nearly 50 prosperous city and country parishes, and in addition have attended 220 missions, generally erecting churches and schools, nearly all of which are today thriving parishes with their own resident pastors. They started and subsidized popular German newspapers, dailies or weeklies, in Pittsburg, New York, Buffalo, Philadelphia, and Baltimore, some of which have survived to this day, installed libraries in their various parishes, purchased large tracts of land for cemeteries, established confraternities, especially the Holy Family, and associations for persons of all ages and conditions, notably the working people and the poor.

This is a bird's-eye view of the general history of the Redemptorists in the United States. It now remains to give a more detailed picture, especially of the various foundations of each province, together with statistics of work, and tables of membership.

Following is a list of the several permanent foundations of the Baltimore province, in chronological order, with a brief sketch of each:

### BALTIMORE PROVINCE — PERMANENT FOUNDATIONS

(1) ST. PHILOMENA'S, PITTSBURG, PA. — St. Philomena's, established by Father Prost, April 8, 1839, enjoys the distinction of being the first permanent foundation in America. Here the fathers for the first time proved themselves angels of peace by reconciling warring factions of German Catholics when all else had failed. In 1840 the "factory church" with a school in the basement was blessed; in 1842 it was superseded by the present beautiful Gothic temple. In 1847 the convent and school, and in 1851 St. Joseph's Orphan Asylum were built. St. Philomena's founded in Pennsylvania and neighboring States at least nine parishes with churches and schools and fifty missions, many with schools, now thriving parishes. Encroachment of business houses and scarcity of suitable dwell-

ings have driven many parishioners into the suburbs to the detriment of St. Philomena's, but it still attracts throngs of penitents from far and near. There are eleven confraternities and associations, a lyceum for young men, and a hall. The fathers are confessors to several sisterhoods. Ven. John Nep. Neumann and Father Francis X. Seelos shed undying luster upon its conspicuous line of pastors.

(2) St. Joseph's, Rochester, N. Y. — In 1835 Father Prost tarried in Rochester, preaching to the German Catholics there at the request of their zealous pastor, Father Bernard O'Reilly. Implored to remain,

CHURCH AND CONVENT OF MOST HOLY REDEEMER, NEW YORK CITY
REDEMPTORISTS — BALTIMORE PROVINCE

Father Prost was himself inclined to acquiesce, but he yielded for a time to the objections of his confrères. Finally, in 1841, he canonically established a foundation, — the only foundation of religious priests in the diocese. August 15, 1843, the corner-stone of the present church was blessed. In 1853 the children left the temporary school for the new building which was subsequently replaced by a more commodious school and hall.

St. Joseph's looks with pardonable pride upon St. Joseph's Orphan Asylum (1863), nine parishes, and at least thirty missions, now flourishing centers of Catholicity, which she founded. St. Joseph's is still the headquarters whence assistance is rendered to the various pastors throughout the diocese and beyond in (1907) more than twenty different parishes, several almost the entire year. It claims sixteen confraternities and organizations. Moreover, in 1902 a fine home was opened for the club of 300 young men. The orphan asylum is in the care of the fathers who also serve as confessors to five sisterhoods. In 1911 the old wooden tower was replaced by a beautful new tower of stone.

(3) St Alphonsus', Baltimore, Md., Mother-house. — St. Alphonsus' rears aloft its majestic spire within a block of the venerable cathedral. The billows of the business district, whilst driving its children to the residential portions and English parishes, swirl worshipers and penitents from city and country into this haven of prayer and peace. The earliest chapel for Germans stood on Pratt Street near Center Market (established Sunday, February 19, 1792). In 1799 St. John's church was commenced on the present site. In 1840 Father Benedict Bayer, the pastor, who afterwards joined the order, harassed by endless feuds, prevailed upon Archbishop Eccleston to summon the Redemptorists. Father Joseph Prost accepted the charge. Rapid growth soon necessitated a new church, dedicated to St. Alphonsus (1841). The parish school installed in a building at the corner of Howard and Mulberry Streets in 1845, was removed to the new edifice, "St. Alphonsus' Hall," on Saratoga Street, in 1847. This was destroyed by the great fire of July 25, 1873, but was immediately rebuilt and enlarged. St. Alphonsus' is the prolific mother of all the German parishes in the archdiocese, notably Holy Cross and Fourteen Martyrs' in Baltimore, and St. Joseph's, Belair Road, and of other parishes in Maryland, Pennsylvania, Virginia, and West Virginia; of St. Anthony's Orphan Asylum (1852) and St. Joseph's Hospital (1864). Ven. John Nep. Neumann and Father Francis X. Seelos adorn the bead-roll of its distinguished pastors with the halo of sanctity. The fathers are chaplains and confessors to the Visitandines and other sisterhoods. The various confraternities number about 2000 members.

(4) Most Holy Redeemer, East Third Street, New York City. — Most Holy Redeemer is a celebrated old landmark of Catholicity and Redemptorist activity in the Empire city. In this venerable church, tens of thousands, aye, hundreds of thousands, have sought and found salvation and sanctification. The original church was built by Father Gabriel Rumpler in 1844. The increase in the German population compelled Father Joseph Möeller to erect the present church in 1852. The first school was founded by Father Rumpler in 1846. In 1875 a separate school was built for the boys. As early as 1849 we find the fathers establishing an asylum for the orphans of the cholera victims; how-

ever, the nucleus of the present St. Joseph's Asylum for poor and orphan children was formed only in 1858 by Father Joseph Helmprächt. This asylum with its 850 children, conducted by 48 Notre Dame sisters, and St. Francis' Home for the Aged, are under the care of the fathers. The fathers of "3rd Street" were the first Catholic priests to gain access to the penal and other public institutions on Blackwell's Island and Randall's Island, despite the bigotry of those days, and for six years, from 1848 to 1854, retained this charge. Especially during the terrible epidemic of 1849 the fathers won universal admiration by their heroic work among the cholera-stricken. Besides, 36 missions in New York, New Jersey, and Pennsylvania were organized and attended by the fathers. Even Germans in Boston, Mass., were the objects of their paternal solicitude. The church claims many religious, charitable, and beneficial societies. The fathers are confessors ordinary and extraordinary to various religious communities of the diocese.

(5) ST. PETER'S, PHILADELPHIA, PA. — Until the year 1842 there was only one German Catholic church in Philadelphia. However, in the northern part of the city, then called "Northern Liberties and Kensington," where the majority of German Catholics lived, there was no German church. Therefore, in 1841 they obtained permission from Bishop Kenrick to build a church, and on August 12th of the same year the Redemptorists accepted the care of the new congregation. Towards the end of the year 1842 a plot of ground was purchased at the corner of Fifth and Franklin (later Girard Avenue) Streets, and the two frame houses on the property were converted into a convent, church, and school. The present church was opened for divine service on December 29, 1845; the basement served as a school. In 1865–1867 a large school was erected with a spacious hall on the fourth floor. The hall was changed into schoolrooms in 1887, when a small Methodist church in the neighborhood was bought and arranged for a hall. In 1890 our Lady's Chapel was built on the north side of the church. Between the years 1895 and 1901 the church underwent a complete transformation of both exterior and interior. The brick walls were encased in a massive stone wall, the façade was remodeled, and the interior assumed a Corinthian style; in consequence, St. Peter's is now one of the most imposing churches of the city. In the beautiful basement, beneath the sanctuary, is the tomb of the venerable servant of God, John Nep. Neumann; there devout pilgrims daily implore his intercession in their spiritual and temporal necessities. Old St. Peter's is the happy mother of twenty-five thriving parishes formed and fostered by her tender care, and the prime mover in the establishment of the orphan asylum in Tacony (1854). The fathers are ordinary confessors in nine convents and extraordinary in seven.

ST. PETER'S CHURCH AND SCHOOL, PHILADELPHIA, PA.
REDEMPTORISTS — BALTIMORE PROVINCE

(6) ST. MARY'S, BUFFALO, N. Y. — St. Mary's was founded in 1844 and is situated in the heart of the city. The cornerstone of the new church was laid April 24, 1848. It is Romanesque, built of stone, and seats about 1100 persons. It is consecrated and is considered one of the most beautiful edifices of the city. The school was organized simultaneously with the founding of the church. A new school was erected in 1874. The average annual attendance of 760 children is provided for by several brick buildings. The standard of education is of the highest in the diocese. The two halls seat each about 800 persons, and recently, in 1911, a beautiful building with all modern improvements has been erected for the benefit of the young men of the parish. St. Mary's can boast of eighteen missions, now thriving parishes, and an orphan asylum (1852), established by its clergy, of twenty religious, charitable, and beneficial organizations, and a circulating library. The fathers are chaplains and confessors to the St. Francis Home for

the Aged, and frequently assist the parish priests of the diocese in their arduous labors, thus imitating St. Mary's pioneers who traversed the surrounding country in quest of souls.

(7) ST. MARY'S, ANNAPOLIS, MD. — In 1852 the granddaughters of Charles Carroll of Carrollton, Mrs. Emily McTavish, and her three sisters, donated the Carroll estate at Annapolis to the Redemptorist order for religious purposes. The house still stands as a venerable memorial of bygone days. Like all manors of old Maryland, it is spacious, but unassuming. In this house for over a century the Carrolls spent the winter, while the summer was passed at Doughoregan Manor near Ellicott City, Md. Charles Carroll of Carrollton's grandmother, mother, and wife died in this house at Annapolis, as did also most of the family during the century of its occupation. From the east porch his father fell, as he was leaning over the balcony and watching a ship sail up Spa Creek (the sheet of water visible on the accompanying illustration), and was picked up dead in 1872. The last of the Carrolls to die in the old Annapolis manor (April 3, 1825) was Charles Carroll of Homewood, son of Charles Carroll of Carrollton. He lies buried in the Carroll cemetery near Annapolis, where his tombstone is still shown. George Washington, on his visit to Annapolis, dined at the Carroll house. In his diary, under date of September 27, 1771, is the following entry: "Dined at Carroll's, and went to the ball." Tradition points to an old English walnut tree on the Carroll grounds as the Washington tree. Rochambeau, after the war, also visited Charles Carroll. The Assembly of Maryland gathered here to thank Charles Carroll of Carrollton for his renowned defense of the peoples' rights;

TOMB OF VEN. JOHN NEPOMUCENE NEUMANN, C.SS.R. IN BASEMENT OF ST. PETER'S CHURCH, PHILADELPHIA PA. — REDEMPTORISTS — BALTIMORE PROVINCE

and it was here that the Annapolitans celebrated the Declaration of Independence with bonfires and merry-making.

Thus numerous patriotic memories cluster about the old Carroll mansion, which make it an object dear to the hearts of Americans.

On the top story of the Carroll house the chapel was

INTERIOR OF ST. MARY'S CHURCH, ANNAPOLIS, MD. REDEMPTORISTS — BALTIMORE PROVINCE

to be found, for in Queen Anne's reign a law was passed allowing Catholics to hold divine service in private chapels. In this chapel the blessed sacrament was reserved, and the Carrolls and a few Catholics of the vicinity attended Mass and received the sacraments. Jesuits from White Marsh, fourteen miles distant, were in charge. Although there was a reward of £100 offered to anyone who should "apprehend and take a popish bishop, priest, or Jesuit and prosecute him until convicted of saying Mass," the faithful and zealous Jesuits continued regularly to minister to the persecuted Catholics. At various periods one of them dwelt in the Carroll mansion. Father Carroll, afterwards Archbishop of Baltimore, for a time resided at Annapolis, as did also Dr. Constantine Pise, an Annapolitan by birth. In 1704 there were 161 Catholics in the entire county of Anne Arundel, in which Annapolis is situated. Shortly after Charles Carroll of Carrollton left Annapolis, about 1825, and took up his abode in Baltimore, a little chapel was erected on Gloucester Street. Charles Carroll sold this lot in 1823 to his granddaughter, the Marchioness of Wellesley, and she probably had the chapel built and dedicated to the Immaculate Mother of God. After the departure of the Carrolls, the Catholics of Annapolis worshiped in this chapel until the arrival of the Redemptorists on March 16, 1853. About this time Father Bernard Hafkenscheid, the Provincial, was anxiously seeking a suitable place for a novitiate house, when Mrs. Emily McTavish offered Father Gabriel Rumpler the Carroll estate, which was immediately accepted and converted into a home for the novices of the order. The little church on Gloucester Street became the center of renewed Catholic activity.

Father Roger Dietz, S.J., paid one or two final visits to his old-time charge, and then turned over the parish records to the Redemptorists. During that early period several distinguished converts were received into the church, among them John Randall, keeper of Carroll Manor, and Master of the Masons,

ST. MARY'S CHURCH, BUFFALO, N. Y.
REDEMPTORISTS — BALTIMORE PROVINCE

who made his abjuration on his deathbed. A story is told that upon the arrival of the fathers in Annapolis, Mr. Randall, being attracted by the music and ceremonies, attended Mass every Sunday in the little church. The father who was then acting as pastor enhanced the solemnity of the services by his well-defined interpretation of the Gregorian chant. Mr. Randall was very much affected by it. It so happened that the successor of this father, whatever may have been his other gifts, was wofully deficient in the art of music. Mr. Randall, returning home on the Sunday on which the new pastor made his first appearance, exclaimed to his wife: "Liza, we're lost. That man can't sing."

The arrival of the Catholic "Monks" certainly was a novelty for the almost exclusively Protestant townsfolk of Annapolis, but in spite of the intolerant spirit of Know-nothingism which had then reached its climax, the fathers met with a very favorable reception at the hands of a majority of the citizens of Maryland's capital.

Yet to a few bigots the newcomers appear to have been obnoxious. In June or July, 1853, a letter written with the burnt end of a match was sent from Annapolis to Jefferson Davis, then secretary of war. It purported to have been indited by a young man, imprisoned in the cellar of the Redemptorist convent. The writer implored the secretary to examine into the iniquitous proceedings of the authorities of the house, who kept him confined with the design to murder him. Although Jefferson Davis doubted the story, he directed the commandant of the Naval Academy to investigate the affair. The latter, accompanied by a Protestant minister, called on Father Rumpler. They did not even ask to be shown through the house, but Father Rumpler of his own accord took them to every nook and corner. He could not show the cellar, since there was none. The gentlemen left satisfied and highly pleased with the courteous treatment accorded them. All bigotry soon died away, and the friendly relations which sprang up between the members of the community and the citizens of Annapolis have never since been interrupted. (See History of the Redemptorists at Annapolis, Md.)

Since that time the fathers have had the sole care of the Catholics of Annapolis. At first St. Mary's congregation was small indeed, numbering only between fifty and sixty members. Soon, however, it began to increase notably. In a few years the erection of a new Gothic church was commenced (1858) which stands today as one of the attractive features of the city and an honor to Catholics. As years rolled by, Catholics from other places settled in Annapolis, numerous converts were received into the church, so that today it numbers about 1000. Associated with the church since 1862 has been the parish school. At first the old, little chapel was used, but in 1880 a more spacious schoolhouse was built which has since been enlarged. It is used for the white children. The attendance averages 160 yearly. There is besides a little frame schoolhouse where each year between 60 and 70 colored children receive a thorough Catholic education. St. Mary's has been the novitiate house almost continuously from 1853 till December 1, 1907. For several years it was likewise the house of studies. Ever since 1872 a band of missionaries has been connected with St. Mary's, and their labors have been in demand in every section of the country east of the Mississippi river. Besides, two missions are regularly attended by the fathers.

(8) ST. MICHAEL'S, BALTIMORE, MD. — St. Michael's parish is a direct offshoot of St. James'. Its beginning dates from the erection, in 1845, of a school,

INTERIOR OF ST. ALPHONSUS' CHURCH, NEW YORK CITY. — REDEMPTORISTS — BALTIMORE PROVINCE

corner of Pratt and Register Streets, for the accommodation of children living too far from St. James'. In 1850 a church was built adjoining the school. The

ST. JAMES' CHURCH, BALTIMORE, MD.
REDEMPTORISTS — BALTIMORE PROVINCE

MIRACULOUS SHRINE OF OUR LADY OF PERPETUAL HELP — SIDE ALTAR IN CHURCH — BOSTON, MASS.
REDEMPTORISTS — BALTIMORE PROVINCE

ST. MICHAEL'S CHURCH, BALTIMORE, MD.
REDEMPTORISTS — BALTIMORE PROVINCE

ST. ALPHONSUS' CHURCH AND RECTORY, NEW YORK CITY — REDEMPTORISTS — BALTIMORE PROVINCE

parish grew so rapidly that soon a large piece of property extending along east Wolfe from Baltimore to Lombard Streets was purchased, and on it erected the present spacious church in Romanesque style. The corner-stone was blessed August 2, 1857. In 1889 and 1890 the exterior of the church was thoroughly renovated, the brick walls were faced with Indiana limestone, the tower in the apse was torn down and a new one built of stone over the main entrance. Later the interior was likewise remodeled and decorated, a fine peal of bells was purchased, and electric lights were installed in the church, which today compares favorably with any church in the city. St. Michael's possesses two large school buildings, in which about 1000 children are educated. The grand new hall was erected in 1899. The hall proper has a seating capacity of 1100, and the lower story affords accommodations for the different societies, Holy Family (2000 members), Young Mens' Association, Young Ladies' Circle, and others. St. Michael's erected the church at Easton (1866) and Sacred Heart church, Baltimore (1873).

(9) St. Alphonsus', New York City. — St. Alphonsus' occupies a unique position among the churches of the great metropolis. As a beacon light on the stormy sea, she lifts her stately tower above the warehouses, factories, and busy shops of the lower west side of Manhattan, pointing out to the earthly pilgrim the one way to life eternal. St. Alphonsus' is an offshoot of Most Holy Redeemer. It was built in 1847 and was known as "The Little church" on Thompson Street. In 1866 a separate community was established. In 1871 a larger and more beautiful church, including a comfortable basement, was erected on South Fifth Avenue, now West Broadway. Both church and basement have recently been improved and beautified. A parish school was established in 1847. In 1876 a new school was erected for the boys, and eleven years later a separate building for the girls. About 1000 children are accommodated; tuition, books, and other school supplies are furnished gratis. St. Alphonsus' Club, organized in 1887, for the religious, intellectual, and social advancement of young men, occupies a spacious building on Hudson Street, has 250 members, holds a State charter, and is under the spiritual direction of one of the fathers. It also has a brass band and drum and fife corps. There is likewise an orchestra composed of school boys. Six fathers are engaged in parish work and seven others in conducting missions and retreats. There are numerous confraternities and societies. The fathers are confessors to various sisterhoods.

(10) St. James', Baltimore, Md. — The early church built in 1833 at the personal expense of Archbishop Whitfield, was transferred to the Redemptorists on October 16, 1841, to accommodate the Germans whilst St. Alphonsus' was in course of erection. October 22, 1865, the corner-stone of the present church was laid. Sacred historical associations cluster about old St. James' convent. It harbored the novitiate for a time, and witnessed the profession of Ven. John Nep. Neumann and Father Seelos. It was the first house of studies and for a time also a preparatory college. St. James' school, begun shortly after 1847, was succeeded in 1864 by the new school where nearly 1000 children are now educated. Old St. James' hall, destroyed by fire in 1895, was replaced in 1896 by a spacious new hall with a seating capacity for 800 persons. The fathers are chaplains and confessors to Notre Dame Institute, St. Joseph's German Hospital, and St. Anthony's Orphan Asylum. Besides St. Michael's, three country missions, now flourishing parishes, were organized from St. James'. The Holy Family (1590 members) and many other confraternities and associations are connected with St. James'.

ST. MARY'S CHURCH, CONVENT, AND OLD CARROLL MANSION, ANNAPOLIS, MD.
REDEMPTORISTS—BALTIMORE PROVINCE

(11) Our lady of perpetual help, ilchester, md. — In the picturesque valley of the Patapsco, at

NOVITIATE AND OLD PREPARATORY COLLEGE
ILCHESTER, MD.
REDEMPTORISTS — BALTIMORE PROVINCE

Ilchester, thirteen miles from Baltimore, the house of studies was opened September 1, 1868. For the past forty years it has been the cherished alma mater of 379 Redemptorists, and the little cemetery on the hill treasures the precious remains of Fathers Konings, Ruland, Grimm, Putzer, and others. In 1907 a new house of studies was opened at Esopus, N. Y., and Ilchester is now the home of the novices brought hither from Annapolis. From the beginning the few Catholics of the immediate vicinity were allowed to hear Mass and receive the sacraments at the college chapel. This privilege was extended when in 1872 the preparatory college was removed from Baltimore into a special building and chapel, erected at Ilchester for this purpose. In 1893, however, with the consent of the neighboring pastors, parish limits were assigned to St. Mary's chapel, embracing about 230 souls. Many fathers have pronounced this little parish one of the most fervent within their knowledge.

(12) Our lady of perpetual help, boston, mass. — In the year 1869 Boston, erstwhile the home of Puritanism, now a citadel of Catholicism, opened its hospitable gates to receive a little colony of the sons of St. Alphonsus who were first invited to Boston through the influence and mediation of the deceased Rt. Rev. James A. Healy, then pastor of St. James' church in Boston, afterwards bishop of Portland, Me. Out in Roxbury on elevated ground stood an ancient landmark of historic interest, the "Brinley mansion," built about the year 1723 by Colonel Francis Brinley. In this venerable edifice General Henry Dearborn resided before and during the Revolutionary War. Here resolutions were framed denouncing the Stamp Act. Here the father of his country, General George Washington, and his officers held their councils of war during the siege of Boston. Here also a banquet was tendered the victorious general after the evacuation of the city by the British in 1776. When the ruthless destruction of the Charlestown convent by an anti-Catholic mob in 1834 sent adrift in absolute destitution the little band of Ursulines, one of them dying of consumption, permanent shelter was denied these defenceless women for several months from either bigotry or fear. In this dire emergency General Dearborn, a son of Henry Dearborn of Revolutionary fame, magnanimously offered them a cordial welcome at the Brinley mansion. Here sister St. Henry, the poor consumptive who had been rapidly sinking from fright and exposure, shortly afterward expired at the early age of twenty. Before her death she is said to have predicted the erection of a Catholic church within these hospitable precincts. About thirty-five years later this prediction was fulfilled when Brinley mansion passed into the hands of the Redemptorist fathers, and in 1870 a little frame church was erected by them on the estate and dedicated to our Lady of Perpetual Help. Father Joseph Wissel was temporary head of the new foundation when in July, 1871, Father William H. Gross was appointed permanent Superior. The little mission church quickly became the favorite sanctuary of increasing throngs of the faithful from all parts of the city and suburbs, and non-Catholics began to wend their way thither to be received into the one true fold. In April, 1873, Father Gross was summoned by the Vicar of Christ to fill the vacant see of Savannah in Georgia, and Father Leopold Petsch was appointed his successor. The present magnificent church of our Lady of Perpetual Help stands as an enduring monument of his zeal and confidence in God. Our Lady of Perpetual Help has signally favored this hallowed spot, and her miraculous shrine is celebrated throughout the New England States and beyond. This shrine witnessed the wonderful cure of Miss Grace Hanley. From early childhood she had been a helpless cripple, but by the intercession of our Lady of Perpetual Help she was instantly

ST. BONIFACE'S SCHOOL, PHILADELPHIA, PA.
REDEMPTORISTS — BALTIMORE PROVINCE

restored to perfect health and vigor in the presence of numerous eye-witnesses before the miraculous image in this church. Many other manifestations of God's

power and mercy obtained through the mediation of our Lady of Perpetual Help are written large upon the records of this far-famed sanctuary. On September 21, 1874, ground was broken for the foundations of this majestic structure. On May 28, 1876, the corner-stone was solemnly blessed by Archbishop Williams, and on April 7, 1878, the new edifice was completed and dedicated. The church is 215 feet long. The width of the nave is 78 feet, and of the transept 114 feet. It is built of Roxbury puddingstone with granite trimmings, is cruciform and Romanesque in style, and surmounted by an octagonal cupola over the intersection of the nave and transept, which rises to a height of 110 feet. The dome and roof are supported by solid shafts of polished granite, alternately red and green. There are seven altars. The high altar, imported from Italy, is of white Carrara marble. The three beautiful statues placed in the niches and the excellent workmanship displayed in the carving, render the altar an exquisite work of art. The two graceful and majestic towers surmounting the façade were completed June 17, 1910, and magnificent chimes were hung in the belfries. The church seats 2000 persons.

CHURCH AND RECTORY (CONVENT) OF SACRED HEART, BALTIMORE, MD.
REDEMPTORISTS — BALTIMORE PROVINCE

The church remained a mission church until April, 1883, when the late revered Archbishop Williams assigned fixed limits to it and constituted it a parish. In 1889 the grand school was opened which emptied the public school in the vicinity, and from its inception took rank among the foremost schools of the Athens of America. The superb hall was erected in 1898, a temporary rectory, now used as a guild-house and school, in 1901, and the massive monastery in 1902, and various improvements were made in the church during this period. Thus in less than forty years the "mission church," as our Lady of Perpetual Help is generally known, has risen amid lowly surroundings from obscure beginnings to its present flourishing condition. Religion, education, and recreation are provided for. Besides the usual ministrations of twelve fathers, the parish enjoys the special advantages of the Holy Family, Sacred Heart League, and Propagation of the Faith, associations intended for all. St. Alphonsus' Association for young men, our Lady's Guild for young women, an Alumni Association for graduates of the parochial school, and a drum corps and brass band for working boys, gather the younger members around their priests. A St. Vincent de Paul Conference looks after the poor, and a well-organized Sunday-school provides religious instruction for public school children. The parochial school, with thirty-two school sisters of Notre Dame as teachers, contains over 2000 pupils. The parish buildings cover an entire city block, exhibiting in their simple yet substantial grandeur perfection of detail and wise adaptation to new conditions, and bearing eloquent testimony to the untiring zeal of the fathers and the loyal co-operation of the faithful. The spiritual results achieved are truly marvelous: 290,300 communions form the glorious eucharistic record of the "Mission Church" for 1911. A well-equipped, up-to-date printing establishment and a complete electric plant are installed in this peerless group of parish buildings.

The fathers are chaplains to five institutions, ordi-

nary confessors to five communities, and extraordinary confessors to six; conducted "Lenten courses" in seven churches in the city and vicinity in 1907, and are continually assisting pastors all over the diocese. An active band of missionaries makes its home here, especially for the New England States.

(13) ST. PATRICK'S, QUEBEC, CANADA. — St. Patrick's in the ancient city of Quebec, was founded by Father Patrick McMahon in 1832 for the Irish Catholic of the city, and to the present day it is the only church for the English-speaking population of the city. In 1855 Archbishop Turgeon requested the Redemptorists in the United States to take charge of St. Patrick's, but for the time being the fathers could not accept. In the year 1873 Father F. Sax, in the name of Archbishop Taschereau, made the same request, and on January 25, 1875, St. Patrick's was finally handed over to the sons of St. Liguori. Father Michael Burke was appointed the first pastor. St. Patrick's possesses a large parochial school, and another large building containing two spacious halls, one for the young men and the other for the young women. On Grand Allée stands St. Bridget's Asylum, a home for the aged and the orphans of the parish (200 inmates). Numerous sodalities are connected with the church. The chapel of our Lady of Perpetual Help, attached to St. Patrick's, Quebec, is situated in a wide cove formed by the towering hills overlooking Diamond Harbor on the St. Lawrence river. Just half a mile from here, on the way to the city of Quebec, is the place where General Montgomery fell December 31, 1775. Diamond Harbor at one time was a busy shipping center, where as many as two hundred lumber vessels could be seen anchored simultaneously. When a considerable number of Irish Catholics settled in this locality, the archbishop of Quebec deemed it necessary to erect a chapel for the convenience of the people, since St. Patrick's, the only church for English-speaking Catholics, is some two miles distant. The chapel, of which we are writing, was built about the year 1852, and was called St. Lawrence's chapel. On June 21, 1885, it received the name of our Lady of Perpetual Help, when it was solemnly dedicated under this title by the grand vicar of the Basilica, Father Michael Legare, in the absence of the archbishop. One of the fathers from St. Patrick's says two Masses on Sundays, and a Mass on Mondays in this chapel. Under the supervision of the deceased Father McCarthy, the interior of the chapel was tastefully decorated and equipped with electric lights. This zealous priest filled the chaplaincy for nearly twenty-five years, and lived to celebrate among the people, for whom he labored long and faithfully, the silver jubilee of his priesthood. At present about 300 English-speaking Catholics reside in Diamond Harbor. In connection with the chapel there is a parochial school conducted by the Grey Nuns or Sisters of Charity; about fifty children attend the school, which dates back to September, 1853.

INTERIOR OF THE CHURCH OF OUR LADY OF PERPETUAL HELP
BOSTON, MASS. — REDEMPTORISTS — BALTIMORE PROVINCE

(14) ST. BONIFACE'S, PHILADELPHIA, PA. — St. Boniface's parish was formed by Father John W. Gerdemann, of the secular clergy, in 1866, when a temporary structure was erected, which served as church and school. The new beautiful Gothic church, adjoining this first church, was begun in 1868. In 1874 Father E. O. Hiltermann succeeded as pastor. July 2, 1876, however, the Redemptorists took formal charge, upon the repeated request of the Ordinary. The home of the community was in a few rooms of the old school. In 1877 the parish of the Nativity was gradually formed in Port Richmond on the outskirts of St. Boniface's. This parish, with church and school, was relinquished to the archbishop in 1885. In May, 1884, the corner-stone of the new convent was blessed.

CHURCH AND RECTORY (CONVENT) OF OUR LADY OF PERPETUAL HELP, BOSTON, MASS.
REDEMPTORISTS — BALTIMORE PROVINCE

In 1887 the exterior of the new church was greatly enlarged and its interior entirely remodeled. September 30, 1900, the corner-stone was laid for the grand

ST. PATRICK'S CHURCH, QUEBEC, CAN.
REDEMPTORISTS — BALTIMORE PROVINCE

new school, which accommodates about 1000 children. The fathers fill the chaplaincy of St. Mary's Hospital, are confessors ordinary and extraordinary to many sisterhoods, and frequently render ministerial assistance to parish priests. There are fourteen confraternities and societies.

(15) SACRED HEART, HIGHLANDTOWN, MD. — The people of Canton having become rather numerous, and considering the distance to St. Michael's too great, petitioned Archbishop Bayley for a German church in their immediate neighborhood. His Grace left the matter to the discretion of the fathers. Father Jospeh Müller of St. Michael's was appointed to take charge. The site of Fort Marshall (300 by 450 feet) of Civil War memory, was purchased, and the corner-stone of the new church blessed September 7, 1873. The school was opened the same year in the basement of the church with 116 children, lay teachers being in charge until 1876, when the sisters of Notre Dame assumed control. In 1888 a new parish hall was built. In 1878 the fathers were commissioned to minister to the spiritual needs of Bayview Asylum, the Baltimore City poorhouse. From Sacred Heart, St. Anthony's church on Belair Road was attended and the school and convent built (1886–1898). The parish is growing steadily, and a fine new church and convent were completed in 1909 which are an ornament to the Monumental City. Among the confraternities and societies the Young Men's Association and the Boys' Club deserve special mention. The fathers are confessors to two sisterhoods.

(16) ST. PATRICK'S, TORONTO, ONTARIO. — In the year 1881 the care of St. Patrick's, a fairly large and growing parish in the very center of the city, was undertaken by the fathers at the urgent request of the late Archbishop Lynch. There was much to be done, and they set about it immediately. Adults and children were organized into various societies for their better spiritual training, the parish church and school were materially improved, and in the course of time a suitable monastery was built to supplant the small house which for five years had to serve the fathers as a residence. Missions and retreats were asked for on all sides. Despite the fact that warehouses and factories have usurped a very considerable portion of the parish, once a residential section, and despite the fact of a strong invasion of Jews into the district, the parish counted 3030 souls, with 376 children in the school, and 134 baptisms for 1907. There are nine societies and sodalities. Moreover, since 1895, a growing young parish outside the city, in the locality known as East Toronto, has been under the care of a priest from St. Patrick's. This parish, St. John's, numbers 90 families, viz., 230 adults and 150 children. It has 250 names on the roll of its Sacred Heart League. In 1907, 10 infants and 4 adult converts were baptized. In connection with this church, the direction of the Christian brothers in charge of Blantyre Reform School for boys, together with that of the inmates, who average about 80, devolves upon the attending father from St. Patrick's. In this institute there were 1060 communions, while those in St. John's church amounted to 2449, and those in the home parish of St. Patrick's ran up to 31,415 for 1907.

CHURCH OF THE CANDELARIA (PURIFICATION)
MAYAGUEZ, PORTO RICO
REDEMPTORISTS — BALTIMORE PROVINCE

(17) ST. MARY'S PREPARATORY COLLEGE, NORTH EAST, PA. — This institution is exclusively for young men that desire to become members of the congregation of the Most Holy Redeemer. It receives boys gradu-

ST. MARY'S CHAPEL, COLLEGE, AND CONVENT, NORTH EAST, PA.
REDEMPTORISTS — BALTIMORE PROVINCE

ST. CLEMENT'S COLLEGE — MISSION HOUSE, SARATOGA SPRINGS, N. Y.
REDEMPTORISTS — BALTIMORE PROVINCE

CHURCH, CONVENT AND HALL OF THE IMMACULATE CONCEPTION
EAST 150TH ST. AND MELROSE AVE., NEW YORK CITY
REDEMPTORISTS — BALTIMORE PROVINCE

CHURCH OF OUR LADY OF PERPETUAL HELP
EAST 61ST ST., NEW YORK CITY
REDEMPTORISTS — BALTIMORE PROVINCE

ST. PATRICK'S CHURCH (NEW), TORONTO, ONT., CAN.
REDEMPTORISTS — BALTIMORE PROVINCE

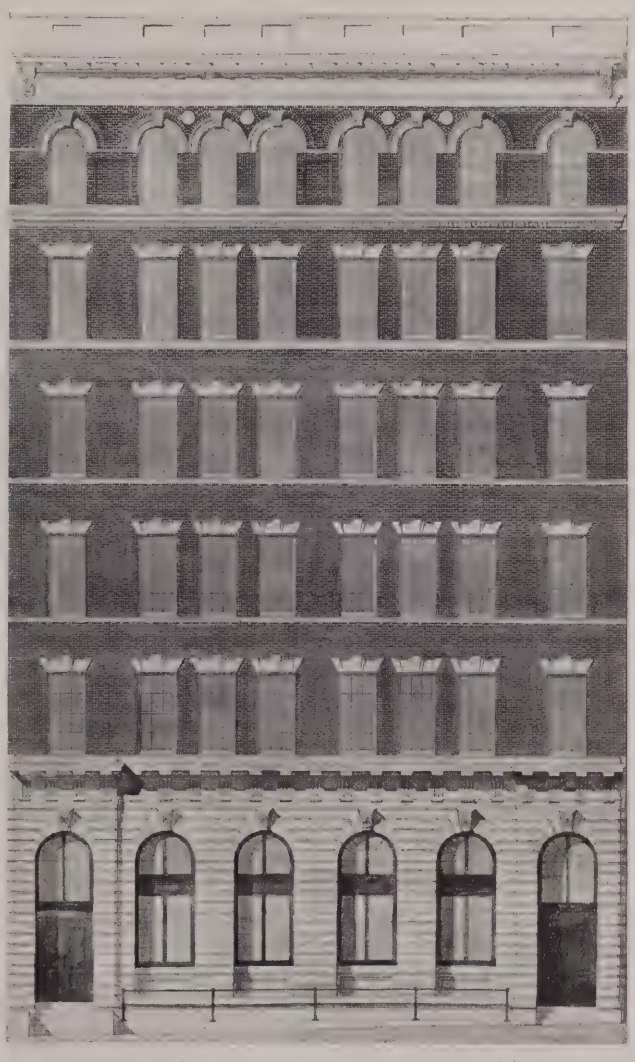
ST. PETER'S CHURCH AND CONVENT, ST. JOHN, N. B.
CAN. — REDEMPTORISTS — BALTIMORE PROVINCE

ST. WENCESLAUS' SCHOOL (HALL ON TOP FLOOR
SERVING AS CHURCH *PRO TEM.*), BALTIMORE, MD.
REDEMPTORISTS — BALTIMORE PROVINCE

ST. BONIFACE'S CHURCH, PHILADELPHIA, PA.
REDEMPTORISTS — BALTIMORE PROVINCE

ated with distinction from the grammar school. A classical course of six years prepares them for their seminary course. It is a "petit séminaire" since it instils love for priestly virtues and trains the youths in the principles of religious life. Some such method of educating new members for the congregation was found necessary in this country shortly after the arrival of the fathers, and hence we see them gathering young men for this purpose as early as 1847. A permanent school was started in Baltimore in 1856. This developed into a college in 1867, and after being established at Ilchester, Md., in 1872, was finally transferred to North East in 1881, where between 140 to 150 young aspirants are conscientiously trained according to a well-tried system. From 1901 to 1908 an energetic band of missionaries was attached to St. Mary's.

(18) ST. WENCESLAUS', BALTIMORE, MD. — The Bohemian congregation of St. Wenceslaus, organized in St. Michael's Hall, in 1870, and installed in a little church on Central Avenue in 1872, was confided to the care of the Redemptorists, June, 16, 1882. A Protestant church on Baltimore Street was bought and altered, and the old church was converted into a school. In 1902 this plant was sold, and in the heart of the Bohemian population in the northeastern section of the city, a new rectory and sisters' convent and a fine school, the upper hall of which is used as a church, were erected. A lot adjoining these buildings is reserved for the future church. Three fathers are in charge. The school, conducted by the Notre Dame sisters, has 562 pupils who are taught English as well as Bohemian. There are two confraternities: Living Rosary with 360 members, and Holy Family with 800, an Altar Society with 400, a branch of St. Vincent de Paul (1893), and 20 beneficial societies. The Bohemians at Sparrow's Point, Secretary Creek, and Abingdon are visited at intervals.



SCHOOL OF OUR LADY OF PERPETUAL HELP
EAST 61ST ST., NEW YORK CITY
REDEMPTORISTS — BALTIMORE PROVINCE

(19) ST. PETER'S, ST. JOHN, NEW BRUNSWICK, CANADA. — The year 1882, when the sons of St. Alphonsus celebrated the golden jubilee of their arrival in America, was rendered memorable by the first visit of Redemptorist missionaries to the historic land of "Evangeline." After seeing them conduct a series of most successful missions in Nova Scotia, Prince Edward Island, Newfoundland, and New Brunswick, the late Bishop John Sweeney of St. John, N. B., resolved to secure their permanent services. Accordingly he offered them St. Peter's which was duly accepted. For nearly twenty-five years the fathers have ministered to the spiritual wants of the faithful at home and on missions. St. Peter's is justly proud of a beautiful church, two large schools, with 750 pupils, a presbytery, a sisters' convent, and two buildings for the benefit of St. Peter's Young Men's Association and Working Boys. The Sacred Heart League numbers 1800 members, the Holy Family nearly 1000. St. Bridget's church, a mission of twenty-five families at Chapel Grove, King's County, is attended at regular intervals from St. Peter's.

(20) ST. CLEMENT'S, SARATOGA SPRINGS, N. Y., MISSION HOUSE. — St. Clement's College, formerly known as Glen Mitchell, is a villa nestling in the foothills of the Adirondack Mountains near Saratoga Springs, N. Y. The Redemptorists secured it in 1886 and remodeled it for the lower classes of their preparatory college. In 1891 these classes were reunited to St. Mary's in North East, Pa., and since then St. Clement's has been a mission-house without church or parish. Surrounded as it is by large forests and beautiful fields, overshadowed by the neighboring mountains, its location stamps it an ideal home for missionaries. True to the motto of the congregation: "Copiosa apud eum Redemptio," the sons of St. Alphonsus are preaching Christ crucified in divers tongues from Canada to the Gulf of Mexico, from the Ohio to the Atlantic. The following is a summary of the apostolic labors of St. Clement's from 1891 to 1907, incl.: missions,

1099; renewals, 370; retreats to priests, religious, etc., 279; retreats to parishes and societies, 199; Novenas, Triduos, jubilees, forty hours' devotions, 280; total, 2227. Converts, 4080. Confessions, 2,013,807.

RECTORY AND BASEMENT OF NEW CHURCH OF OUR LADY OF PERPETUAL HELP, BROOKLYN, N. Y.
REDEMPTORISTS — BALTIMORE PROVINCE

(21) IMMACULATE CONCEPTION, BRONX, NEW YORK CITY. — Immaculate Conception church in Bronx Borough owes its origin (1853) to the zeal of two worthy Catholics, Messrs. Joseph Brautlach and Casper Vörsing. Its first pastor was the secular priest, Father Casper Metzler. He organized the parish and established a parochial school with fifty pupils. The parish was administered by the secular clergy until September, 1886, when it was given over to the Redemptorists by the late lamented Archbishop Corrigan. They have built the present beautiful church which seats 1200 persons. Services are conducted in both German and English, involving the work of a double parish. The parish school now numbers 1100

ST. ALPHONSUS' SCHOOL AND RECTORY (HALL IN REAR). CHURCH OF OUR LADY OF PERPETUAL HELP
REDEMPTORISTS — BALTIMORE PROVINCE

MT. ST. ALPHONSUS, HOUSE OF STUDIES, ESOPUS, N. Y.
REDEMPTORISTS—BALTIMORE PROVINCE

children; the Sunday-school, 640 public school children. In 1894 the foundations of the fathers' house were laid, and in 1905 those of the sisters' convent. In 1898 a large parish hall, accommodating 1000 persons, besides a basement chapel for 1200 children, and in 1904 an elegant clubhouse for the men of the parish, were erected. In May, 1903, the parish had the happiness of celebrating its golden jubilee. There are six confraternities, a conference of St. Vincent de Paul, and a branch of the Propagation of the Faith.

(22) Our lady of perpetual help, new york city. — This church was erected in 1887 by the fathers who had previously assumed the spiritual care of the Bohemian Catholics of this vast metropolis. The fathers' convent was built at the same time, and a house procured for the sisters of Notre Dame, who opened a parish school in the basement of the church. Since 1889 services are held also in English for the benefit of the English-speaking Catholics attending the church. In 1899 the damage caused by a slight fire occasioned the renovation of the entire church. A beautiful new front and vestibule were erected, side chapels added, the church frescoed and furnished with stained-glass windows. In 1903 a house was leased at 442 East 72d Street which serves as a Sunday-school for about 400 Bohemian children not attending the parish school, and also as a Bohemian Catholic Kindergarten and day-school. The regular Sunday-school in the basement of the church averages an attendance of over 500 children. In 1907 the Bohemian parish school had so increased that it was found necessary to transfer it into a large fire-proof building, equipped with all modern improvements for the accommodation of 1000 children. The parish hall below with its magnificent stage and seating capacity of 650, communicates by a rear exit with the spacious basement of the church, now used as a chapel on Sundays. Since 1902 the house has been the center of extensive mission work among the Polish parishes, chiefly of the East, and dating from 1904, Bohemian and Slovak missions have been frequently given. Besides the Holy Family for Bohemians and English and the confraternity of our Lady of Perpetual Help, the league of the Sacred Heart, and the Third Order of St. Francis for Bohemians are canonically established; there are thirteen Bohemian beneficial associations, Conferences of St. Vincent de Paul with Ladies' Auxiliaries for Bohemains and English, Young Ladies' Guilds for both nationalities, and Sokol-Orel, a Bohemain Catholic Gymnastic Association for young men, which maintains an orchestra and a brass band, but all the instruments are church property. Quite a unique society is that of St. Joseph of Arimathea, which gives a benefit to the relatives of a deceased member, — as many dollars as there are members, but not over $100.00, to cover burial expenses. In 1911 there were 921 baptisms and 101,000 communions.

(23) Our lady of perpetual help, brooklyn, n. y. — This comparatively recent foundation, now popularly known as the "Mission church" of Brooklyn, promises to be one of the fairest daughters of our province. Easter Sunday, April 2, 1893, witnessed its humble birth. The late Bishop Loghlin no sooner granted permission for a site on 5th Avenue, Bay Ridge, than the sons of St. Alphonsus began the work of forming a new parish. Coming once a week from New York, they at first said Mass in a rented house with an attendance of forty souls. An entire block, between 5th and 6th Avenues and 59th and 60th Streets, was soon purchased, and a frame church built; but ere long this became inadequate. The children, too, had to be cared for. In 1903 the massive four-storied school with a commodious hall and basement adjoining, was built to accommodate 1100 children. It is, however, even now too small. In 1907 the old church was dismantled to make room for the new, work on which was begun at once. The spacious and magnificent basement of the new church was completed Easter, April 11, 1909, and roofed in until funds should be obtained to rear a superstructure that will rank among the specimens of ecclesiastical architecture in America. Its style is Romanesque. The exterior is built of solid granite, the interior is finished in beautifully tinted terra cotta. The basement is 240 feet in length from the rear wall to façade. The width of the nave and of the transept is 140 feet. Its seating capacity is 1890. Simultaneously with the basement of the church a splendid rectory was built, 140 feet long, 70 feet wide, and 55 feet high, surmounted by a tower and belfry of 75 feet. Recently the hall has been enlarged and several schoolrooms added. Although eight Masses are said every Sunday, these hardly suffice for the ever-increasing crowds. Besides, assistance is continually rendered in parochial work all over the diocese; in addition an efficient band of missionaries is stationed in the Brooklyn house. Numerous flourishing societies are growing from day to day.

(24) Candelaria (purification), mayaguez, porto rico. — Porto Rico is a beautiful island, but not very large. It is only about one hundred miles in length and about thirty miles in width. Its natural scenery is enchanting. Two mountain ranges extend through the length of Porto Rico. All the tropical fruits grow spontaneously in richest profusion. The inhabitants divide themselves into three classes: Spaniards, who constitute the aristocratic element; Porto Ricans, who make up the middle class; and the natives of mixed blood, chiefly negroes and Indians, who form the poor and working class.

These lines of distinction are drawn pretty sharply in social intercourse. For example, none but Spaniards are entitled to membership in the Spanish Casino in Mayaguez. The wages of an ordinary farm-hand range from ten to fifty cents a day. A clerk earns about two dollars and a half a week. The color of the people varies from pure white to jet black. Practically all of the inhabitants call themselves Catholics, but the ignorance and indifference of the great majority regarding religious matters are appalling. Yet the Porto Ricans are Catholic at heart. They may not have darkened the doors of a church for twenty or thirty years, but during all that time they have never failed to pray. They all fondly hope to receive the last rites of the church at the hour of death. To pro-

cure the consolations of religion for some poor dying person, a charitable neighbor will go miles and miles, over hills and mountains, through streams and rivulets, and knee-deep in mud and mire, and summon the priest. The chief causes of the indifference of the people are dearth of priests, scarcity of churches, and lack of Catholic schools. There is hardly a priest on the island who has less than 5,000 souls under his care; many pastors have 18,000 to 20,000. The Spanish government erected a church in each pueblo or town. But the pueblos are from five to fifteen miles apart, and the roads with but one exception are bad. The majority of the people live in huts and cabins perched on the hills and mountain sides, miles from any highway. During the wet seasons the roads and paths are absolutely impassable. Public schools are being erected in every city and in many country districts, but they taboo all religion. Recently a gentleman from a town near Mayaguez is reported to have said that the children in his neighborhood are growing up "like mere animals." Add to these obstacles the dire poverty of the people. This has been the condition of affairs for years in nearly all the country districts. Is it, then, any matter for surprise to meet thousands who know little of God and less of the Church and its practises?

Thank God, measures are being adopted in all directions for the amelioration of the moral and religious condition of the island. The fathers are of the opinion that mission stations and Catholic schools will solve the burning question, and hence are establishing them wherever feasible.

In the summer of 1902 Bishop James Blenk of Porto Rico earnestly besought the Very Rev. Provincial, Father William G. Lücking, to come to the assistance of the abandoned souls in Porto Rico. In reply, Father Provincial together with Father Charles Sigl called on the bishop personally to enter upon negotiations. The bishop received them with open arms. At once he invited the visitors to Mayaguez, the second largest parish on the island, embracing about 35,000 souls. The invitation was accepted. After close inspection the Redemptorists were then and there empowered to assume charge of Mayaguez. Accordingly, on December 8, 1902, Father Charles Sigl as Superior accompanied by Fathers William Lindner and Thomas Mullaney as assistants and Brothers Ubald and Polycarp took formal possession. Conditions were very disheartening: attendance at Masses on Sundays and holy days, very poor; number of confessions, particularly of men, extremely small; the sick died frequently without the sacraments, and when the priest was called, the dying person was generally found unconscious; no Catholic schools; the country people entirely neglected. In five years the community has been increased to seven fathers and four brothers; a small church has been built on the seashore; several others are being erected in the country districts; 4 large schools have been established in which about 1000 children are receiving a Catholic education. Progress is in evidence on all sides. Number of communions in 1903, 10,800; in 1907, 21,068; total number for five years, 78,025; confirmations, 3131; total number of baptisms, 4697; marriages, 424; converts, 4. At Rio Hondo, Quebrada Grande, and Guanijito, catechism is explained once a week, and Mass said once a month. The fathers also have the spiritual care of the asylum and the hospital, and of the self-sacrificing Sisters of Charity from Emmitsburg, Md., teaching in our schools.

(25) Mt. St. Alphonsus, Esopus, N. Y., House of Studies. — Mt. St. Alphonsus, the new house of studies, is situated at Esopus on the Hudson about eighty-one miles from New York City. It has a charming location, whose picturesque scenery and healthful climate can scarcely be equaled along the shores of the "Rhine of America." In May, 1904, the "Pell Estate" of 230 acres was purchased and building operations were at once inaugurated to prepare a suitable home for the professed students. August 9, 1905, the corner-stone was laid. Three years were spent in completing this spacious and beautiful structure, and on October 22, 1907, the young Levites were transferred from the old house of studies at Ilchester to their new home at Esopus. There are at present 79 professed students following a course of studies which extend over six years, at the completion of which they are sent out to do battle for the Lord. The unique chapel, a gift of generous benefactors, is the most beautiful part of the entire property. Its style of architecture is Romanesque, and the walls are finished in exquisitely tinted terra cotta. Mr. F. Joseph Untersee of Boston was the architect.

Of the foundations established by the Redemptorists and subsequently surrendered to the Ordinary, the most noteworthy are: Monroe, Mich. (1844–1855), with three churches and schools for French, German, and English, and ten country missions; Detroit, Mich. (1846–1872), church and school, and six missions; Cumberland, Md., SS. Peter and Paul (1849–1866), church and school, and ten missions.

STATISTICS (EARLY ONES INCOMPLETE) OF PARISH AND MISSION WORK AND MEMBERSHIP FROM 1840 TO 1907 (INCLUSIVE) OF THE BALTIMORE PROVINCE OF THE REDEMPTORISTS

PARISH WORK 1840–1907

| | |
|---|---|
| Baptisms | 300,609 |
| Holy Family Confraternity in 1907 | 31,639 |
| First Communions | 102,809 |
| Communions in Parishes | 32,223,611 |
| Converts in Parishes | 12,195 |

PARISHIONERS AND SCHOOL CHILDREN IN 1907

| | | |
|---|---|---|
| Parishioners in United States | 95,455 | |
| Parishioners in Porto Rico | 35,000 | 130,455 |
| Parish school children in U. S. | 16,807 | |
| Parish school children in Porto Rico | 983 | 17,790 |

FOUNDATIONS

| | | |
|---|---|---|
| Permanent foundations | 25 | |
| Parishes founded and surrendered to ordinaries | 50 | 75 |
| Missions attended and organized | | 220 |

MISSION WORK IN 1840–1907

| | | |
|---|---|---|
| Missions and renewals | 8,211 | |
| Retreats | 3,826 | |
| Jubilees, Triduos, etc. (incomplete) | 1,050 | 13,087 |
| Confessions on Missions | | 8,998,072 |
| Converts on Missions | | 8,251 |

TOTALS

| | |
|---|---|
| (1) Communions in parishes and confessions on missions | 41,221,683 |
| (2) Converts in parishes and on missions | 20,446 |

MEMBERSHIP

| Year | Priests | Clerics | Choir Novices | Professed Lay Brothers | Novice Lay Brothers and Postulants | Total |
|---|---|---|---|---|---|---|
| 1840 | 4 | 0 | 1 (priest) | 2 | 2 | 9 |
| 1852 | 50 | 7 | 10 (1 priest) | 31 | 12 | 110 |
| 1880 (Balt. Pr.) | 112 | 29 | 11 | 68 | 27 | 247 |
| 1907 do | 215 | 51 | 16 | 90 | 36 | 408 |

## ST. LOUIS PROVINCE — HISTORY AND FOUNDATIONS

It was in the latter part of the year 1875 that the American province was divided into the Baltimore and St. Louis provinces. To the latter was assigned all that part of the United States west and south of the States of Ohio, Virginia, North and South Carolina. In that immense area the Redemptorists numbered less than forty fathers and five professed students, divided among the four houses of St. Louis, New Orleans, St. Michael's, Chicago, and Chatawa, Miss. There were then but few vocations in prospect. Hence from the very start, the first Provincial, Very Rev. Nicholas Jaeckel, who entered upon the duties of his office, December 23, 1875, was greatly hampered in his efforts to increase the number of subjects and to spread their labors and influence throughout the vast province. Moreover, the churches were deeply in debt, and numerous local improvements were sorely needed, so that Father Jaeckel, who greatly dreaded debts, and his successors could not, in spite of their good-will and earnest efforts, promote, as much as was desirable, the growth and efficiency of the province. During the nine years of his administration Father Jaeckel was particularly careful to insist on regular observances and a true religious spirit. In 1878 he founded the house of Kansas City, that of Detroit in 1880, and gave up that of Chatawa in the same year. He died in St. Louis, June 8, 1899, after a long and painful illness.

VERY REV. NICHOLAS JAECKEL, C.SS.R. FIRST PROVINCIAL OF THE ST. LOUIS PROVINCE OF THE REDEMPTORISTS DIED JUNE 8, 1899

Very Rev. Wm. Löwekamp, who became Provincial in May, 1884, was noted for his energy, tact, and spirit of self-sacrifice. He had at heart the future prosperity of the province, and used every means in his power to secure it. He founded the houses of St. Alphonsus in Chicago, Windsor Spring, and Grand Rapids, built the juvenate (preparatory college) and organized the house of studies for the professed students. If the province has a great future before it, it is owing in a large measure to Father Löwekamp. He was kind, charitable, and considerate towards his subjects. He died as rector of St. Louis, July 15, 1899.

The next Provincial was Very Rev. Jos. M. Schwarz (May, 1893). He had but little time to accomplish much for the provinces, for he was called to the General Chapter of the congregation held in Rome in the first part of 1894. At its conclusion he was selected consultor-general for both American provinces, and has ever since, in that capacity, labored in Rome for their welfare.

His successor was Very Rev. Ferreol Girardey (May, 1894), now at St. Joseph's College. He founded the houses of Denver and De Soto, Mo.

From April, 1898, to May, 1904, Very Rev. Daniel Mullane held the office of Provincial. Under his administration Seattle was transferred from the Baltimore to the St. Louis province, and the latter steadily increased in numbers and efficiency. Father Mullane built the commodious house of studies at De Soto. He is now rector of Detroit.

Very Rev. Jos. A. Firle, now Superior at Denver, filled the office of Provincial from May, 1904, to May, 1907. At the earnest request of Most Rev. Archbishop Christie, he founded the house of Portland, Ore. He was succeeded in office by Very Rev. Thomas P. Brown, the present Provincial.

St. Alphonsus', St. Louis, Mo. — Most Rev. Peter Richard Kenrick, Archbishop of St. Louis, much pleased at the very successful mission given in 1864 by the Redemptorist fathers in his cathedral, offered them a foundation in his diocese. Owing to the scarcity of subjects it was only five years later that the offer could be accepted. An agreement was then made that the Redemptorists should found a mission-house and church in St. Louis without the care of a parish, and that they should take charge of the cathedral parish until their house and church would be ready. It was on August 29, 1866, that they assumed charge of that parish. Cholera was then at its height in St. Louis. Rev. Louis Dold, the first Superior, was eminently fitted for his position. He was an able and eloquent preacher in French, German, and English; he had founded the Redemptorist house in the Island of St. Thomas, given missions in Chili. More-

over, his knowledge of architecture and his experience in building enabled him to draw the plans and specifications of the beautiful St. Alphonsus' (rock) church, and to superintend its erection until his health gave way. He died in Philadelphia, December 29, 1882.

On May 1, 1867, ground was broken for the new church. Thanks to the generous gift of $7,000 of Mr. John Doyle, whose edifying death occurred September 8, 1867, the foundations were soon completed. But as the contributions came in very slowly, it was determined for the time being to put under roof and finish only the sanctuary and sacristy, and so to arrange matters that there would be enough space for some small rooms for the community. Thither the Redemptorists moved, December, 1868. The next year Father Michael Müller collected in New York and other eastern cities means to continue the work on the church. It was ready for dedication on August 4, 1872. In 1881, yielding to circumstances beyond their control, the Redemptorists accepted Archbishop Kenrick's offer of a parish with defined limits. Measures were at once taken by the fathers and the parishioners to erect and open a parochial school worthy of the parish. The fine parochial school was opened in September, 1883, and it has ever since deserved and enjoyed the reputation of being one of the best schools in St. Louis. Various improvements and additions have been made since. St. Alphonsus' (rock) church is one of the most beautiful churches in the United States. The present rector is Rev. N. L. Franzen.

VERY REV. THOS. P. BROWN, C.SS.R.
PROVINCIAL OF ST. LOUIS PROVINCE

FOUNDATIONS IN NEW ORLEANS, LA. — Father Peter Czackert and Brother Louis Kenning founded the Redemptorist house in New Orleans. This gentle, saintly father had previously visited New Orleans when collecting means to complete the Redemptorist church in Pittsburg. He had been struck with the abandoned state of the German Catholics, and had labored zealously for them during his stay, and was preparing to build them a church when he was recalled. The holy Bishop Antoine Blanc did not rest until he had succeeded in obtaining a Redemptorist foundation. On October 24, 1847, the little church of St. Mary's of the Assumption and its parish were given in charge to Father Czackert, the first Superior. At first he and Brother Louis had to endure many privations. The small residence lacked even the most necessary furniture, and the means to procure it were wanting. A good lady for some time sent the father meals, but as she was not aware that Brother Louis was there, she sent only enough for one person. The sick calls were numerous. Seeing Father Czackert one day sad and pensive, Brother Louis tried to encourage him by saying that another father would soon be sent to help him. "It is not this which afflicts me," he said, "for if I had no sick calls, I should have little to do during the week. But I am grieved to see so many dying without the sacraments. At least two thirds die unprepared, and these are strong, hearty men in youth or in the prime of life; when I arrive I find them speechless, unconscious, or already dead. Moreover, not a few are living in the occasions of sin, and will not give them up even in their last moments; hence I can do nothing for them." The Redemptorists opened the first parochial school in New Orleans, the first in the South, a few months after their arrival, into which they admitted *all* the children of the parish, whether these were able to pay or not. They shrank from no expense or sacrifice to keep up the parochial schools, and sometimes the fathers and the brothers acted as teachers in the schools.

On August 29, 1848, Father Czackert caught the yellow fever, and died a holy death on September 2nd, deeply regretted by all. Yellow fever was wont to appear every year in New Orleans, until after the epidemic of 1878, and carried off thousands of victims, among them fifteen Redemptorists. Though the young fathers in the North feared being sent to New Orleans, yet none of them ever showed any reluctance when obedience assigned them to that house. To give an idea of the labors of the fathers during the epidemics, we quote the following from the chronicles of 1853: "This year the yellow fever raged as a most fearful epidemic. It commenced in May, and continued to increase in virulence until August, when, for a time, the number of deaths daily exceeded 200. The fathers were constantly on sick calls by day and by night; sometimes there were as many as seventy sick calls daily. The epidemic did not disappear until the latter part of September. It attacked Father Superior Mason on July 9th, Father Klaholz the 19th, Father Duffy the 25th, Brother Seraphicus the 26th. On August 13th Father Superior had a relapse, for during the illness of the other fathers, he alone had all the sick calls to attend. On August 23rd Brother Thomas was attacked more violently than any of the others. Our whole community, thanks to God, happily recovered. During the epidemic the fathers were so occupied attending sick calls that for weeks they did not meet together at table, and were unable to hold any exercise in common. Sometimes days would pass without their once speaking to each other. The confessionals and regular church services were neglected for the same reason. Still many either died without the sacraments, or were senseless when the priest arrived."

Father Klaholz founded St. Joseph's Asylum for

the orphans of German parents who died in the epidemic of 1853. It is now under the management of the school sisters of Notre Dame. In 1876 the fathers founded St. Alphonsus' Asylum to prevent the orphans of poor parents from falling into the hands of Protestant proselytizers, and placed it under the management of the Sisters of Mercy. Both asylums are in a flourishing condition.

The parishioners of the Redemptorist fathers being of different nationalities, it was found necessary to have a church for each nationality. On April 1, 1850, Father Mathew, the apostle of temperance, blessed the first little frame church of St. Alphonsus for the English-speaking parishioners. St. Alphonsus' parochial school was built and opened by Father Duffy in 1853, and has been ever since one of the best schools in the city. The three beautiful churches, St. Alphonsus' for the English-speaking, Notre Dame de Bon Secours for the French, and St. Mary's of the Assumption for the Germans, were built near one another between 1857 and 1861. This was a mistake which, however, was not apparent at the time. The former large emigration from Europe ceased long ago; hence the present Redemptorist parishioners are practically all English speaking, and in the three churches and their schools, English is now used almost exclusively.

ST. ALPHONSUS' CHURCH AND SCHOOL, ST. LOUIS, MO.
REDEMPTORISTS — ST. LOUIS PROVINCE

During the Civil War, Fathers Smulders and Shecran served as chaplains of Catholic Louisiana regiments in Virginia, and were the means of saving many souls.

The Redemptorist fathers introduced into New Orleans the school sisters of Notre Dame and the Sisters of Mercy, both of whom effect incalculable good.

The St. Alphonsus' Catholic Total Abstinence Association is very flourishing, and is now the only Catholic society of its kind in the city. Among the conferences of the society of St. Vincent de Paul, that of St. Alphonsus is the most efficient. The fathers have always been foremost advocates of the Catholic press. They are the spiritual directors of the St. Vincent's Haven for seamen. The Redemptorist parish has produced many ecclesiastical and religious vocations. The present rector of New Orleans is Rev. Geo. A. Hild.

St. Michael's, Chicago. — To restore peace and promote the welfare of St. Michael's German parish, Rt. Rev. Bishop Duggan requested the Redemptorist fathers to take charge of it and found a house in Chicago. Accordingly, the able and indefatigable Father Joseph Müllen arrived February 26, 1860, and soon restored peace and confidence. On May 25, 1861, the foundation was made permanent. In a short time St. Michael's congregation became celebrated for its generosity and true Catholic spirit, and is still so to this day. The old frame church was in vain repeatedly enlarged as well as its school to fill the wants of an ever-increasing parish; it soon became necessary to build a large and capacious church and school; this was nobly done by the comparatively poor parishioners from 1866 to 1868. But all these buildings were destroyed in the great fire in 1871. In less than two weeks the fathers and the people succeeded in putting up a temporary church; and soon the church and the school were rebuilt more beautiful than before. Several other parishes have been formed from St. Michael's, and yet the number of parishioners, of confessions, of holy communions, of school children seem rather to increase than to diminish. It is a subject of edification to witness the daily attendance at Mass and the numerous high Masses for the souls in purgatory. The members of pious societies and confraternities are counted by thousands. All marriages take place at Nuptial Mass. Many are the vocations to the priesthood and to the religious state. Rev. Nicholas Klein is the present rector.

Juvenate, Chatawa, Miss. — The house at Chatawa in the pine woods was first used as a place of rest and recuperation for the sick and worn-out members of the New Orleans community. In 1872 it became a

HOLY REDEEMER SCHOOL, DETROIT, MICH.
REDEMPTORISTS — ST. LOUIS PROVINCE

HOUSE OF THE NOVITIATE, KANSAS CITY, MO.
REDEMPTORISTS — ST. LOUIS PROVINCE

PROFESSORS AND STUDENTS OF ST. JOSEPH'S PREPARATORY COLLEGE
KIRKWOOD, MO. — REDEMPTORISTS — ST. LOUIS PROVINCE

ST. ALPHONSUS' CHURCH, GRAND RAPIDS, MICH.
REDEMPTORISTS — ST. LOUIS PROVINCE

regular house for missionaries, a novitiate for the lay brothers, and afterwards a juvenate (preparatory college). After the yellow fever epidemic of 1878, it was given up, lest another epidemic should reach the place and destroy the future prospects of the province.

OUR LADY OF PERPETUAL HELP, KANSAS CITY, MO. — This house was founded on December 3, 1878. Rev. Fred Faivre was the Superior. The upper part of the building was used as a church for the parishioners until Easter Sunday, 1895, when the new church was dedicated. In 1879 the novitiate and juvenate were transferred hither from Chatawa. In 1887 the house of studies for the professed students of the province was inaugurated here during the rectorship of Rev. Jos. A. Firle. The novitiate and juvenate were removed to Windsor Spring in 1890, and the house of studies to De Soto in 1900, when the novitiate was brought back to Kansas City, whence it was transferred to De Soto, Mo., in August, 1911. These past five years the number of parishioners has greatly increased and, therefore, a larger church, on the plan of the beautiful Redemptorist church in St. Louis, is near completion. The parish and the school are visibly prospering. Rev. F. Jos. Distler is the present rector.

INTERIOR OF ST. ALPHONSUS' CHURCH, ST. LOUIS MO.
REDEMPTORISTS — ST. LOUIS PROVINCE

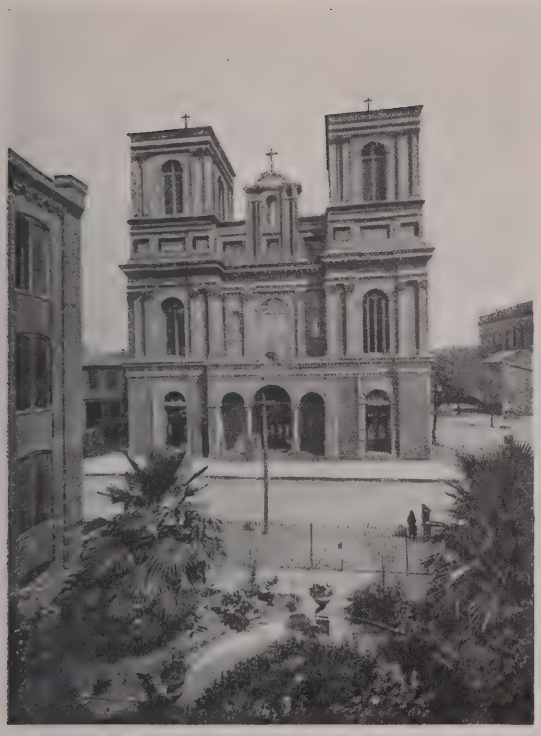
HOLY REDEEMER, DETROIT, MICH. — It was on September 1, 1880, that Father Smulders, the first Superior, took possession of the new parish of the Holy Redeemer, where everything had to be created, as it were. Gradually the parishioners increased in numbers and in piety, and the frame buildings were replaced by larger, finer, and more durable structures. Detroit is now one of the best Redemptorist parishes of the province. Rev. Father Mullane is the present rector.

ST. ALPHONSUS', CHICAGO. — The rapid increase of St. Michael's parish made it necessary to build another church. This was done in 1882. The house itself was founded three years later, Rev. Father Leimgruber being the first Superior. St. Alphonsus' now vies with St. Michael's in its church, school, societies, and in the number and piety of its parishioners. Rev. Geo. A. Thomas is the present rector.

ST. JOSEPH'S, WINDSOR SPRING, MO. — This house has no parish attached to it. It was founded July 25, 1888, with Rev. N. Jäckel as its first Superior. In 1890 the juvenate, known as St. Joseph's College, Kirkwood, Mo., was transferred to it. Here the students go through a classical course of six years before being admitted to the novitiate. Rev. Henry Guenther is the present rector and director of the juvenate.

ST. ALPHONSUS' CHURCH, GRAND RAPIDS, MICH. — The persistent efforts of Rt. Rev. Bishop Richter to have the Redemptorist fathers in Grand Rapids were crowned with success, when on September 2, 1888, Rev. Father Lamy, the first Superior, came with Rev. Father Clarke, to found the new house. The progress of the foundation has been slow, but steady. The school and church for many years occupied the same building. A beautiful new church was completed and consecrated in 1909. Rev. Jos. Chapoton is the present Superior.

SEATTLE, WASH. — The Baltimore province made this foundation on the Pacific coast, May 28, 1891. Rev. Father Sigl was the first Superior. It was transferred to the St. Louis Province in April, 1898. In October of the same year, the bigoted A. P. A. (American Protestant Association) not only threatened to destroy the whole foundation, but made several attempts to burn it during the night. Happily the wind scattered and put out the fire. Passion Sunday, March 19, 1899, very early in the morning, the church was discovered to be on fire, and notwithstanding every exertion, it was completely destroyed with all its contents, the blessed sacrament, the vestments, and also a part of the house. This was surely the



ST. ALPHONSUS' CHURCH, NEW ORLEANS, LA.
REDEMPTORISTS — ST. LOUIS PROVINCE

CHURCH OF OUR LADY OF PERPETUAL HELP
KANSAS CITY, MO.
REDEMPTORISTS — ST. LOUIS PROVINCE

ST. MICHAEL'S CHURCH, CHICAGO, ILL.
REDEMPTORISTS — ST. LOUIS PROVINCE

HOLY REDEEMER CHURCH, DETROIT, MICH.
REDEMPTORISTS — ST. LOUIS PROVINCE

work of an incendiary. Church and house were soon rebuilt, and the parish and its school became more flourishing than before. Rev. Geo. A. Mahoney is the present Superior.

DENVER, COLO. — In 1894, Rt. Rev. Bishop Matz offered the heavily indebted St. Joseph's parish and church to the Redemptorist fathers. They accepted the offer and assumed the responsibility of paying the debt. The foundation took place in September, 1894, Rev. Father Mullane being the first Superior. Denver's fine climate has proved very beneficial to, and lengthened the life of, Redemptorists afflicted with lung trouble. The parish is in a flourishing condition. Rev. Father Firle is the present Superior.

THE NOVITIATE, DE SOTO, MO. — To De Soto, purchased in 1896, the novitiate was transferred April 2, 1897, Rev. Father Ahlert being Master of Novices and Rev. Father Beil the first Superior. After the erection of the present large building in 1900, the professed students were transferred here, and the novitiate was removed to Kansas City. In July, 1911, the professed students were transferred to the new foundation at Oconomowoc, Wis., and in August the novitiate was brought back to De Soto. Rev. Jos. A. Beil is the present rector, and Rev. J. J. McGinn, Master of Novices.

INTERIOR OF ST. MARY'S CHURCH, NEW ORLEANS, LA.
REDEMPTORISTS — ST. LOUIS PROVINCE

PORTLAND, ORE. — Most Rev. Archbishop Gross, C.SS.R., who is revered in Oregon as a saint, even by those who opposed him in his lifetime, had vainly tried to have the Redemptorists in his diocese. His successor, Most Rev. Archbishop Christie, more fortunate, gave them a new parish in the summer of 1906. Rev. Father Cantwell is the first Superior. The foundation bids fair soon to rival some of the older ones in the province.

ST. ALPHONSUS' CHURCH, DAVENPORT, IA. — In 1908 the Rt. Rev. James Davis, Bishop of Davenport, offered the Redemptorist fathers a foundation in his diocese. It was accepted by them. In May of the same year they took possession of a newly formed parish of the city of Davenport. They put up a temporary church and a parochial school, which is well attended. Rev. Aug. J. Guendlind is the first Superior.

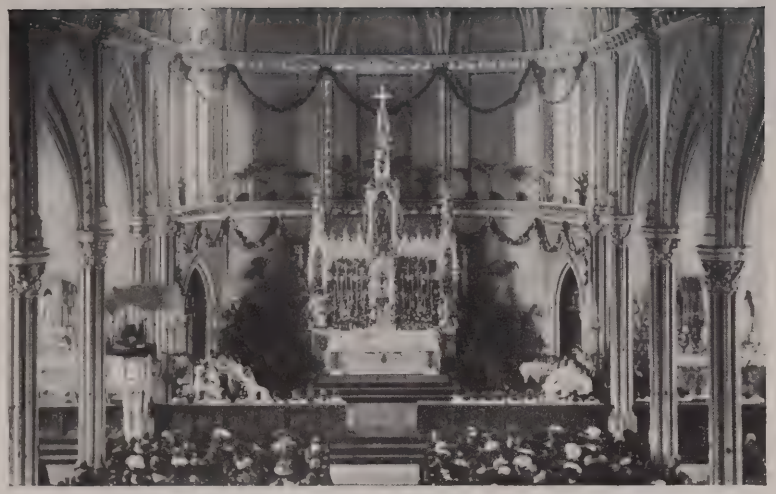
ST. ALPHONSUS' CHURCH, FRESNO, CAL. — This foundation, dating from December 8, 1908, was begun with the consent of the Rt. Rev. Thomas J. Conaty, Bishop of Monterey and Los Angeles, the Rt. Rev. Mgr. John M. McCarthy offering a part of his parish to the Redemptorist fathers. The fathers are engaged principally in giving missions and retreats in the diocese. Rev. Henry Weber is the first Superior.

OUR LADY OF THE LAKE, NEAR OCONOMOWOC, WIS. — The rapid building up of Kansas City, Mo., rendering the place no longer desirable for the novitiate, it was decided to transfer it back to De Soto, Mo., and to build a house of studies for the professed students elsewhere. A suitable and healthy location was found near Oconomowoc on the shores of one of the surrounding lakes, and the approbation of the Most Rev. Archbishop Messmer of Milwaukee having been obtained, a solid, spacious, and comfortable building was erected. The students with their rector, Rev. Frank Miller, and their lectors, took possession of it in the latter half of July, 1911.

ST. GERARD'S CHURCH, SAN ANTONIO, TEX. — Not many weeks after the opening of the house of our Lady of the Lake, a new foundation was begun in San Antonio at the earnest request of the Rt. Rev. John W. Shaw, bishop of the diocese. In the newly formed parish allotted to them, the Redemptorist fathers are now building an edifice which will serve for a time partly as church and partly as school. They have a wide field for missions and retreats both in English and German. Rev. Henry Schutten is the first Superior.

### STATISTICS

The fathers of St. Louis Province have given and still give missions and retreats in English, German, and French, according to the method and spirit of their holy founder, St. Alphonsus, who systematized the work of the missions. The following table shows the number of Redemptorists in the province as well as



INTERIOR OF ST. ALPHONSUS' CHURCH, CHICAGO, ILL.
REDEMPTORISTS — ST. LOUIS PROVINCE

ST. JOSEPH'S PREPARATORY COLLEGE, KIRKWOOD, MO.
REDEMPTORISTS — ST. LOUIS PROVINCE

MT. ST. CLEMENT, HOUSE OF STUDIES, DE SOTO, MO.
REDEMPTORISTS — ST. LOUIS PROVINCE

INTERIOR OF ST. MARY'S CHURCH
REDEMPTORISTS — ST. LOUIS PROVINCE

their labors in 1911 in both parish and mission work.

| | |
|---|---|
| Rev. fathers in the ministry | 130 |
| Professed students (of whom 10 are priests) | 38 |
| Choir novices | 8 |
| Students in the Juvenate | 74 |
| Number of missions and renewals | 219 |
| " " confessions | 122,821 |
| " " retreats | 95 |
| " " families in the parishes | 9,982 |
| " " baptisms | 2,560 |
| " " marriages | 565 |
| " " funerals | 873 |
| " " first communions | 2,317 |
| Total number of communions | 560,656 |
| Total number of school children | 8,763 |

## SALESIANS OF DON BOSCO

*Introduced into the United States in 1898*

On January 31, 1888, Italy was mourning over the death of Don Giovanni Bosco, the great philanthropist and apostle of charity, sometimes called "the Nineteenth Century Guardian Angel of Youth." Born at Castelnuovo d'Asti in August, 1815, he became a priest, directing his best efforts to good works for young people. He founded, in rapid succession, churches, hospices, oratories, as well as day- and night-schools. As his fame spread abroad, he received calls from France, Spain, Switzerland, from England, and even from America, to assist in the direction of young persons. He died at the age of seventy-three, after having founded more than 130 institutions of education, and having gathered into his various homes about 150,000 young people.

REV. ERNESTO COPPO, S.S.F.S., RECTOR OF TRANSFIGURATION CHURCH

Like the memory of this worthy man, the generous work of the congregation which he founded was destined to extend itself everywhere, and grow rapidly. We cannot attempt here to review all the work accomplished by the Salesians (so called from the name of the first chapel opened by them, under the patronage of St. Francis de Sales), but must content ourselves with speaking of the good they have done in this country.

Foreign missions, particularly those to America, had been, ever since his childhood, the strongest inspiration to Don Bosco's great soul. In November, 1875, the first ten foreign missionaries of his orders left Turin for South America, amid enthusiastic demonstrations from the city's population; to be followed, shortly afterwards, by two hundred others. In 1882 Cardinal McCloskey, archbishop of New York, wrote to Don Bosco asking that Salesians be sent to take charge of the Italian emigrants in his archdiocese. But owing to lack of sufficient priests in the community, as well as the immense work he had already undertaken, Don Bosco could not grant the request, and it was not until 1898, under Archbishop Corrigan, successor to Cardinal McCloskey, that the Salesian fathers began their noble work in New York City.

On January 20, 1902, the first North American Salesian province was erected under the patronage of St. Philip the Apostle; previous to this, however, the Rev. D. Giuseppe Lazzero had already presided over the first development of Salesian life in the United States. In 1902 the Rev. Father Michele Borghino succeeded Father Lazzero, choosing as his residence, first, San Francisco, Cal., next, Troy, N. Y., finally, New York City.

One of the first cities in the United States where Italians settled in large numbers was San Francisco; and as early as 1860 many of them were established there. The Spanish priests residing in the city were at first their spiritual directors, but, in 1888, they had so greatly increased that the archbishop of the diocese deemed it wise to call for Italian missionaries to take charge of them.

The Rev. O. Franchi, a very worthy Genoese priest, was chosen for this work, and, with the aid of the archbishop and the people, he was enabled to build the first Italian church in San Francisco, which was dedicated to the Apostles SS. Peter and Paul. He died in 1894, and Father P. De Caroli succeeded him, but, on March 10, 1896, after many urgent requests from the archbishop (Mgr. Riordan), the Salesians assumed control of the parish, taking under their care all the Italian Catholics in San Francisco. The Rev. Fathers D. Raffaele Piperni and D. V. Cassini undertook this work, and very soon, through their energy and piety, the church was thronged with Italians, who greatly rejoiced in the spiritual comforts thus offered them. Later on, in a beautiful spot called "The Gardens," where Italian agriculturists settled, the Salesians built another church, bearing the name of Corpus Christi. There are at present 1500 children attending Sunday-school at the church of SS. Peter and Paul, while over three hundred are enrolled at Corpus Christi.

On September 13, 1893, a new Italian church was added to the two already built in California when the Portuguese parish in Oakland was entrusted to the Salesians. Father Bergeretti was its first pastor, and he met with such success that the congregation was doubled. While this parish had been intended exclusively for the Portuguese Catholics, it is gathering many Italians into its fold and might justly be called the Italo-Portuguese church.

The Salesians on their arrival in New York were under the leadership of the Rev. Ernesto Coppo, now rector of the church of the Transfiguration. They reached this city on November 26, 1898, and on December 25th of the same year began a splendid work in the church of St. Brigid, 8th Street and Ave-

nue B. They rented a house at 315 East 12th Street, where they lived until May 1, 1902 when, the archbishop having given them charge of the parish of the Transfiguration, they moved to the rectory at 29 Mott Street.

This parish has had an important place in the history of the Catholic church in New York, as it was the fourth to be founded, the others being St. Peter's in Barclay Street (1786), St. Patrick's in Mott Street (1809), and St. Mary's in Grand Street (1827).

The original building was an old Protestant church, the congregation was ministered to by the holy Cuban priest, Father Felipe Varela; the property having been purchased by the Rt. Rev. Bishop Dubois, it was dedicated on July 15, 1827, retaining the name of "Church of Christ," which it had received from the Protestants. But six years later the foundations of the building were threatened, and the church was transferred to a large hall in the same street, which was blessed as a chapel on August 2, 1833. In the meantime Father Varela, in compliance with instructions, had purchased a building used as a Presbyterian church in Chambers Street, opposite the park; here the congregation moved for the third time and established themselves under the name of the Roman Catholic church of the Transfiguration. But lack of space and the number of huge buildings closing in all around the sacred edifice made this site undesirable, so, once again, a move was made, this time under the guidance of Father McClellan, Father Varela's successor.

TRANSFIGURATION CHURCH, NEW YORK. — SALESIANS OF DON BOSCO

The spot now selected was that of an Episcopal church on the corner of Mott and Park Streets (known as Zion church), and, on May 14, 1853, it was solemnly dedicated. Parochial schools for boys and girls were opened in 1852, and in 1856 important additions were made to the church itself; completed in 1868, from that time its usefulness has continued, under a long line of noble and illustrious rectors.

Near the end of the nineteenth century the English-speaking portion of the parish was becoming less, while the Italians were rapidly increasing in number, finally taking complete possession of Mulberry Street and its vicinity. For this reason it became necessary to send for priests who could speak the language of their people, and, during several years, Italian services were held in the basement of the church; but in 1901 a terrible fire in the basement sadly interrupted this work. However, in May, 1902, services for the Italian congregation were resumed, the priests being the Salesians of Don Bosco.

While working among the Italians in the lower part, the Salesians had not neglected the work begun among the Italians belonging to the parishes of St. Brigid and St. Ann, as well as in other districts in the central and upper parts of the city. A secular priest was placed there to care for the sick and look after urgent needs during the week; but every Sunday the Salesians attended to the spiritual comfort of these people.

A home for the fathers near the church of St. Brigid became a very urgent necessity; one was first rented at 299 East 8th Street, but on June 15, 1906, the Salesians bought a house at 431 East 12th Street, and on September 17th Mgr. J. Edwards blessed their new chapel, giving it the name of Mary Help of Christians.

While so much work has been accomplished in New York City by the missionaries of Don Bosco, their activity has extended to many places outside of the city. In all the Italian colonies of the United States, parents felt the need of an institution where they might place their children without being obliged to give up or forget their mother language and religion. In Troy, N. Y., on a picturesque hill, not far from the town itself, the Methodists had erected a fine building, intending to establish a theological seminary. But, not being able to carry out their plan, it was sold to the archbishop of New York, and changed into a most important Catholic seminary. When this was removed to Dunwoodie, near Yonkers, N. Y., the large building near Troy was used as a novitiate for the brothers of the Christian schools, and, later, as an orphan home. It was empty and about to be sold for a large sum when the archbishop of New York, Mgr. J. M. Farley, with the noble charity so characteristic of him, decided to entrust it to the Salesians as an institute for the care and education of Italian children. This mission the Salesian fathers gratefully accepted, and the old Troy seminary was inaugurated on August 3, 1903, as a college, bearing the name of St. Joseph, under the direction of the Rev. Father Ernesto Coppo.

Later, the first Salesian novitiate in the United States was established in the same edifice, under the direction of the Rev. Father Silvestro Rabigliati, S.C., who had succeeded Father Coppo as president of the college.

Few persons can conceive what a great social as

well as religious work has been accomplished by the Salesians in so brief a time and with the scant means at their disposal. They have not only been spiritual guides to their parishioners, but they have educated them; organized them into societies for the old as well as the young. To them is due the issue of a Catholic weekly paper, the *Italiano in America*, largely read in the Italian colony. Besides this they have opened an excellent Italian free library, and an office where the poor can be provided for; they have initiated and developed a conference of the St. Vincent de Paul Society, which visits and cares for, when necessary, poor Italian emigrant families.

To develop the special work of Don Bosco it was nently in the Silk City, opening there the new parish of St. Anthony in Beech Street.

It is well known that Don Bosco attached great importance to the teaching of Catechism, and this spirit has been inherited by all his priests throughout the world. Nor has this been neglected in San Francisco, as above noted, nor in the parish of the Transfiguration, New York, where, every Sunday, almost 2000 children receive instruction, according to the Salesian system, from the Rev. P. J. Diamond who has been engaged in this special work for over twenty years, principally in South America. It is also worthy of note that the confraternity of Christian doctrine has been canonically erected in Transfiguration parish,

GROUP OF PRIESTS WHO TOOK PART IN THE SPIRITUAL EXERCISES AT THE SALESIAN COLLEGE OF TROY, 1904
(Center, first row) REV. M. BORGHINO, MGR. G. COSTAMAGNA, REV. E. COPPO

considered necessary to found a college in the immediate neighborhood of New York City. On May 24, 1908, the feast of Mary Help of Christians, a most suitable building was purchased at Hawthorne, about thirty miles from the metropolis. As the college at Troy has been sold, the Salesian personnel has been transferred to the new college, which bears the name of Columbus Institute. For means to procure this building, the Salesians are much indebted to the generosity of a noble-minded Irish-American, Mr. John J. McGrane.

In 1909 the Rt. Rev. J. J. O'Connor, bishop of Newark, N. J., invited the Salesian fathers to take care of the spiritual welfare of the Italians in Paterson, N. J. For want of personnel they were unable to comply with the bishop's desire until September, 1911, when two Salesians were sent to settle perma- with a teaching staff of sixty, thus perpetuating the traditional spirit of the Salesian Society.

## SERVITES

*Introduced into the United States in 1870*

THE order of Servites or Servants of Mary is an order of Friars, who follow the rule of St. Augustine, and dates its beginning to the year 1233. It was founded by seven young noblemen of Florence, known as the Seven Holy Founders, and has for its special object the propagation of devotion to the Blessed Virgin, particularly to her sorrows, and to the passion of Jesus Christ.

The first papal recognition was given by Pope Innocent IV in 1249. The order was confirmed by Pope Alexander IV in 1256, and definitely approved

by Pope Benedict XI in 1304. Meanwhile, the community had sent forth its members to the work of evangelization in the cities and towns of Italy. Led by the glorious St. Philip Benizi, the order increased and prospered. This great Servite it was who caught, as none other, the inspiration of the Seven Holy Founders and translated it into action. The order spread rapidly into other countries, and in a short time Servite monasteries flourished in Italy, Germany, France, and Spain.

In 1869 the Rt. Rev. Bishop Melcher of Green Bay, Wis., applied to John Angelo Mondani, General of the Servites, for missionaries to settle in his diocese. Although affairs of the order were in a straitened condition at the time, for more than thirty houses had shortly before ceased to exist and others were in jeopardy, yet here was work to be done. Promptly communicating with Rev. Augustine Morini in England, whither he had gone in 1864 to establish a house of the order, as to whether he would be willing to undertake an American foundation, Father Mondani received no less promptly the reply of a true religious. Father Morini held himself in readiness to go wherever obedience called him. Fathers Andrew Venturi and Bonfilius Garibaldi, and a lay brother, Brother Joseph Camera, were chosen to accompany him.

July 1, 1870, saw four servants of Mary embarked for America. Three weeks later they presented themselves to Bishop Melcher at Green Bay. The following month they took formal possession of St. Charles, now St. Patrick's church, on Doty's Island, near Menasha, Wis. The first work undertaken here, besides improvements in the church and presbytery, was the building of a school, a brick structure, which was completed in 1871, and given in charge to the Servite sisters of London, England. At the same time an addition was built to the presbytery to serve as a novitiate.

These zealous men also went about giving missions and retreats wherever opportunity offered. While conducting a retreat for the sisters at Janesville, Wis., the idea of attempting a foundation at Chicago was suggested to Father Morini. Whereupon, accompanied by Father James Doyle of Janesville, who made the suggestion, Father Morini journeyed to Chicago, and was introduced to Bishop Foley, of saintly memory, as desirous of beginning a mission amongst the Italians there, with the ultimate intention of forming an Italian congregation. The bishop was pleased with the proposition, and in the basement of St. Patrick's church, a mission was conducted with great success by Fathers Morini and Venturi. The time had not arrived, however, when the Italian population could be formed into anything resembling good working material for a parish, and that project had to be abandoned for a time.

REV. A. MORINI, O.S.M., FOUNDER OF THE SERVITE ORDER IN AMERICA

REV. FATHER THOMAS MORESCHINI O.S.M., WIDELY KNOWN AS "FATHER TOM"

VERY REV. B. M. HEIL, O.S.M., FIRST PROVINCIAL OF THE AMERICAN PROVINCE OF THE SERVITES

The bishop, unwilling to lose the services of these able priests, advised them to look about that part of his charge lying west of Western Avenue, and endeavor to minister to the spiritual wants of the few Catholic families which had located in this strip of prairie. Father Morini accepted this task, the prodigiousness of which would have appalled one less heroic. We may form some idea of the magnitude of this undertaking from the fact that now twelve splendid parishes flourish within the confines of the original charge.

With rare foresight Father Morini selected for his foundation the present site of the church and monastery of our Lady of Sorrows, Albany Avenue and Jackson Boulevard. In the summer of 1874 ground was purchased for a new church at this point, and there, amid cornfields, arose a brick structure, the first Servite church in America.

In 1872 the little community at Menasha had been

reinforced by the arrival of Father Moser and Father Thomas Moreschini. The latter has since become widely and popularly known as "Father Tom." About this time Father Garibaldi was given charge of St. Mary's church at Appleton, Wis., where later he built a splendid brick church.

Though much had been accomplished since the advent of the missionaries to Menasha, progress was slow. Amid discouraging prospects the fathers decided Menasha was not the place most suitable for a permanent foundation, and in May, 1875, a part of the community removed to Chicago, where under the able administration of Father Morini a monastery as well as a church had been raised under the patronage of our Lady of Sorrows. In 1876 a novitiate was built, and in 1877 the novitiate of the order in America was transferred from Menasha to Chicago.

The fathers set about at once to organize the work of the large territory confided to their care. Missions were established at various central points in the parish, the most important of which were Lyons, Riverside, La Grange, River Forest, Elmhurst Grove, and Cicero. At the latter place, "Father Tom" developed a parish and built a church under the patronage of St. Philip Benizi. This church was afterwards handed over to the archbishop, and is now known as St. Mel's, and is in the hands of the secular clergy.

Father Morini remained as pastor of our Lady of Sorrows until 1885, when he appointed Father Venturi as his successor. During the year of his pastorate, Father Venturi built the present parish school at a cost of $40,000. Then the state of his health obliged him to return to his native land, where he died soon after. In 1886 Father M. McCann became pastor, and he was succeeded in 1888 by "Father Hugh" Crevier. That same year Father Morini was called to Rome to attend a general chapter, and was elected to an important office, which necessitated his remaining in the Eternal City.

Meanwhile the parish continued to grow, and it soon became evident that the one thing necessary was a larger church. Accordingly, in June, 1890, ground was broken. This was a conception truly great and the boldest attempt yet of the Servites in America. Archbishop Feehan laid the corner-stone of the new edifice in September, 1890. It was not until May, 1899, that the final task of completing this grand structure was undertaken. The towers were finished in November, 1900, and the interior in pure Renaissance after the style of Bramante, in December, 1901. The estimated cost of the church completed is $350,000. Three years later a large monastery was built close to the church at a cost of $66,000. In 1908 a magnificent auditorium was erected, costing $65,000, and still another building, St. Philip's High School, for boys, has just been completed at an estimate of $63,000. St. Philip's High School is under the direction of the Servite fathers, and has an attendance of 300 boys. The attendance at parochial and high schools of our Lady of Sorrows is over 2100.

OUR LADY OF SORROWS CHURCH, CHICAGO, ILL. — SERVITES

ITALIAN CHURCHES IN CHICAGO. — The Servites had never abandoned the project of organizing the Italian population of Chicago. Although the first attempt proved unsuccessful, they returned to the work in 1878, when Father S. Moretti, who had come to America in 1874, and had been the Master of Novices up to this time, was appointed to unite the Italian population and organize a parish. Father Moretti thus became the first Italian pastor of Chicago. So great was his charity, and so saintly his life, that to this day, nearly twenty years after his death, he is remembered with tenderest affection by his parishioners. "Era un uómo di Dio," they say. "He was a man of God." Father Moretti was also a man of

CHURCH OF MT. CARMEL, DENVER, COLO. — SERVITES

energy, for in 1881 he had a temporary structure erected in the heart of the North Side Italian district. This building cost $10,000, and in a few years with this for a foundation there arose the splendid church of the Assumption, completed in 1886, at a cost of $42,000.

In 1892 Father Moretti died, and "Father Tom" Moreschini was appointed pastor. Father Moreschini, being desirous to establish a mission amongst the Southern Italians on the West Side, rented a hall on Forquer Street, where Mass was said on Sundays and holydays. The mission was successful and in time handed over to the archbishop, who appointed the Rev. E. M. Dunne, now bishop of Peoria, pastor. He opened there in 1898 the church of the Guardian Angels. Thus during twenty years the Servites, unassisted, ministered to the spiritual wants of the entire Italian colony, numbering nearly forty thousand souls.

In 1893 Father F. S. Angelucci was sent from London, and Father P. Giangrandi from Rome to assist in the work. The fathers spent much time in the confessional and attended multitudes of sick calls from all parts of the city, in hospitals and in homes. Their greatest difficulty was the preparation of the children for the sacraments.

"Father Tom's" next care was the building of the school for Italian children, which, together with a convent for the sisters, represents an expenditure of $46,000. The missionary Sisters of the Sacred Heart are in charge, and the school enjoys the distinction of being until recently the only Italian parochial school in the city. The attendance ranges between 500 and 600.

In 1903 the Italian mission on the West Side and also that of Melrose Park were handed over to the archbishop. The following year, however, Father Angelucci, Prior of the Assumption convent, obtained the archbishop's consent to erect another church within the boundaries of the Assumption parish. The place chosen was at Gault Court and Oak Street, in the heart of the Italian settlement. This was not to be a parish church, but a chapel for the convenience of the parishioners. Bishop Muldoon laid the corner-stone of this church in August, 1904, and in December of the same year, Archbishop Quigley dedicated it under the title of St. Philip Benizi, Servite. The cost of this church and monastery was over $50,000.

MOUNT ST. PHILIP. — The community of the monastery of our Lady of Sorrows, Chicago, having become sufficiently numerous, the fathers cast about for a suitable location for a novitiate, and when in 1891 an offer of 160 acres was made by Mr. Peter Klehr, of Granville, Wis., they accepted. The next year a four-story stone structure was erected, and the new community under Father Leplae as Superior and Novice-master took possession. The location is well suited by nature for the work to which it is dedicated, that of training young men in the religious life. Six priests, twenty-five clerical students, and seven lay brothers make up the community at the present time. A band of missionaries is attached to this monastery.

DELTA, COLO. — A hospice for members of the order in poor health was established at Delta, Colo., in 1898 by Very Rev. Father Dourche, then Vicar-General of the order in America. Father John A.

CHURCH OF THE ASSUMPTION, B.V.M., CHICAGO
FIRST ITALIAN CHURCH — SERVITES

Pritzl was the first Superior. He was succeeded by Rev. Philip Burke, who held this office until December, 1904. When the object for which the house had been established no longer existed, the foundation at Delta, Colo., was transferred to Denver, Colo. During the years that the fathers remained at Delta, Colo., they ministered to the spiritual wants of the Catholics living in and about that town, as well as those scattered throughout Delta County.

Denver, colo. — Rt. Rev. Bishop Matz of Denver, Colo., ceded to the Servite fathers in March, 1904, the Italian church, our Lady of Mount Carmel of that city. The former pastor, Rev. Marianus Lepore, had been assassinated, and for some time services had been conducted by the Jesuit fathers.

CHURCH OF ST. PHILIP BENIZI. ERECTED BY THE SERVITES IN 1904

THE ASSUMPTION SCHOOL — SERVITES

"Father Tom" Moreschini was placed in charge. He found the church unfinished and in a most dilapidated condition, besides being encumbered with a debt of $11,500. He at once set about to finish the church, and to make other necessary improvements, spending a sum greater than the original debt. The church was solemnly blessed by Bishop Matz in December, 1904.

The school attached to this church is in charge of the missionary Sisters of the Sacred Heart. The building, originally intended for a church, was purchased by the fathers, and remodeled at a cost of $20,000, and houses upwards of 600 children.

Ladysmith, wis. — In the spring of 1910, the Rt. Rev. Bishop Schinner, bishop of Superior, Wis., invited the Servite fathers to his diocese. He offered them Ladysmith, a thriving young town, about 100 miles south of Superior, for a regular foundation.

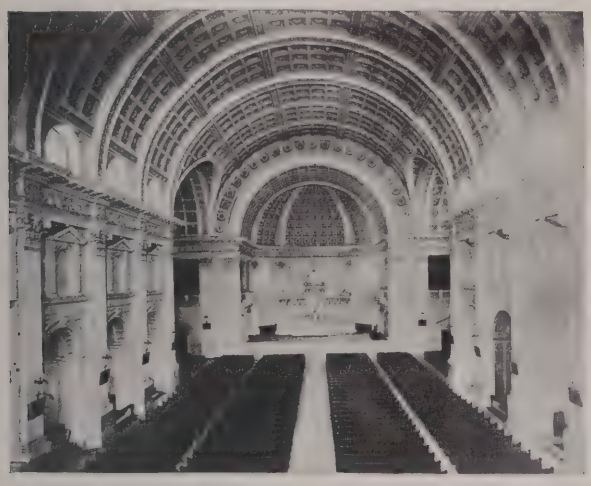
The fathers took possession in September, of the same year. The mission at Tony, Wis., is also in charge of the fathers. The community consists of three fathers and one lay brother. Father Andrew Baumann is Prior and pastor.

Malden, mo. — In the spring of 1910 the Servite fathers were induced to take up missions in southeastern Missouri, in the archdiocese of St. Louis, with headquarters at Malden. The missions attended to are Wilhelmina, Kennett, Campbell; in fact, the whole of Dunklin County, besides Dexter, Parma, and Gideon, located in adjoining counties. Fathers V. Tesselaer and B. Ponce-de-Leon are in charge of the missions.

These parts had long been deprived of the presence of a priest, and only at long intervals was it possible for the missionary within whose district these missions were located to visit them and minister to the few scattered Catholics. Doubtless, owing to these facts, Catholics were slow to settle there, notwithstanding that those regions are among the most fertile and the most promising in the State of Missouri. The frequent visits of the missionaries are hailed by Catholics and not unnoticed by Protestants; and it is hoped that with the work of the missionaries these sections will grow in Catholicity, as they promise to grow in material progress.

From the introduction of the order into America,

1870 to 1901, the order was governed by a Vicar-General, Fathers A. Morini, B. Garibaldi, and J. Dourche, successively. At a general chapter of the order held in June, 1901, it was enacted that thenceforth the order in America, like in England, was to be



OUR LADY OF SORROWS CHURCH (FRONT VIEW SHOWING ALTAR) — SERVITES

OUR LADY OF SORROWS CHURCH (EAST TRANSEPT AND BALCONY) — SERVITES

governed by a Commissary Provincial, with Fathers H. Crevier and F. S. Angelucci successively Commissary Provincial. At the general chapter held in 1907 it was decided to organize the houses in America into a regular canonical province, and after receiving the necessary permission from the Holy See, the province

ST. PHILIP'S HIGH SCHOOL, CHICAGO, ILL. — SERVITES

was duly established on April 8, 1909. In July of the same year the first provincial chapter was held. Father B. M. Heil was elected Provincial, Father F. S. Angelucci, Socius Provincial, and Father H. Crevier, Definitor-General.

## SOCIETY OF THE DIVINE SAVIOUR

*Introduced into the United States in 1894*

Divine Providence has in every century raised up men of sanctity and power, in order to counteract the spirit of the age. The nineteenth century, too, bore witness to this fact by the lives and undertakings of many holy souls; among them being a modest and humble but learned priest, named John Baptist Jordan, who, inflamed by zeal for immortal souls as well as by a great love of God, engaged in the work of saving souls. After visiting the Holy Land, where his spirit of zeal matured, John Baptist Jordan returned to Rome, and, after laying before the ecclesiastical authorities his proposition, founded there in the center of Catholicity on December 8, 1881, a community called "The Apos-

tolic Society of Instruction." This name has been changed some years later to "The Society of the Divine Saviour."

The late famous and august Holy Father, Pope Leo XIII, deigned, in his kindness, to give his blessing to the great work of this humble priest, who then assumed the name of Francis of the Cross.

Associated with him, as the faithful companion of his labors and trials, was Rev. Bernard Lüthen, now known as Father Bonaventure, at that time editor of *Ambrosius*, an influential German Catholic review.

Fortified by the blessing of the Supreme Pontiff, Father Francis of the Cross, with untiring zeal, gathered around him for his enterprise young students whose inclination for missionary work was well known to him. In order to work out the aim of the society with greater success and with entire self-consecration, the founder raised the new institute to a religious congregation, with the three vows of poverty, chastity, and obedience. After a novitiate of one year the members make their vows, and studies are then resumed as a preparation for their future activity.

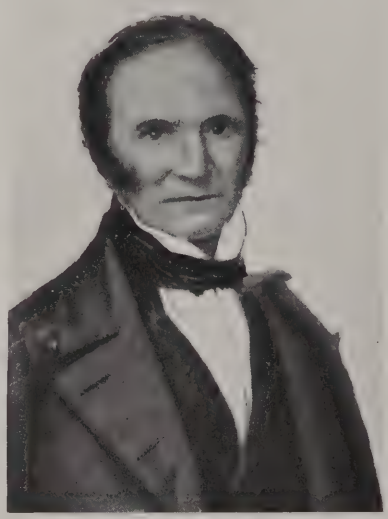
MOST REV. FATHER FRANCIS OF THE CROSS JORDAN, FOUNDER AND SUPERIOR-GENERAL OF THE SOCIETY OF THE DIVINE SAVIOUR

The aim of the society is, by every lawful means, to promote the honor and glory of God, the exaltation of the ever-blessed Virgin Mary, and the salvation of souls. It seeks to do its work by teaching and instruction, by books and pamphlets, by home and foreign missions. The society is not a missionary society, nor do its members pledge themselves to go to foreign missions or countries; it is a religious congregation which gives its first and chief attention to the needs at home. The missionary priests and brothers for foreign missions are taken from among those heroic souls who apply for, or are disposed to, this difficult work among the heathens.

At present the Salvatorian fathers, nearly two hundred in number, aided by about one hundred lay brothers, are engaged in different branches of work, viz., in schools and colleges, in writing and editing, in parishes and missions, as also in extraordinary missionary work in support of the secular clergy in civilized countries. Fifteen priests and three brothers are working in the foreign missions among the uncivilized nations of British India, namely, in the Prefecture Apostolic of Assam, which since 1889 has been entrusted to the society by the Holy See. There are belonging to the society also about one hundred and fifty students who are preparing themselves for the priesthood, and a considerable number of whom have already taken the holy vows.

In 1905 the Society of the Divine Saviour received the so-called "Decretum Laudis" from our Holy Father, Pius X, and in March, 1911, upon the recommendations of the Most Rev. Archbishops and Rt. Rev. Bishops in whose archdioceses and dioceses the fathers are working, the society was adorned with the definite and final approbation of the Holy See, to the great satisfaction of the founder and his spiritual sons in Christ.

Within the thirty years of its existence the society had grown in houses as well as in members; consequently, at the second general chapter, held in 1908, at the mother-house in Rome, the Capitular fathers assembled deemed it necessary to give the society a more detailed organization, in order to facilitate the government of the whole. Upon the approval of this decision by the "Sacred Congregation for the affairs of the Religious," the twenty-four houses and missionary settlements of the society, situated in Europe, the Americas, and Asia, were divided into the following four provinces: (a) Austro-Hungarian Province, (b) German Province, (c) Latino-American Province, (d) English-American Province.



REV. AMBROSE OSCHWALD, FOUNDER AND PIONEER PRIEST OF THE SETTLEMENT AT ST. NAZIANZ WISCONSIN

The English-American Province comprises the house at St. Nazianz, Wis., in which the Provincial resides, one house in England, and one in Belgium.

The first pioneers sailed for the United States in 1894. They were at different times in charge of several parishes and missions in the States of Oregon and Washington, and also of an Indian Reservation in the State of Oregon, which still continues to be worked by a father belonging to St. Nazianz.

In 1896 upon the request of the late Archbishop Katzer of Milwaukee, some other fathers of the Society of the Divine Saviour came from Europe and took charge of the so-called colony of St. Nazianz, in the county of Manitowoc, Wis.

The founder of St. Nazianz and its colony was the Rev. Father Ambrose Oschwald, born March 14, 1801, at Mundelfingen, Grand Duchy of Baden, Germany. He spent the years of his boyhood in the midst of the family circle, doing agricultural work on the farm of his parents. However, this life did not satisfy the

alert young man, who felt in himself an impulse for a life to be spent exclusively for his God and his fellow-creatures. After some preparatory instruction he moved at the age of twenty to a grammar school, whence he went to the University of Freiburg in Breisgau, and was ordained priest in 1833. Already at that time he was thinking of going to Rome, in order to prepare himself for the foreign missions. He was, however, thwarted in his designs, and thus he worked for some twenty years as parish priest in his country, with the greatest zeal, his motto being: "Every one should strive to promote the welfare of others to the best of his ability." It was this his zeal that led him on to something higher still. The opportunity of following this impulse was brought about by the Revolution of 1848 in his country. Numerous emigrants having set in about this time, from Southern Germany to the New World, many people of this zealous priest's acquaintance, desiring to follow this exodus, in order to be unhampered in the exercise of their holy religion and to find better conditions of life generally, were glad to find in him a leader. In order to qualify himself better for this enterprise, and to be a more able leader and helper to his countrymen in the New World, he betook himself to a two years study of medicine at the University of Munich, Bavaria.

VERY REV. P. EPIPHANIUS DEIBELE S.D.S., PROVINCIAL IN THE U. S. A.

In the year 1854 Father Oschwald with one hundred and thirteen persons embarked on two steamers bound for the United States, which they reached after a voyage of about fifty days. He immediately bought a large tract of land, and with some thirty people, who had remained faithful to his plan of founding on an isolated place a colony the members of which would constitute a religious communism and devote themselves to a religious life, he started, on August 26, 1854, to establish a settlement which he named in honor of St. Gregory of Nazianzum, St. Nazianz. These hard-working people began to erect primitive dwellings, to clear the bushland, and to bring this virginal soil under cultivation. Soon a little church sprang up in which Father Oschwald as early as October 21, 1854, could for the first time celebrate the sacrifice of Holy Mass. This little church which is no longer used stands to this very day. Upon the news of the successful beginning and the religious enthusiasm reigning in this colony, which soon was spread in the old home of the settlers, the immigration steadily increased.

Among the more zealous members of the colony Father Oschwald soon established the third order of St. Francis. In 1858 he built the convent for the sisters, and in 1864 the monastery for the brothers of this order, each building containing a spacious chapel. These buildings are still in use, as is also the large parish church, dedicated to St. Gregory Nazianzene, which Father Oschwald had built in 1867. Also an hospital, an asylum, and a small seminary were built by this zealous and energetic priest. Thus Father Oschwald realized his plan of creating a truly Catholic place in which religion holds the first domain; and we may well say that it is for the reverence of its inhabitants for the saintly founder, that the village of St. Nazianz has been preserved entirely Catholic to this very day.

ON THE OCCASION OF THE GOLDEN JUBILEE OF THE SETTLEMENT AT ST. NAZIANZ, 1904 — SOCIETY OF THE DIVINE SAVIOUR

For nearly nineteen years Father Oschwald was with untiring zeal at work in founding St. Nazianz with its religious institutes, in the midst of the primeval

forest. During all this time he was both parish priest of the place and the leader of the religious communism of the brothers and the sisters, which commonly was called "the Colony." He was its moving power, and in his hands was the spiritual as well as economical administration of it. All looked up to him for guidance and advice and help in need. Not only among his own he was greatly revered and loved; the fame of this saintly priest and great friend of mankind spread even beyond the boundaries of Wisconsin. From places hundreds of miles distant people came to him, in order to find consolation and help in their physical ailments as well as in their spiritual anxieties. Weakened by the stress of work and the privations of an apostolic life he went to his Master on February 27, 1873.

The work of Father Oschwald, however, continues to live after him, and his spirit is still alive in his colonists, namely in the brothers and the sisters. Most of them have reached now an advanced age, and their occupation now consists in doing light work, leading a monastic life, and saying the divine Roman Office (translated in German) in common, as it was introduced at the very beginning by Father Oschwald.

As there was no further increase of new members in this colony, and its management becoming too heavy a burden for the rector of the large parish, the late Archbishop Katzer of Milwaukee, to whose diocese St. Nazianz then belonged, introduced in 1896 the fathers of the Society of the Divine Saviour, in order to minister to the spiritual and temporal necessities of the brothers and the sisters, and to step in as their inheritors and successors, thus continuing the work of Father Oschwald of saintly memory. The whole property has been in fact demised with this view to the fathers in 1908. For the tending and nursing of these old, good people, many of whom are frail and sickly, the fathers have availed themselves of the assistance of the Sisters of the Divine Saviour, likewise founded by Father Jordan.

When the Salvatorian fathers came to St. Nazianz on August 15, 1896, to take the management of the colony in hand, they moved into a house built by Father Oschwald and used by him as a seminary for the first training of candidates for the secular priesthood. In this building the fathers resided over twelve years, during which time they were engaged in ordinary and extraordinary parish work, as working parishes and missions, supporting the secular clergy, holding retreats, conducting associations and sodalities, etc. Since 1896 the mission of School Hill, five miles distant, and since 1899 the mission of Charlestown, ten miles distant from St. Nazianz, have been worked by the fathers. Since 1907 one Salvatorian father has charge of the parish of St. Nazianz and is residing in the village; since 1905 another father is chaplain and spiritual director to the mother-house of the Franciscan Sisters of Christian Charity at Alverno, fifteen miles distant from St. Nazianz, and at the same time he has charge of the parish of that place.

THE SALVATORIANUM, ST. NAZIANZ, WIS. — SOCIETY OF THE DIVINE SAVIOUR

In 1898 the fathers built a stately church for the requirements of the colony. It is dedicated to St. Ambrose. In 1906 the foundation stone of the new house of studies, "the Salvatorianum" (Salvatorian Seminary), was laid, and on October 23, 1908, this new building was solemnly blessed and opened by the Rt. Rev. Mgr. Fox, Bishop of Green Bay, to whose diocese St. Nazianz belongs since 1905.

This house of studies is for such boys and young men as wish to join the Anglo-American Province of the society of the Divine Saviour. The first students were received in 1909. There are at present in the first three classes seventeen students. At present the Salvatorian house of St. Nazianz, which is the Provincial house of the Anglo-American Province, consists of twelve fathers and five lay brothers. To the Salva-

torian house in England, to which a parish is attached, four fathers and one lay brother are belonging. The Salvatorian house in Belgium, which is likewise a house of studies, and to which a parish is attached, numbers seven fathers, three lay brothers, eighteen students, and twelve brother candidates. Several scholastics of this province are pursuing their philosophical and theological studies at Fribourg in Switzerland, and at Rome, where they frequent the respective universities.

The illustrated German periodicals published by the society, namely, *Der Apostel Kalender*, *Der Missionar*, a monthly, *Die Salvatorianischen Mitteilungen*, a bi-monthly, and *Das Manna*, a monthly for children, have a considerable circulation also within the United States, being sent out from the "Salvatorian Expedition," St. Nazianz, Wis.

## SOCIETY OF THE DIVINE WORD

*Introduced into the United States in 1897*

This society was founded in 1875 by Arnold Janssen. Its mother-house is at Steyl, Holland. The society was recognized by the Pope on January 25, 1901, and was approved in April, 1910. The first member of the Society of the Divine Word who came to the United States was Brother Wendelin, who landed in New York on October 15, 1895, to make known the purpose and work of the society by distributing its publication in the States. His work having been successful, Father John Peil, S.V.D., and Father Joseph Fischer, S.V.D., came forward on September 27, 1897, and settled in Chicago, there starting a technical school similar to those established by the society in the old country. A little farmhouse

A CLASS OF THE COMMERCIAL COURSE—SOCIETY OF THE DIVINE WORD

was rented for that purpose where the first religious service was held Pentecost Sunday, 1899, which was May 21st. During the summer a farm was bought and the fathers and brothers moved into the farmhouse in whose parlor on November 30th Father Peil sang the first High Mass. More priests and brothers arrived meanwhile from Steyl, and the farmhouse came to be too small. In 1900 ground was broken for the school, and the laying of the cornerstone was set for July 8th of that year. Mgr. Nicholas Jaeger, Abbot, of the Chicago Benedictines, officiated at the ceremonies. April 7, 1901, the school was formally opened, and on May 19, 1902, the Very Rev. P. J. Muldoon, then auxiliary bishop of Chicago, solemnly dedicated it. When the school was opened in 1901 there were only 25 boys enrolled, and it now has passed the 200 mark, the Superior asking continually for more instructors from Steyl. The school is known as St. Joseph's Technical School, Techny, Ill.

VERY REV. ARNOLD JANSSEN, S.V.D. FOUNDER OF THE SOCIETY OF THE DIVINE WORD

For the first three years *St. Michael's Almanac*, founded in 1899, was printed in Chicago. The 1902 edition of this almanac was the first publication coming forth from the new Techny printing establishment. The German *St. Michael's Kalender* is printed here since 1904.

Late in 1901 a German Catholic monthly magazine, the *Amerikanisches Missionsblatt* was projected, of which the first number appeared January, 1902. This not three years after the fathers had come to live on the farm. Encouraged by the success of the *Missionsblatt* and continually requested to publish an English magazine like it, the fathers ventured in 1906 to start *The Christian Family*. The favor with which this was and has continued to be received we need not enlarge upon here. Since these two great ventures in the field of Catholic journalism, innumerable pamphlets, books, etc., have come from the presses at Techny, and, as in the case of the Steyl publications, God alone knows the amount of good that has been done by them.

To return to the school. The school and workshops are separated: boys who come to Techny to go to school do not take any shop-work; boys who come to Techny to learn a trade are not required to do any school work during the day. They must, however, attend an evening school which has been organized especially for them according to the ideas of Don Bosco and other progressive educators. The instruction given in this technical department, as it is called, is designed to be thoroughly practical. Instruction is offered in the following trades: carpentering, typesetting, electrotyping, printing, book-binding, painting, glazing, carving, shoemaking, tailoring, farming, gardening, butchering, steamfitting, plumbing, blacksmithing, mechanics, tinsmithing, horseshoeing, tending engines, boilers, etc. Shops and equipment are kept strictly up-to-date. Every one of the brothers, who teach the boys their trades in the shops, has gone

through the long and rigorous apprenticeship required in Europe, and, to acquaint him with American ways and methods, has worked at his trade in the best shops in Chicago and the East. No time is wasted. Day by day the boy is according to his bodily strength and mental development and in a thoroughly Christian atmosphere accustomed to a worker's life and trained in his trade. He is taught the principles and way of life that will with the grace of God keep him from falling into bad habits and absorbing those social ideas which menace society in our age. In the evening he is required to attend classes conducted by the fathers. The work done in these classes is adapted to the practical character of the technical course the boy is following: English, the mathematics and science needful in the trades, a foreign language, etc.

Father Janssen, on his deathbed, gave his consent to the establishment of a North American mission-house. St. Mary's at Techny, Ill., is the first seminary founded in the United States with the avowed purpose of training men for the foreign and negro mission-fields. St. Mary's mission-house was opened in 1909, two weeks after Father Janssen had been laid to rest at Steyl. There were only 5 students to receive and 1 priest to give instructions. There are today about 40 students in attendance. St. Mary's mission-house is the American mission training-school of the Society of the Divine Word. All its students will, in due time, join the society and remain under the direction and care of its superiors. There are now (1911) in the United States 23 priests and 44 lay brothers of the Society of the Divine Word.

VERY REV. J. I. MURPHY, C.S.SP.
PRESENT PROVINCIAL

## SOCIETY OF THE HOLY GHOST

*Introduced into the United States in 1872*

The religious society known as the Congregation of the Holy Ghost was introduced into the United States about the beginning of the last quarter of the nineteenth century. Founded in the early years of the eighteenth century in Paris, by the saintly Poullart Desplaces, it had for its object to provide for the education and support of destitute and deserving students, who showed signs of vocations to the priesthood. From its very inception it had all the signs of a truly apostolic work. It chose as its especial portion those poor and abandoned works of zeal, which seemed the least inviting to any but noble and generous souls. Throughout all that period of Jansenism, during which the Church had to suffer so much in France especially, from the evil influence and treachery of that sect of heretics, the Society of the Holy Ghost stood up as a bulwark in defense of the teaching, pure and unadulterated, of the Church of Christ. After the French Revolution, its scattered members were again gathered together to continue those works of zeal and charity, in which the glory of God and salvation of souls were so deeply interested.

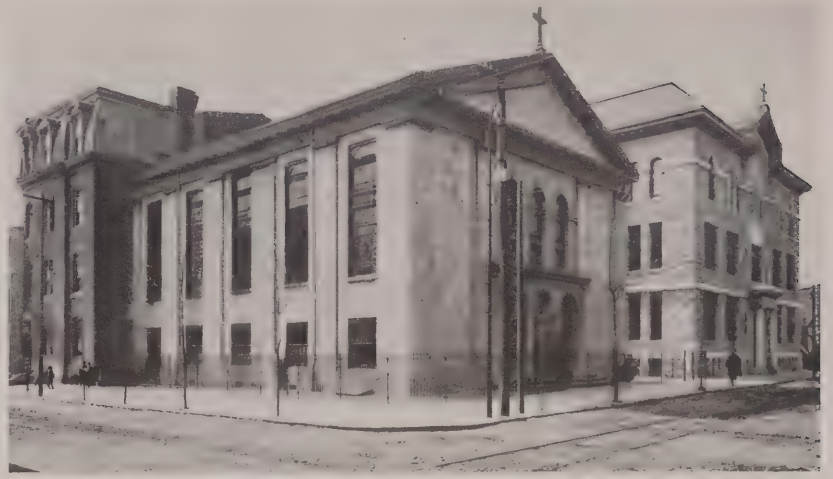
In the early half of the nineteenth century, Divine Providence brought about the formation of a new society of missionaries, whose character and object bore a striking resemblance to those of the disciples of Poullart Desplaces. The Venerable Francis Mary Paul Libermann, the son of a Jewish Rabbi of Saverne in Alsace, and a convert to the Catholic faith from the year 1826, was the founder and first Superior of this new society, called the Congregation of the Holy and Immaculate Heart of Mary. The care of the most abandoned souls, and especially the poor negroes in Africa and the French colonies, was the aim of this body of missionaries. The pious founder had to cope with seemingly insurmountable obstacles, in bringing about his cherished design. Debarred himself from the holy priesthood for a long lapse of years, by the terrible disease of epilepsy — it was only in 1841 that he was at last ordained priest at Amiens, by Mgr. Mioland, bishop of that See.

From that period until his death, February 2, 1852, the servant of God continued the arduous but holy work of guiding the infant steps of this new society of the Holy Heart of Mary, in the midst of many trials and sufferings, but also with the most manifest signs of the protection and blessing of the Almighty. Not least amongst these signs of the divine favor was the providential way in which the saintly Father Libermann was enabled to bring about the union and amalgamation of his Society of the Holy Heart of Mary with the older and venerable Society of the Holy Ghost. The union was ratified by the Holy See in 1848 and Father Libermann named Superior-General of the newly constituted society, which was henceforth to bear the name of the Society of the Holy Ghost and the Immaculate Heart of Mary, being considered by the Holy See as the continuation of the society founded a century and a half previously by the Venerable Poullart Desplaces. Under the administration of Father Libermann the main object of the society was soon brought to its accomplishment, by the founding in the early forties of the African missions. Today after nearly seventy years of devoted labor in that vast field, there are in Africa about three hundred and sixty missionary priests, two hundred lay brothers, nine vicariates apostolic and five prefectures.

PARSONAGE AND SCHOOL, TARENTUM, PA.
SOCIETY OF THE HOLY GHOST

NOTRE DAME CHURCH, CHIPPEWA FALLS, WIS.
SOCIETY OF THE HOLY GHOST

M'DONELL MEMORIAL HIGH SCHOOL, CHIPPEWA FALLS, WIS.
SOCIETY OF THE HOLY GHOST



ST. PETER CLAVER'S CHURCH AND SCHOOL, PHILADELPHIA, PA.
SOCIETY OF THE HOLY GHOST

At home in the countries of Europe, the society spread forth in different directions under the able and wise management of Father Libermann's successor, Very Rev. Ignatius Schwindenhammer. An important establishment was opened in Germany in 1862, when the fathers got possession from the government of the ancient and spacious Cistercian monastery of Marienstatt. During its ten years of existence this community was a fruitful source of many excellent vocations, both of priests and lay brothers, many of whom still survive in various houses of the society. It was the suppression of this community by the anti-religious laws passed after the Franco-Prussian War, that occasioned the opening of a new community in the United States. In October, 1872, the father-general sent a band of fathers to attempt an establishment in Kentucky in the diocese of Covington. This attempt was made in response to an invitation from the bishop and for some time efforts were made to inaugurate an agricultural and industrial school for young negroes. Unfavorable circumstances, however, retarded this work, and compelled the fathers to relinquish it for the time being.

ST. PETER CLAVER'S ALTAR BOYS, PHILADELPHIA, PA.
SOCIETY OF THE HOLY GHOST

The archbishop of Cincinnati had meanwhile invited them to take charge of the parish of St. Remy, to which were attached several missions in the surrounding districts. Very Rev. Joseph Strub was appointed Provincial of the society for the United States and arrived at New York on January 15, 1874. Soon after his arrival, the German parish of St. Mary, Sharpsburg, in the diocese of Pittsburg, established in the year 1852, was entrusted by Bishop Domenec to the society in April, 1874. Rev. Father Strub himself became its rector, assisted by Rev. Father Richert.

In 1878 Father Strub yielded the rectorship to Rev. Father Schwab, who during fifteen years labored for the spiritual and temporal welfare of his flock. The works he bequeathed to his parish are standing proofs both of the enterprising spirit of the pastor and of the generosity of the parishioners. In 1891 he replaced the wooden school building by a magnificent structure, at the cost of $54,000.

After celebrating his silver jubilee, 1893, Father Schwab left St. Mary's parish of Sharpsburg, to take charge of St. Mary's, Detroit, Mich. Father Willms, who succeeded Father Schwab, held the pastorate two years, when he was appointed general director of the Holy Childhood in the United States. Rev. Father Otten, the present rector, assumed the pastorate in 1895. Under his skilful and energetic administration, the cemetery has been enlarged by the purchase of eighty-five acres for the amount of $15,000, all the parochial buildings renovated on the occasion of St. Marys' golden jubilee, and all the debts paid.

Bishop Domenec desired to secure the services of the society in many other works in his diocese, but nearly all his offers had to be declined at the time for want of men and resources. He was particularly interested in obtaining the valuable re-enforcement, as he considered it, of these zealous missionary priests and brothers, to assist him in providing for the spiritual wants of his large diocese. To compass his end he visited the father-general of the society at Paris, during his journey to Rome. For various reasons it was found necessary to abandon the establishments in Ohio, and all the fathers and brothers sojourning there were transferred in October, 1876, to Sharpsburg, Pa.

Amongst the works urgently desired by Bishop Domenec, the establishment of a college in Allegheny was seriously considered for a while after the arrival of the fathers at Sharpsburg. But circumstances not permitting the immediate realization of this project, it was decided for the present merely to open a house of formation for the recruiting of vocations. A residence was selected early in 1877 for the purpose at Perrysville, a small town in the neighborhood of Allegheny City, where four young scholastics were provided for, as the nucleus of what it was hoped would, in course of time, become a large and flourishing community of aspirants.

The parish of St. Anne in Millvale was attended by the fathers from October 8, 1875, and has ever since been confided to the care of the society. Its first pastor was Father Richert, who attended it for several years from Sharpsburg. Fathers Heizmann, Quinn, Galway, Lee, Nolan, and Ward have successively been in charge. Under the care of all these fathers, the work steadily increased necessitating the establishment of a new parish, that of St. Anthony's, for the benefit of the German-speaking Catholics. In 1896 the parish contained about eighty families, and about

CHURCH OF THE IMMACULATE HEART OF MARY
PITTSBURG, PA.—SOCIETY OF THE HOLY GHOST

the same number of children attended school in a frame building, erected by the zealous efforts of the late Rev. Father Quinn. At present the parish contains about 200 families and there is about the same number of children in the school taught by three sisters. The old school building became entirely inadequate for the steadily increasing number of scholars. So a new building was commenced in July, 1906, and dedicated January 20, 1907, under the management of Father Ward the present pastor.

St. Anthony's parish, Millvale, comprises the German-speaking Catholics. The church and pastoral residence were built over twenty years ago by Father Willms, first pastor and organizer of the congregation. A very large and flourishing school erected by its next pastor, Rev. A. J. Zielenbach, and filled to its utmost capacity with over 600 children taught by the devoted Sisters of St. Francis, is the best index of the good status of this congregation. Fathers Olfen, Feger, and Schwab ruled the parish in succession after the appointment of Father Zielenbach as Provincial in 1898. Its present pastor, Father Dangelzer, is ably managing the affairs of the parish and the hope seems near its realization, that a new church building will be soon erected.

Pittsburg College of the Holy Ghost, at present widely known as Duquesne University of the Holy Ghost, was founded in October, 1878. It was first located in Wylie Avenue. In the course of the first six years of its existence its success and the constantly increasing number of its students were such that the directors decided on building the present handsome and costly structure on a healthy and secluded site, overlooking the waters of the Monongahela, at the corner of Bluff and Cooper Streets. An extensive campus bordering on the college buildings was purchased and enclosed. A beautiful Gothic chapel and a commodious entertainment hall were completed in time for the silver jubilee celebration in 1903. Its presidents — the Rev. W. P. Power, Rev. J. Willms, Rev. J. T. Murphy, and Rev. M. A. Hehir, have been recognized as men eminently qualified for their position and capable and zealous workers in the field of higher education. The record made by its students is such as any institution might well be proud of. During the comparatively brief space of its existence, a hundred of its students have entered the ranks of the secular and religious clergy. Its representatives among the learned professions are numerous, successful, and progressive; nearly every business office of importance in the city claims some of its graduates among its directors, stockholders, or trusted employees. The uninterrupted progress of the institution and the ever-increasing requirements of Catholic education, which it was called upon to meet, pointed out, for a long while past, the necessity of procuring for the college the full powers of a university. The task of securing such a charter from the Legislature of Pennsylvania was successfully accomplished in the early part of the year 1911. With the reopening of the new school-year in September, several departments, including law, were inaugurated.

Amongst the missions attended to by the fathers, those of Glenfield and Emsworth hold a prominent place. Situated as they are, in a country district and comprising but a comparatively small number of families, the ministry in these stations entails no small

ST. MARY'S CHURCH, DETROIT, MICH.
SOCIETY OF THE HOLY GHOST

SCHOOL OF THE IMMACULATE HEART OF MARY PITTSBURG, PA. — SOCIETY OF THE HOLY GHOST

amount of labor and self-sacrifice. Rev. Theophile Meyer, the present zealous pastor, has labored there since 1892 and completed, in 1907, the erection of a handsome Gothic stone church in Glenfield. The church in Emsworth was built in 1891 under the pastorate of Rev. A. J. Zielenbach, who was succeeded in 1895 by Rev. Father Meyer. The predecessors of Fathers Zielenbach and Meyer were Fathers Heizmann and Gross, in Glenfield.

For some years Emsworth parish was under the care of Father Boyce who built the pastoral residence.

Establishments were commenced in the State of Arkansas in 1878 in the diocese of Little Rock. Their object was to provide for the spiritual needs of immigrants and negroes, whose numbers were very large in that part of the country. Bishop Fitzgerald eagerly seized the opportunity of obtaining the service of the fathers in this vast diocese. The project of opening a colony for immigrants was set on foot by Father Strub, and the little town of Conway was chosen as the center of the colony of St. Joseph, as it was called. A contract with the railroad company provided a large extent of territory for the purpose — 200,000 acres. Besides the mission of Conway, others were taken charge of by the fathers at Atkins and Warren. The chief house of the colony of St. Joseph was eventually that of Marienstadt, at Morrillton, where the brothers' novitiate was opened under the direction of Father Strub, aided by Father Zielenbach.

At a subsequent period the novitiate was removed from Morrillton to Pittsburg, Pa., and in later years thence to Cornwells, Pa., whence, still later, it has been transferred to Ferndale, Conn. During these many years the fathers have continued the good work begun in 1878 in the various missions of the diocese of Little Rock, and consoling fruits of piety and devotion have been produced amongst the good Christian people under their care.

The parish of the Sacred Heart, at Tarentum, is a congregation of German-speaking Catholics, whose spiritual wants have been attended to by the fathers since 1889. Rev. John Otten was the first pastor, and he bought the spacious property on which he successively erected the school and church building and the priest's residence. He was succeeded by the late Father E. Schmitz, who built a convent for the sisters. After Father Schmitz's death, the present pastor, Father Ruehl, was appointed. His efforts, seconded by those of the aged and venerable African missionary, Father Steurer, are visibly blessed by God in the fervor and piety of the flock confided to their care.

The large and important Polish parish of St. Stanislaus has been entrusted to the fathers of the society since December 19, 1886, when Rev. Anthony Jaworski took charge as permanent rector. He labored for several years with indefatigable zeal, and succeeded with the devoted aid of his parishioners in erecting successively a fine school building and a beautiful church. His failing health compelled him to resign in 1899, and he was succeeded by Rev. C. Tomaczewski, who continued the good work with marked ability and success until 1907, when he was replaced by Rev. Paul Kwapulinski, the present rector.

Father Tomaczewski has at present charge of the Polish Orphan Asylum at Emsworth, which was erected by his efforts during his incumbency at St. Stanislaus'. The pastoral residence on 21st Street was also built under his administration.

ST. JOSEPH'S CHURCH, BAY CITY, MICH. SOCIETY OF THE HOLY GHOST

The congregation of the Immaculate Heart of Mary, which formed previously a part of St. Stanislaus' congregation, was established in 1897. The first pastor, Rev. S. Rydlewski, who organized the congregation, had charge of it until January 1, 1898. His successor, Father Jos. A. Szwarcrok, is the present pastor. The erection of the present church was begun in 1904. On December 3, 1905, it was dedicated by the Apostolic Delegate, Archbishop Falconio. The church is of Roman Renaissance style, and has a seating capacity of 2000.

The fathers of the society were several years ago called upon to open a missionary work in behalf of the negroes of Philadelphia, by the archbishop, Most Rev. P. J. Ryan. In July, 1889, Father P. McDermott came from Pittsburg in company with Father Strub to take charge of this work. The chapel in the house where it was inaugurated was called after St. Peter Claver, the apostle of the colored race. It was in the same house that the school for negro boys was commenced. The present church and school buildings at 12th and Lombard Streets were the later fruits of these painful beginnings of the work. Father McDermott and his successors, Fathers Nolan and Plunkett, have the consolation of seeing today the ever-growing development of this apostolic undertaking.

COLLEGE BUILDINGS AND CAMPUS, PITTSBURG, PA.
SOCIETY OF THE HOLY GHOST

A little while after the opening of St. Peter Claver's, the society was afflicted with the loss of their Provincial, Very Rev. Father Strub, who died at Pittsburg College, January 27, 1890. His successor, Very Rev. Jos. Oster, came from St. Pierre and Miquelon to take in hand the administration of the United States Province. One of his first acts was the installation of another work of zeal and charity in Philadelphia. In the latter part of 1890 he sent Rev. D. J. Fitzgibbon to assume control of St. Joseph's House for Homeless Boys. The administration of the latter brought this work to an excellent state of efficiency and won the admiration of all classes of society. Its continued success under his successor, Father Farrell, is well worthy of the great city so fittingly styled the "City of Brotherly Love." The work is at the present time in the hands of its former director, Rev. D. J. Fitzgibbon and is in flourishing condition.

In 1909 His Grace, the late Archbishop Ryan, entrusted the society with the control of a colored mission in the northern part of Philadelphia. This work had been established some years before by Rev. Father Emmerich, S. J. After Father Croneniberger, C.S.Sp. had been appointed, a fine and spacious church building, situated on 7th and Broad Streets was purchased, and in due time dedicated under the name of "our Lady of the Blessed Sacrament." Rev. Father Park, C.S.Sp. is the present pastor. About the same period the Sisters of the Blessed Sacrament opened an academy for colored pupils on North Broad Street at a short distance from the church.

The Canadian French parish of St. Joachim's, Detroit, has been administered by the fathers since 1885. Fathers Dangelzer, Kientzler, Roth, Richert, Oster, and Goetz have succeeded one another during that period. A large school of children, well-organized societies, profound faith and piety, and the clearing off of all the indebtedness of the parish combine to make this work a most consoling one for the fathers in charge.

St. Mary's Church, Detroit, Mich., was at the request of Bishop Foley taken charge of by Rev. Francis Schwab in July, 1893. The zeal of this holy priest, which had achieved so much for God's glory, during his long incumbency at St. Mary's, Sharpsburg, was exercised in this new field with no less fruitful results. The material and spiritual welfare of the congregation was furthered constantly by his untiring efforts. It was during this period of apostolic labor that the devoted priest began to experience the first attacks of that fatal malady which was to bring him to his grave in a few years. On his departure for Europe he was succeeded by Rev. Ch. Grünenwald who, in 1907, was in turn replaced by the present pastor, Father Wuest.

The parish of St. Joseph's, Bay City, diocese of Grand Rapids, was placed in 1888 in charge of the fathers of the society. Fathers Roth, Dangelzer, and Grès have succeeded one another as pastors. The present pastor, Father Grès, has erected the new church, which will cost nearly $60,000. The building of the pastoral residence took place under Father Dangelzer's administration.

Since April, 1891, the parish of Notre Dame, Chippewa Falls, Wis., has been under the care of the fathers. Bishop Flasch, in accordance with the dying wish of the founder of the parish, Dr. Goldsmith, to have a religious society placed in charge, invited Father

Oster, Provincial, to send some members of the society for this purpose. Fathers Phelan and Schmitz were selected for the post. Great eulogiums are bestowed by all classes upon the schools, which outstrip all competition. Several stations are attended to in addition to the Notre Dame parish. The parish of the Holy Ghost in Chippewa Falls has also been for several years administered by one of the fathers, and its present incumbent is the indefatigable Father Frécenon.

Our Mother of Consolation at Mt. Carmel, Pa., was given by Right Rev. J. W. Shanahan, of Harrisburg diocese, to the fathers of the society in 1903. This congregation was taken possession of on November 12th, of that year, by Rev. Father Alachniewicz. A beautiful stone church was soon erected by him at a cost of $70,000. Besides the work done in the parish church and school, the fathers attend two small missions in the neighborhood of Mt. Carmel.

Another parish in Mt. Carmel, that of St. Joseph, was placed under the care of Rev. S. Rydlewski some time later. It comprises a considerable number of good Christian Polish families, whose zeal and piety amply reward the attention bestowed upon them.

The fathers of the society have attended for several years past to the spiritual wants of a notable institution in Virginia, viz., St. Emma's Industrial School for negroes at Belmead, founded in 1894 by General and Mrs. Morrell. Father Healy was nominated for this post in 1895, and continued his missionary labors for four years amongst the colored people of that region. He was succeeded by a secular priest till 1903 when, at the solicitation of Bishop Van de Vyver, Very Rev. Father Zielenbach consented again to supply fathers for the work. Father Stadelmann has been in charge of it since that time, and has reaped consoling fruit from his labors in bringing about the conversion of many negroes. An Anglo-Portuguese missionary center in Portsmouth, R. I., has been producing excellent results for the past few years under the able and experienced direction of Rev. Christopher Rooney, C. S. Sp., whose life-long missionary labors in Portugal and Portuguese Africa have fitted him admirably for this good work.

In 1896 a visitor, Father Eigenmann, was sent by the father-general to the United States Province. On his arrival he assumed control as Provincial Superior in succession to Father Oster who had resigned. One of the chief results of the administration of Father Eigenmann was the establishment of a new central house near Philadelphia, at Cornwells, where the novitiate for clerics and lay brothers was canonically erected. On his return from his visit, Father Eigenmann was succeeded as Provincial by Father Zielenbach who governed the province till the general chapter of 1906, at Paris, at which he was elected member of the general council of the society, a proceeding which entailed his resignation as Provincial and necessitated his taking up his residence at the mother-house, Paris. The Very Rev. J. T. Murphy succeeded him in the latter part of the year 1906. A serious illness obliged the latter to resign in 1910. His successor is Very Rev. Eugene Phelan. It was under Father Zielenbach's administration that a new property was purchased at Ferndale, Conn. The novitiate has been transferred thither from Cornwells, Pa., for some time past. The property at Cornwells is at present devoted to a new and important work, viz., an Apostolic College. Some sixty young men are being educated there for the sacerdotal and missionary life.

The United States Province of the society includes at the present time (November, 1911), 84 professed priests, 25 professed scholastics, 30 lay brothers, 7 clerical novices, 3 lay novices, 61 junior scholastics, 1 novitiate, 2 scholasticates, 1 university, 1 home, 19 parishes or missions, 5 stations, and 1 institution.

## SOCIETY OF ST. EDMUND

*Introduced into the United States in 1891*

The mother-house of the Society of St. Edmund was, before the expulsion of 1901, at Pontigny, archdiocese of Sens, France. The old Abbey, one of the four daughters of Citeaux, stands now deprived of its inhabitants, a family of priests with which the Rev. Father J. B. Muard had, in 1843, peopled its long-deserted cloisters and cells. After a few years spent with his young community, Father Muard, whom a life of seclusion and penance attracted more, retired to "la Pierre qui Vire," where he founded a branch of the Benedictine order, now in the Indian Territory, Okla. On his departure he left the government of the newly founded society to the Rev. Father P. Boyer. To him the society owes its present form, which was praised by the Holy Father (*decretum laudis*) in 1875. If Father Muard was the founder of the society, Father Boyer has been its organizer and first Superior-General. Under his able leadership, missionary houses, apostolic schools, and colleges multiplied. Until 1901 the society was in charge of the celebrated Abbey of "Mont Saint Michel" in Normandy, together with that of Pontigny, where lies the body of St. Edmund, exiled archbishop of Canterbury and after whose name the society is called. When Father Boyer departed this life in 1892, lamented by all who knew his holiness and kindness, the Rev. Father P. Laproste was elected Superior-General and remained in office till 1907, when through failing health he resigned. His terms of generalship had been hard ones. He had seen all the members of the society expelled and dispersed, all the houses confiscated and sold by the French government, but the foundations of England and Switzerland softened to some extent the sorrow of his declining years. In 1907 the general chapter met in Paris and elected the Rev. Father A. Prevel Superior-General of the society. Through his untiring zeal the order has been firmly established in England, Switzerland, and America. His efforts even have been rewarded with the final and formal recognition of the society by the Holy Father in 1911.

The history of the establishment of the American branch of the order resembles that of all similar orders that came poor, struggled hard against poverty, and finally won. The first colony that landed in Amer-

ica in 1891 was composed of two priests and two scholastics. Two years later the Rev. Father T. M. Aubin joined them in South Hero, Grand Isle County, Vt., In September, 1895, Father Filiord was sent from France to help the new pastor. Unfortunately this young priest died a little over a year after his arrival.

VERY REV. A. PREVEL, S.S.E., SUPERIOR-GENERAL OF THE SOCIETY OF ST. EDMUND

VERY REV. E. SALMON, S.S.E., PRESIDENT OF ST. MICHAEL'S COLLEGE WINOOSKI, VT.

REV. T. M. AUBIN, S.S.E. RECTOR AT SWANTON, VT.

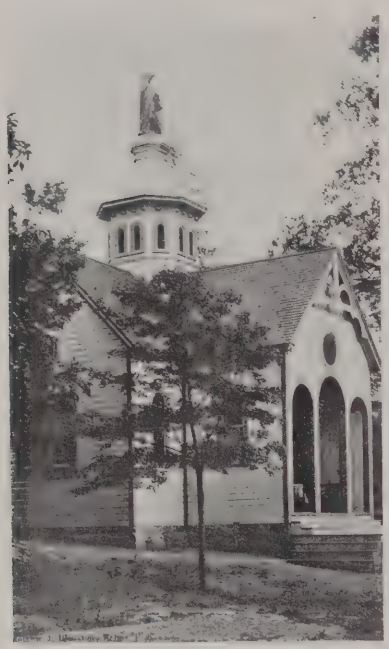
which the Rt. Rev. L. de Goesbriand, then bishop of Burlington, had offered to the fathers. This first attempt was far from being a success—the conditions of climate and circumstances were altogether different from those of France. After the visit of a delegate from the mother-house, the first religious But he had lived enough to assist at the dedication of the fathers' house and apostolic school in June, 1896.

This school was the nucleus of a college which opened in Winooski in 1904 and bears the name of St. Michael's College. This young promising institution numbers

ST. MICHAEL'S COLLEGE, WINOOSKI PARK, VT.—SOCIETY OF ST. EDMUND

disbanded in 1895. Father Aubin remained alone in charge of the parish of Swanton, which the pastor, Rev. J. Cain, had resigned in favor of the society. already 125 students from all parts of Vermont and New York States. Twice the temporary buildings have been enlarged, and, as they are presently filled

at their utmost capacity, there is little doubt that a new college will have to be erected. Its first president was the Rev. Father A. Prevel, now Superior-General of the society. The present head of the college is the Rev. Father Salmon; to his zeal and devotedness are due the steady increase of the students, number and the good renown of the institution.



ST. ANN'S SHRINE, ISLE LA MOTTE VT.—SOCIETY OF ST. EDMUND

The late Bishop Michaud, to show his appreciation for the work done by the fathers in his diocese, handed over to them in 1904 St. Ann Shrine, Isle La Motte, Vt. This historical spot should be dear to every Catholic, even to every American. There Champlain landed, there Mass was said perhaps for the first time in America, there stood a fort built by Captain La Motte in 1666 and dedicated to St. Ann, who had her chapel in the precincts, there also came Bishop De Laval of Quebec on his pastoral visitation in 1668. All these souvenirs urged the fathers to celebrate in a fitting manner the tercentenary in 1909 of the discovery of the lake and island by Champlain. Through the zeal of the Rev. Father Fouillet, the head chaplain of the shrine, a new chapel was erected and solemnly blessed in presence of the most distinguished gathering the island had ever witnessed. Among those present were Bishop Burke of Albany, Bishop Roy, auxiliary bishop of Quebec, Governors Prouty of Vermont and Hughes of New York, and also representatives of the English and French ambassadors.

ST. MICHAEL'S COLLEGE BASE-BALL TEAM—SOCIETY OF ST. EDMUND

Since 1901 the mother-house of the order is at Hitchin, archdiocese of Westminster, Eng. The society has been founded for the work of popular missions. The members devote themselves to parochial work, to the education of youth in seminaries and colleges, to the direction of pious associations and to foreign missions. The society has in America one college and one apostolic school at Winooski, Vt., one missionary house and one parish in Swanton, Vt., and one shrine in Isle La Motte, Vt., fifteen priests, three scholastics, three novices.

FATHERS' HOUSE AT SWANTON, VT.—SOCIETY OF ST. EDMUND

## SOCIETY OF ST. JOSEPH (JOSEPHITE FATHERS)

*Introduced into the United States in 1871*

One of the works of zeal in the saintly life of Cardinal Vaughan, archbishop of Westminster, was the founding of a missionary society for foreign countries. As a young priest he had a burning desire to devote himself to the conversion of the heathen in distant lands. He thought of the millions who in Africa, Asia, and the isles of the Pacific had never heard of our

CHAMPLAIN'S TERCENTENARY, JULY 9, 1909 SOCIETY OF ST. EDMUND

Lord Jesus Christ and His word. The biographer of the Cardinal tells us that he brooded over the thought until he could hardly look at the map of Africa without tears rising to his eyes. Later he conceived the idea of forming a community of men, who would perpetuate the work and bring the light of Catholic faith to those who yet dwelt in the darkness of unbelief. When he had first thought of the Foreign Missions, his only wish had been to go out and preach to the heathen himself and in his own person to become a servant of the negro. The ease of this simple personal service was a strong recommendation that seemed to need nothing but his own will. But as his thought grew and matured he came to want something greater and more permanent and less dependent upon the accidents of an individual's life and health.

HIS EMINENCE, HERBERT CARDINAL VAUGHAN, ARCHBISHOP OF WESTMINSTER, ENG. FOUNDER OF THE JOSEPHITE FATHERS

Father Vaughan unexpectedly received the warm approval of Cardinal Wiseman and other good men for his plans. He went to Rome and received a solemn and special blessing for his undertaking from Pius IX. However, it was only after much ill-health and through overcoming many obstacles and discouragements that Herbert Vaughan was finally enabled to begin the founding of a Missionary College at Mill Hill near London. He had no money. He saw no prospect of getting it at home, so he determined to go out and beg, and chose South America as his first field. In the United States the Civil War was then raging. He had acquired a knowledge of the Spanish language while in Spain.

On December 17, 1863, Father Vaughan sailed from Southampton to go by way of the West Indies and Panama to California. At Panama where an epidemic of small-pox was raging and there was a woful lack of priests, he tarried to administer to the sick and dying.

In San Francisco, Cal., he met with his first real disappointment. His mission of begging was not looked upon with favor by the ecclesiastical authorities. Various reasons were given why he could not be allowed to collect. Then he had recourse to prayer, and the archbishop relented somewhat.

After a happy stay of nearly five months in California, Father Vaughan took passage on board the

VERY REV. THOMAS B. DONOVAN S.S.J., SUPERIOR OF ST. JOSEPH'S SOCIETY, 1905–1908

VERY REV. JUSTIN McCARTHY S.S.J., ELECTED SUPERIOR 1908

REV. A. B. LEESON, FORMER PROVINCIAL OF THE SOCIETY

ST. JOSEPH'S SEMINARY, BALTIMORE, MD. — SOCIETY OF ST. JOSEPH

EPIPHANY APOSTOLIC COLLEGE, BALTIMORE, MD. — SOCIETY OF ST. JOSEPH

*Uncle Sam* and in due course reached Lima, Peru. Under discouraging circumstances he took up his work and begged from door to door. He met with varied

VERY REV. JOSEPH BUTSCH, S.S.J.
RECTOR OF ST. JOSEPH'S SEMINARY, BALTIMORE, MD.

REV. DOMINIC J. MANLEY, S.S.J.
FIRST RECTOR OF EPIPHANY APOSTOLIC COLLEGE BALTIMORE, MD.

REV. J. A. DE RUYTER, S.S.J., FOUNDER OF ST. JOSEPH'S HOME, WILMINGTON, DEL., AND ST. JOSEPH'S INDUSTRIAL SCHOOL, CLAYTON, DEL.

fortunes in Peru and Chili, but succeeded in obtaining a reasonable sum. He collected from all sorts and conditions of men, and his letters tell that the people as a rule received him kindly. The offer of the captain of the man-of-war *Charybdis* to give him passage via Cape Horn to Rio de Janeiro induced him to change his original intentions of crossing the Cordilleras and begin a campaign in Buenos Ayres. At Rio he was stunned by the news of the death of Cardinal Wiseman, who had been his friend and supporter.

The death of Wiseman made no change in Herbert Vaughan's plans. At first his prospects in the crowded city of Rio de Janeiro were gloomy. However, the Emperor and Empress became patrons of his work. He continued his begging and, as in California and Peru and Chili, money came to him until he began to feel that he had enough to justify him in beginning his college. He had collected about ten thousand pounds in money, enough for ten burses for as many students for the Foreign Missions.

The report of the appointment of Henry Edward Manning as archbishop of Westminster gave him great satisfaction, which he voiced in a letter written at the time. Much against his wish he had to forego visiting other cities to comply with the recall sent him by Archbishop Manning. On his return to England in July, 1865, he wrote in his journal: "Thus ended my journey to collect in America. As I look back upon it, it seems wonderful how God led me through so many trials and sufferings, making the cross easy and light when it was on the shoulder, though so hard to contemplate that the foresight might have discouraged me."

ST. JOSEPH'S CHURCH AND ORPHANS' HOME, WILMINGTON, DEL.—SOCIETY OF ST. JOSEPH

With the full sympathy and approval of Archbishop Manning, Father Vaughan set to work with his usual energy in establishing the College for Foreign Missions. Friends in England came to his assistance. One of the effective patrons of the work was Lady Herbert of Lea, the well-known writer. After much difficulty he was able to secure a house at Mill Hill, near London. The start was made on March 1, 1866, with one professor, who was Father Vaughan, and one student, and all the then present and the future were committed to the honor and care of St. Joseph. The ideal of the missioner held by Herbert Vaughan was exalted, and he sought to impart the ideal in the new college. In the models he early set before himself, his biographer tells us that St. Peter Claver held a dominating influence. The thought of this seventeenth-century saint who vowed himself for life to be the "slave of slaves," who were then being brought in shiploads from the coasts of Africa to the great market in Carthagena, colored his thoughts for years together. As a result of the labors of Father Vaughan, men filled with the apostolic spirit have gone continuously from Mill Hill for more than thirty years into distant countries to labor there not for a time but until the end.

COLORED SCHOOL AT MON LOUIS ALA. — SOCIETY OF ST. JOSEPH

The students increased and in June, 1869, the foundation stone of the present noble college was laid. In March, 1871, it was opened free from debt, with a community of thirty-four. A college church in honor of St. Joseph was also soon after built. Now Father Vaughan was to see the fruits of his labor. In the autumn of the year 1871 St. Joseph's College had assigned to it, by the Holy See, its first sphere of work. Early in that year Dr. Vaughan, having four priests ordained, went to Rome, and there prostrating himself at the feet of Pius IX, offered his little band to whatever mission His Holiness would assign to them. The decrees of the Second Plenary Council of Baltimore had but lately been approved by Rome. It spoke in most moving terms of the negroes, and appealed for priests to devote themselves exclusively to that neglected race. By command of Pius IX, Dr. Vaughan communicated with Archbishop Spalding. The result was that in November, 1871, Father Vaughan, with Revs. Cornelius Dowling, James Noonan, Joseph Gore, and Charles Vigeront, sailed from Southampton for Baltimore, where they arrived in December. The first missionaries who left Mill Hill were four in number; the vow by which they consecrated their lives may well have recalled the memory of Peter Claver. They had vowed themselves forever to the service of the negro race. Their departure was marked by a special ceremony of farewell and by a sermon by Archbishop Manning. Father Vaughan would do these missionaries, the first to go out after his long labors, one final service — he would go out with them to America and see them settled in their new home in Baltimore. The little party met with very friendly reception in Maryland, and the archbishop of Baltimore placed at their disposal St. Francis Xavier's church. This church had been erected for Protestant service in 1836 and had a notable local history. For a time it was used for political conventions. In 1844 Henry Clay there was nominated for the Presidency. During the Civil War a convention was held there to decide whether the State of Maryland would secede or not. While in session the United States soldiers

COLORED SCHOOL AT BIRMINGHAM, ALA. — SOCIETY OF ST. JOSEPH

FIRST COMMUNION BOYS, WILMINGTON, DEL. — SOCIETY OF ST. JOSEPH

FIRST COMMUNION CLASS, BALTIMORE, MD. — SOCIETY OF ST. JOSEPH

ST. EMMA'S COLLEGE BAND — SOCIETY OF ST. JOSEPH

SENIOR CLASS, MISSION SCHOOL, RICHMOND, VA. — SOCIETY OF ST. JOSEPH

surrounded the church and marched off as prisoners to Fort McHenry the assembled delegates. The building was purchased in 1863 by the zealous and distinguished Jesuit, Dr. O'Connor, previously bishop of Pittsburg, for the exclusive use of colored Catholics. On the arrival of the Josephites the city contained forty thousand negroes, and the proportion of Catholics among them was soon large enough to require the services of five priests. After doing what was possible to settle the missionaries in their new field of labor, Father Vaughan set out on a voyage of inquiry through the Southern States, there to study the negro and his condition. The spiritual desolation he found filled him with pity and compassion. He saw the advantage of having separate churches for the blacks, and thought such an arrangement as much in the interests of the colored people as of the whites. His biography tells us of an interesting interview on race questions with Jefferson Davis, ex-President of the Confederate States.

CONVENT, VAN DE VYER COLLEGE, RECTORY, AND ST. JOSEPH'S CHURCH, RICHMOND, VA.

Father Vaughan everywhere took notice of the traits of the negro, and observed the attitude of the different classes of white people in the North and South, towards the race. He endeavored to draw just conclusions from these observations. After visiting many sections of the South and making careful inquiries in each place, he returned to New York and began a campaign in the Eastern States. Addressing a great meeting in New York, he congratulated the people upon the great result of the war which had been the final abolition of slavery. He spoke in friendly terms of the Southern people and of his hope that American negroes might prove a willing means of evangelizing Africa itself. "We have come," he said, "to gather an army on our way, to conquer it for the Cross. God has His designs upon that vast land. It may be a thousand years behind our civilization of today, but what were our forefathers a little more than a thousand years back compared to our present condition? They were sunk in an apparently hopeless barbarism. But God sent missioners to them from a Christian nation, and they brought them into the light. Nation is dependent upon nation, and we have to carry on the light. In less than a thousand years Africa may be as civilized as Europe or America. The mission of the English-speaking races is to the unconverted, especially to the uncivilized, nations of the world. God calls upon you for co-operation. His plans are prepared from afar. The branch torn away from the parent stem in Africa by our ancestors was carried to America, carried away by divine permission in order that it might be engrafted upon the Tree of the Cross. It will return, in part, to its own soil, not by violence or deportation, but

ST. FRANCIS XAVIER'S CHURCH, BALTIMORE, MD. SOCIETY OF ST. JOSEPH

ENTRANCE AND CHAPEL OF ST. JOSEPH'S INDUSTRIAL SCHOOL, CLAYTON, DEL. — SOCIETY OF ST. JOSEPH

willingly and borne upon the wings of Faith and Charity."

Later Dr. Vaughan went to Canada with the hope of securing workers among the French Canadians for the mission-fields. The archbishop of Quebec received him kindly and allowed him to address the students in the seminary, and, further, promised to allow any two of them to cast their lot with him altogether, if they could be persuaded to go. However, he only succeeded in getting one recruit later at Montreal; it was Arthur Bouchard, who went to Mill Hill and afterwards served on the Foreign Missions until his death. At the present time several French Canadians are laboring zealously on the negro missions in the Southern States.

He now returned to England. The main object of the visit has been accomplished. By personal investigation Herbert Vaughan had learned the nature of the Negro Problem in the United States, and he had fairly started his own little band of missioners on their great work. One of the last entries in his diary before sailing runs as follows: "Archbishop Gibbons who has just come to Baltimore, says our men are highly esteemed by the Vicar-General and the clergy. They are intent on their own business and understand it, and are very popular for their simplicity and hard work."

Mr. Snead-Cox, the author of the excellent biography of Cardinal Vaughan, goes on to say that — "Herbert Vaughan may have done more conspicuous and more important work in his life than the founding of this great college at Mill Hill, and the equipment and endowment of it with his own ideals, but assuredly there was none that was closer or dearer to his heart.

"He saw the seed-time and he saw the harvest, and he knew that when he was gone others would continue to reap where he had sown. The college he built is there, and doing today the work he planned. His missioners, under their sentence for life, are at work today in the Philippines, in Uganda, in Madras, in New Zealand, in Borneo, in Labuan, in the basin of the Congo, in Kashmir, and Kafiristan. In 1908 they gave baptism to nearly ten thousand Pagans. In his busiest days, as bishop in Salford, or Cardinal in Westminster, Herbert Vaughan was always glad when he could snatch a brief time for silence and retreat at Mill Hill. He went to the college when his time came to die, and he chose it for his place of burial."

The fathers of St. Joseph's Society laboring for the negroes in America had a large field before them. There are now (1911) in the United States about ten million people classed as negroes, some being of mixed blood. The vast majority are out of the true church. In the Western Hemisphere, including North and South America and the islands of the sea, are about twenty-five million of the black race and of mixed blood.

However, the missionaries set to work to establish missions, churches, and schools in various dioceses. Missions were soon opened in Louisville, Ky. (1872), Charleston, S. C. (1875), Washington, D. C. (1881), Richmond, Va. (1884).

Up to 1887 aspirants for the negro missions in the society were obliged to repair to Mill Hill, London, where the Josephite fathers had their house of studies. To cross and recross the Atlantic seemed a somewhat expensive way of reaching our colored population. Hence, in 1887, by the joint action of Cardinal Gibbons and Bishop Vaughan, then Superior-General of the Missionaries, it was resolved to open a seminary at Baltimore, Md. By the kindness of the Sulpician fathers in charge of St. Mary's Seminary, permission was granted to the students of the proposed seminary to attend their course of lectures. Because of this advantage the old Western Maryland Hotel, Pennsylvania Avenue and St. Mary's Street, was purchased, fitted up, and opened in September, 1888, with four seminarians. The following year the Epiphany Apostolic College, at Walbrook, a suburb of Baltimore, was thrown open for the thirty-five young men who came to it in order to master the studies in Latin and other collegiate branches, preparatory to entering St. Joseph's Seminary. Since then both of these institutions have steadily prospered; at present (1911) Epiphany College has fifty-four students. St. Joseph's Seminary, for which it was necessary to erect a more spacious building in 1893, has now twenty-three seminarians.

With the approbation of Cardinal Vaughan, then bishop of Salford, some of the fathers of St. Joseph's Society in 1892 separated from the parent society in England and formed an independent organization. As far back as 1879 Cardinal Vaughan proposed this; he began to see the need of a special community for the negro work in America, that would draw vocations from this country. He urged it again in 1884 on the American members of the society, and insisted on the same step in a public letter in 1889 to the bishops then assembled in Baltimore for the centennial of the American Hierarchy. In March, 1891, a memorial was drawn with the knowledge of Cardinal Gibbons, and sent to Cardinal Vaughan praying that the proposals so often made by the latter should be carried into effect and that the American society be constituted an independent organization. In January, 1892, Cardinal Vaughan wrote officially to every priest on the negro missions granting leave to each one either to enter the new society, or join the clergy of any diocese, or continue allied to England. The confrères of the new society met in the Epiphany College in July of that year, passed a week in retreat, and drafted a body of rules for their government. They are the same as they lived under heretofore, no change being made, not even the name of the society, save that of designating the center of authority in Batimore, instead of Mill Hill, London. The society has grown with the blessing of Divine Providence. It has had its trials as all good works have. The evolution of the negro missions has been healthy. On all sides from the start it has been felt that Americans could look after the negroes. Providence has put our mission-field at our very doors, and there is every hope that we shall be faithful to our trust.

At present there are fifty-two priests in the American society; nearly all of them actively engaged in

mission work at thirty-five churches and institutions located in twelve Southern dioceses.

Among the early Superiors distinguished for their labors in the society and on the missions were the

ST. JOSEPH'S SCHOOL, NORFOLK, VA.
SOCIETY OF ST. JOSEPH

Revs. A. B. Leeson, J. R. Slattery, also Thomas B. Donovan, who died in 1908. The present Superior of the American community is the Very Rev. Justin McCarthy, S.S.J.

BIOGRAPHICAL SKETCHES

Rev. alfred bradford leeson. — Father A. B. Leeson become Provincial of St. Joseph's Society in 1882 and remained Superior for ten years while the society in America was yet under the jurisdiction of the Superior-General in England. Father Leeson was born in New York City, in 1849. His family were of the Episcopal Church, and he was educated for the Episcopal ministry in the State of New York. For some years he exercised the Episcopal ministry in New York State. Later he was assigned to Mount Calvary

CHURCH OF THE MOST PURE HEART OF MARY
MOBILE, ALA. — SOCIETY OF ST. JOSEPH

Church, Baltimore, Md., where he remained until 1875. He then became a Catholic and went to England and was ordained to the Catholic priesthood at Mill Hill by Cardinal Vaughan, in 1878. As a member of St. Joseph's Society he was sent to Baltimore, Md., where he labored as rector of St. Francis Xavier's Church. For twenty-five years previous to his death he was pastor of St. Monica's Church, in South Baltimore, Md., When Cardinal Vaughan obtained leave for the fathers to return to England or join the community in America, Father Leeson chose to remain at St. Monica's as a diocesan priest. Here he remained until his death in 1911, living the life of an humble and devoted priest.

Rev. dominic j. manley. — The first president of Epiphany Apostolic College was Rev. Dominic J. Manley, a man in every way fitted for the training of the young levites over whom he was placed. He was born in 1854 in the parish of Killine, County Mayo, Ireland. The parents of the future apostle of the colored race came to America in 1863 and settled near Scranton, Penn. As a gentle and saintly youth he gave evidence of a vocation to the priestly state. When past the age of fifteen years we find him pursuing his studies at St. Bonaventure's College, Allegheny,

CHURCH OF ST. PETER THE APOSTLE (COLORED CATHOLICS), DALLAS, TEX. — SOCIETY OF ST. JOSEPH

N.Y. After studying for a time at the seminary of Allegheny, he was sent by his bishop to study at St. Mary's Seminary, in Baltimore, under the good Sulpician fathers. As there was then no great need of priests in the Scranton diocese where his home was, he was ordained to the priesthood for the diocese of Baltimore, at Mt. St. Mary's College, in 1878. He labored for some time with success at churches in the diocese, and noted the urgent need of special work among the many colored people. He generously resolved to devote his life to their service, and for this purpose received permission to enter St. Joseph's Society. At the opening of Epiphany College Father Manley was appointed its president. He was an ideal Superior for four years, when his health failed and he died in November, 1903. In all the various positions of his life, Father Manley won the affection of all by his gentle manners and priestly virtues.

Rev. john anthony de ruyter. — Father De Ruyter was the founder of St. Joseph's Orphan Home, Wilmington, Del., and St. Joseph's Industrial School for negro boys, at Clayton, Del. He was

born in 1849 at Zutphen on the Zuyder Zee, Holland. When a boy of twelve he was sent to the Jesuit College at Kuylenberg. While there Father Vaughan, afterwards the Cardinal Archbishop of Westminster, visited the place and preached to the students on the English Missionary College, which he had just founded. De Ruyter with a number of other Dutch boys went to the English Mission College in London, there to prepare for the apostolate. Ordained priest on St. Joseph's feast, March 19, 1878, Father De Ruyter was sent to Baltimore in the same year. He labored in Baltimore and Washington among the colored people. He was specially zealous in looking after schools and also in training choirs, as he was a good musician and an excellent singer. Father De Ruyter's boyhood companions at the English college were all on the missions in East India. Following a desire to join them there he got permission to go to Punjaub, Northern India. After a two years' stay there, the growing needs of the colored mission in the United States led his Superior to recall him. Meanwhile Bishop Curtis of Wilmington, Del., was anxious to start colored missions in his diocese of Delaware and Virginia; and in 1889, Father De Ruyter was chosen for the work. He here established a church and school for the colored people, and also St. Joseph's Orphan Home. He next with the assistance of generous benefactors was able to secure land and to build an industrial school for poor colored boys at Clayton, Del. While engaged in the construction of several frame buildings for this institution, death suddenly overtook the zealous priest in August, 1896. He had spent twenty-three years in fruitful work among the colored people.

ST. PETER'S SCHOOL, CHASTANG, ALA.
SOCIETY OF ST. JOSEPH

Very Rev. Thomas B. Donovan. — Father Donovan was born in Kentucky, in 1857. He made his classical studies at Fordham College, New York, and St. Charles' College, Maryland. In 1889 he entered St. Joseph's Seminary to prepare for the negro missions, and was ordained priest (1893) in Baltimore. He was then stationed for a short time at Epiphany College and then at St. Peter Claver's and St. Francis Xavier's Churches, Baltimore. In 1898 he was assigned to Richmond, Va., by his Superior, where he labored zealously until 1909. After being rector at St. Joseph's Industrial School, Clayton, Del., a short time, he was sent to Montgomery, Ala., in 1901, to found St. Joseph's College for negro catechists,

THE BEGINNING OF ST. JOSEPH'S COLLEGE (FOR NEGRO CATECHISTS), MONTGOMERY, ALA.
SOCIETY OF ST. JOSEPH

which was established by him through energetically overcoming hardships and obstacles. In 1904 Father Donovan was elected Superior of the society, which office he held until his death in January, 1908.

EDUCATIONAL INSTITUTIONS CONDUCTED BY THE AMERICAN SOCIETY

*St. Joseph's Seminary, Baltimore, Md.*, is the mother-house of the society and a school of philosophy and theology where the novices of St. Joseph's Society prepare for ordination and their future work. About sixty have been ordained and have gone forth to the missions from this seminary. Among these are three colored men who are now laboring as members of the society. At present among twenty-three students at the seminary there are no colored men.

THE SCHOOL BUILDING — ST. JOSEPH'S COLLEGE FOR NEGRO CATECHISTS, MONTGOMERY, ALA.
SOCIETY OF ST. JOSEPH

*Epiphany Apostolic College, Walbrook, Baltimore, Md.*, is the classical and preparatory department for St. Joseph's Seminary.

*St. Joseph's Industrial School, Clayton, Del.* — This school is situated thirty-six miles south of Wilmington, Del., and was founded in 1895 by Rev. J. A. de Ruyter. This institution, which is closely associated with St. Joseph's Orphan Home, Wilmington, Del., has an extensive farm, and teaches various trades to poor negro boys. There are at present seventy-five boys at the school. Rev. Louis Pastorelli has been rector since 1903.

*St. Joseph's College, St. Joseph, Montgomery County, Ala.* — This college was founded about 1901 by the Rev. Thomas B. Donovan with a view of training catechists and teachers for the colored missions. There are now about fifty boys there, and the Rev. J. A. St. Laurent is rector. The rector and Rev. H. Dorsey, a colored priest who gives missions, are laboring successfully.

*Van de Vyer College, Richmond, Va.* — This new institution is a high school and day college with commercial courses for colored youths. It is under the direction of the rector of St. Joseph's Church for colored people. Although the college is only recently built and opened to students, it already has 220 students following its courses.

CHURCHES, MISSIONS, AND MISSION SCHOOLS

*Baltimore, Md.* — St. Francis Xavier's Church, Calvert and Pleasant Streets, acquired from the Jesuit Fathers in 1871. Has 1300 members.

St. Peter Claver's Church, Freemont Street and Pennsylvania Avenue, acquired from Protestants in 1887. Enlarged in 1805. Number in Parish 2100. Parochial school taught by Sisters of St. Francis. Pupils number 300.

St. Barnabas' Church, Argyle Avenue and Biddle Street. This was originally a fashionable church for white Episcopalians. It is a striking fact that the three prominent Catholic churches now in Baltimore for negroes were originally Protestant houses of worship. St. Barnabas has now 1200 members with a school of 180 children, taught by the colored sisters, the Oblate Sisters of Providence.

*Wilmington, Del.* — St. Joseph's Church and St. Joseph's Orphan Home. This mission was established by Rev. J. A. de Ruyter, and the corner-stone of St. Joseph's Church was laid July 6, 1890.

*Richmond, Va.* — St. Joseph's Church. This church was established in 1885 under the patronage of then Bishop Keane. There is now connected with the church an infant asylum, a kindergarten school, a parish school and high school with 340 children and students. There are 400 Catholics in the parish. The Rev. Charles Hannigan has been rector for ten years. Sisters of St. Francis, from Mill Hill, England, teach the parish school. The fathers and lay teachers constitute the faculty of Van de Vyer College.

Missions attended from Richmond: Jarretts, Columbia, Carterville, Howardville, Keswick, Falls Church.

*Norfolk, Va.* — St. Joseph's Church. Here the Franciscan sisters of Mill Hill opened a school about 1886, and one of the fathers came from Richmond. Now there is a resident pastor. There are 300 people in the congregation, 250 pupils in the school.

*Lynchburg, Va.* — St. Francis de Sales' Church. A building was erected here in 1900 and used as a school. Holy Mass was celebrated in the same building. Benefactors made it possible to erect a church in 1903 at Twelfth and Polk Streets. Parishoners, 24. The school has 51 pupils, taught by a lay teacher.

*Mobile, Ala.* — Church of the Most Pure Heart of Mary. Members, 500. School with lay teachers and 38 pupils.

St. Peter Claver's Church: a church purchased from the Baptists in 1911.

*Birmingham, Ala.* — Church of the Immaculate Conception. Built in 1906 through a benefaction of Mother Katherine Drexel. Members, 61. School taught by Sisters of Mercy. Pupils, 59.

*Montgomery, Ala.* — St. John's Church. Members, 54. School attendance, 42.

*Mon Louis, Ala.* — Church of St. Rose. Members, 480. Children in parish school, 105.

*New Orleans, La.* — St. Dominic's Church. Acquired in 1909. Members, 1449. School taught by Sisters of Holy Family. Pupils, 115.

*Immaculate, La.* — Church of the Immaculate Conception. Members, 850. Children in school, 58.

*Natchez, Miss.* — Church of the Holy Family. Members, 202. Children in school, 130.

*Pascagoula, Miss.* — St. Peter's Church. Members, 490. Children in parochial school, 59.

*Pass Christian, Miss.* — St. Philomena's Church. This church was built in 1910 through the efforts of the Josephite fathers after they had established a church at Pascagoula.

*Nashville, Tenn.* — Church of the Holy Family. A Protestant church here was fitted up for the first Catholic church for the colored people and dedicated by Bishop Byrne on the feast of SS. Peter and Paul, 1902. Its members now number 130. Sisters of the Blessed Sacrament have a school with 110 children.

*Houston, Tex.* — St. Nicholas' Church. Here a mission was begun about 1902. There is now a membership of 350. The parish school has 80 children in attendance.

*San Antonio, Tex.* — Church of St. Peter Claver. Members, 202. School taught by Sisters of the Holy Ghost. Attendance, 140.

Mission of our Divine Redeemer, attended from St. Peter Claver's.

*Dallas, Tex.* — St. Peter's Church. Members, 86. School under care of Sisters of the Holy Ghost. Attendance, 40.

*Pine Bluff, Ark.* — Church of St. Peter. Members, 30. Children in parish school, 90.

*Lexington, Ky.* — St. Peter's Church. Members, 52. Children in school, 88.

*Memphis, Tenn.* — St. Anthony's Church. Members, 94. School attendance at parochial school, 147.

The society has also a mission at Old Providence Island in the Canal Zone, Central America.

## SULPICIANS

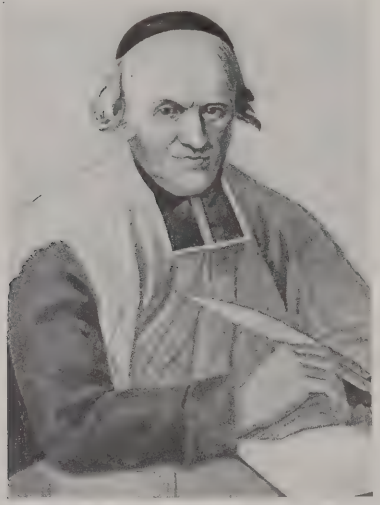
*Introduced into the United States in 1791*

It was in July, 1791, less than a year after the consecration of Bishop Carroll, that the Sulpicians arrived in Baltimore. Their coming was due in the first instance to the foresight and zeal of Mgr. Dugnani, then Nuncio in France. As he learned that Father Emery, the Superior of St. Sulpice, had formed the project of sending a colony of Sulpicians to Gallipolis, on the Ohio, he exhorted him to change his plan and establish a seminary in Maryland, and wrote at once to this effect to the new bishop of Baltimore, August 24, 1790. Accordingly, Father Emery sent one of his priests, Father Nagot, to England to negotiate the arrangement. Bishop Carroll thanked God for this favorable opportunity of gratifying his own wishes and those of the Holy See by the establishment of a seminary in his diocese, but declared that owing to his own poverty the Sulpicians would have to defray all expenses of traveling and installation. On Father Nagot's return to Paris, Providence supplied Father Emery with unexpected resources, which enabled him to conclude the affair with the American prelate. The four Sulpicians selected for this important and distant mission were well qualified by their virtue, ability, and experience. François Charles Nagot, the Superior of the new seminary, was then fifty-seven years of age, and had filled with success some of the most important positions in the society. His three associates were Fathers Garnier, Levadoux, and Tessier. Garnier became, later on, the Superior-General of St. Sulpice; and Tessier, the successor of Nagot in 1810. Five seminarians accompanied the pioneer Sulpicians.

JEAN JACQUES OLIER, FOUNDER OF THE SOCIETY OF ST. SULPICE

On their arrival in Baltimore after a three months' voyage, the Sulpicians bought a house with four acres of land outside of the city, and opened St. Mary's Seminary on the same spot that is now occupied by their successors in the center of the large city. In the following year, 1792, there were two other arrivals of Sulpicians, Fathers Chicoisneau, David, Flaget, Maréchal, Richard, and Ciquard, with two students, Badin and Barret. Du Bourg came in 1794. All these priests, men of proved ability and virtue, were intended to work in the seminary, but the want of pupils proved at first a bar to their activity and zeal. There were only five seminarians during the first three years, two in 1794, and none in 1795; the number rose to twelve in 1804, but fell to eleven in 1806. Of the seminarians, Badin, the first priest ordained in the United States, 1793, exercised the holy ministry in the West with great zeal and success till his death in 1853. Of the two seminarians in St. Mary's in 1794, one was Prince Demetrius Galitzin. He belonged to the highest nobility of Russia. His father being ambassador at The Hague, sent the young prince to America to enlarge his knowledge. The acquaintance made in Baltimore with the priests of the seminary led to his conversion. Ordained in 1795 he joined the society of St. Sulpice, and was sent by Bishop Carroll to various missions in Maryland and Virginia, but finally fixed his residence at Loretto, Cambria County, Pa. There he died, in 1846, with the reputation of great sanctity, having, it is said, brought into the fold of the Catholic Church more than six thousand Protestants. The first American seminarian was William Matthews, nephew of Archbishop Neale, who, ordained in 1800, was for nearly fifty years the worthy pastor of St. Patrick's church, Washington. We shall not be surprised at the scarcity of seminarians if we reflect that the Catholics were few and far scattered, and the only Catholic school in the country had been opened in Georgetown in 1791. The Sulpicians of the seminary lent themselves to the work of the missions as circumstances required. Then Father Ciquard became a missioner to the Indians of Passamaquoddy, in the State of Maine. Fathers Levadoux, Flaget, and Dilhet labored among the Illinois. Gabriel Richard became the apostle of Michigan. Imprisoned on account of the debts contracted in building St. Ann's church, Detroit, he was relieved by his election to Congress, where he became an intimate friend of the celebrated Henry Clay. This holy Sulpician, the only priest who ever sat in Congress, worked with undiminished zeal among the people of Michigan till he died, a victim of cholera, in 1832. Flaget exerted a lasting and most beneficial influence on the character of young men in St. Mary's, before he was appointed the first bishop of the newly created diocese of Bardstown, Ky. Overwhelmed by the news of his appointment, he crossed the Atlantic to obtain, if possible, the annulment of his nomination; but his Superior, Father Emery, ordered him to submit, leaving him the consolation of remaining a Sulpician. From the moment of his consecration in 1810 till his death, forty years after (1850), he was the indefatigable apostle of the east side of the Mississippi Valley, reaping everywhere abundant fruits of Christian faith and piety. He had called to his aid his intimate friend, the Sulpician David, a man of great learning and virtue, whom he made the founder and Superior of his seminary, and, later on, his coadjutor. It was Father David who in 1812 founded the institute of the Sisters of Nazareth. Meanwhile, in Baltimore, the urgent necessity of procuring clerics for the seminary had for a long time suggested the idea of opening a school or academy. Even as early as 1793, efforts had been made in this line, but Bishop Carroll, fearing that Georgetown College might be injured by the establishment of a new school, insisted upon various restrictions and

limitations till the fall of 1803, when the doors of St. Mary's College were opened to all American students, day-scholars or boarders, without distinction of creed. Many boys at once flocked to the institution, and instant success followed. The brilliancy of the literary entertainments, and the solemn commencement before a large concourse of people, attracted attention, and spread the reputation of the college all over the States and beyond. In January, 1805, the legislature of Maryland raised St. Mary's to the rank of a university. The academical degrees were conferred for the first time at the commencement of 1806 (August 13th), and on this occasion Robert Walsh, who had been a student in 1800 and 1801, received the degrees of A.B. and A.M. The number of pupils now amounted to one hundred and six. New buildings had been erected, and others were in progress of construction. The great hall used for public occasions was large enough, it is said, to accommodate one thousand students. The chapel, dedicated in 1808, was for many years considered the most beautiful in the United States. The college could boast of a superb botanical garden with a large collection of domestic and foreign plants. The grounds, forming an area of about seven acres, were tastefully laid out with a view to the health and recreation of the students. The rapid development of St. Mary's College, within a few years of its foundation, was due to the exceptional merit of its professors, and especially of its first president, Rev. William Du Bourg, a man of eminent talents, brilliant eloquence, and great experience in the art of training youth. It was Du Bourg who persuaded Mrs. Seton to leave New York and settle in Baltimore near the seminary (June, 1808), and, by his direction of Mrs. Seton, he was the chief instrument with her in the foundation of the sisterhood at Emmitsburg. He was the first ecclesiastical Superior of the community, having for successors in this office, Badade, David, Dubois, Bruté, Hickey, Deluol, all Sulpicians. It was Du Bourg also who with Father Dubois had the principal hand in the foundation of Mount St. Mary's College. But in one thing he signally failed — financial management. At the end of his administration as president, in spite of the other members of the faculty and the Superior of the seminary himself, he had sunk the company into heavy debts, which impaired its usefulness, and were retrieved only by many years of the strictest economy. Father Du Bourg remained at his post till the year 1812, when he was appointed administrator, and, afterwards bishop of the diocese of New Orleans. His name is intimately connected with the origin of the society for the propagation of the faith. It was in answer to his appeal in behalf of his diocese that the first contributions were raised in Lyons, and the first organization of this admirable work was started. From New Orleans Bishop Du Bourg was transferred to the See of Montauban in 1824, and became in 1833 archbishop of Besançon, where he died that same year.



VERY REV. JACQUES ANDRÉ EMERY
NINTH SUPERIOR-GENERAL
OF ST. SULPICE

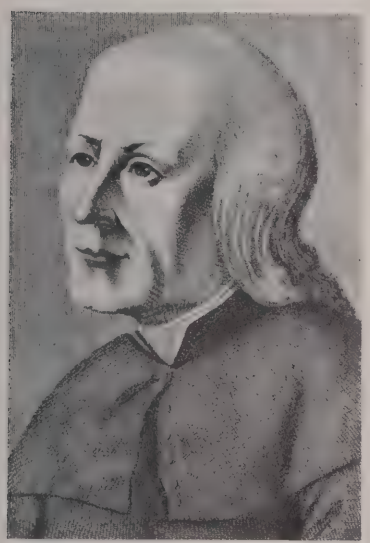
VERY REV. FRANCIS NAGOT
FOUNDER AND FIRST SUPERIOR
OF ST. MARY'S SEMINARY

REV. STEPHEN T. BADIN, THE FIRST
PRIEST ORDAINED IN THE U. S.
MAY 25, 1793

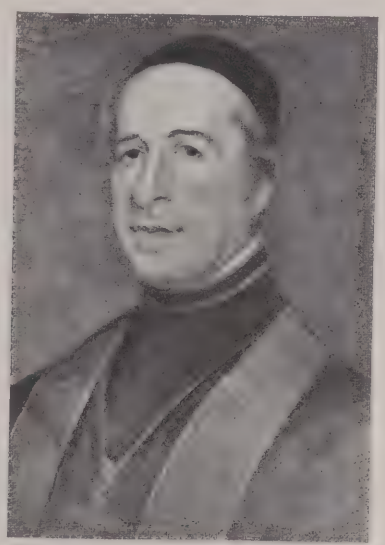
The remarkable prosperity of St. Mary's College under the presidency of Du Bourg did not fully subserve the end for which the seminary of Baltimore had been founded, that is, the formation of a native clergy. From the beginning, Emery had insisted upon the establishment of clerical schools as feeders of the seminary. Thus he wrote to Father Nagot in 1792: "If American priests be not prepared in numbers sufficient for the needs of the American church, nothing or only present good will be achieved. Foreigners can never be in sufficient numbers, nor as fit as native priests. Numerous schools should be established in order that proper subjects may be found for philosophy and theology." As, however, little was obtained in this line, Father Emery recalled some of the Sulpicians to France, and would have recalled them all if he had not been deterred from it by the urgent and supplicating letters of the bishop of Baltimore, and the still more impressive words of Pope Pius VII. Thus wrote the bishop to Father Emery: "I declare to you, as I have declared it in every circumstance,

that I have nowhere else known men more able than your priests, by their character, talents, and virtues, to form such clergymen as the state of religion demands now. Accordingly I believe that it would be one of the greatest misfortunes that could befall this diocese ever to lose the gentlemen of the seminary. This sentiment is so deeply impressed upon my mind that I was overwhelmed when I heard that you had thought for a moment of recalling them. I earnestly beseech you to banish this idea from your mind, and to be assured that they will actually fulfil the views of your company and the ends for which you have sent them here" (January, 1801). And again: "I beseech you, by the merciful heart of Jesus, not to take them all away, and, if it be necessary for me to bear the terrible trial of seeing the greater number of them depart, I implore you at least to leave here a germ which may produce fruit in the season decreed by the Lord" (September, 1801). When the Holy Father Pius VII repaired to Paris in 1804, Father Emery laid the matter before him: "My son," answered the venerable pontiff, "let it stand — yes, let that seminary stand; for it will bear fruit in its own time. To recall its directors in order to employ them here in other seminaries would be to rob Peter to pay Paul." Father Emery received these words as an oracle from heaven. He never more contemplated the design of abandoning Baltimore, and Providence took upon itself in its own good time to justify the decision of the Holy Father. St. Mary's College had not the character of a clerical school such as Emery and Nagot desired. It was a mixed college, where few subjects found or preserved an ecclesiastical vocation. Preoccupied with this idea, Father Nagot began in 1806 a new establishment at Pigeon Hill, Adams County, Pa. A suitable tract of land had been given for that object by Mr. Joseph Harent, a French Catholic, who, later on, received orders and joined the Society of St. Sulpice. Here the saintly Superior gathered a dozen promising children of the neighborhood, who all desired to become priests, and, with the aid of a few seminarians, trained them to literature and piety. It was a touching spectacle to see that venerable priest who, for many years, had reckoned among his pupils or penitents the élite of the French capital, consuming the last remnant of his strength in teaching the rudiments of the Latin language to a few children of humble condition and considering this occupation as the glory and comfort of his old age.

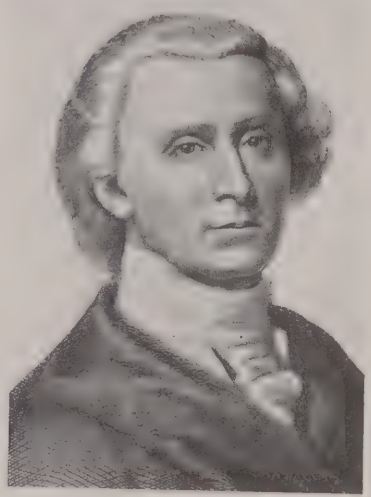
The students of Pigeon Hill, amounting to sixteen in 1809, helped to form the nucleus of the college newly founded at Emmitsburg by Father Dubois. This zealous priest who, at the beginning of the French Revolution, was a curate in the parish of St. Sulpice, Paris, had come to the United States in 1791. Appointed by Bishop Carroll to the numerous and extensive missions of which Fredericktown was the center, Father Dubois had occasion to renew his acquaintance with St. Sulpice. Every year he would come to the Baltimore seminary for his spiritual retreat, and, finally, December 6, 1808, he sought and obtained admission into the society without discontinuing his work in the missions. But a new field was offered to his zeal when Father Du Bourg suggested to him the idea of founding a preparatory seminary at the mountain near Emmitsburg. Entering upon this design, Father Dubois transferred to the Sulpicians, with the consent of Bishop Carroll, a small property which he owned there, together with his house and church. Other adjacent lands, amounting to five hundred acres, were bought by Du Bourg and Dubois in the name of St. Sulpice, and new buildings were erected. The sixteen students of Pigeon Hill joined the young men already gathered by Father Dubois. The school took the name of Mount St. Mary's College. The number of pupils having risen to sixty in 1811, it was considered



REV. DEMETRIUS GALITZIN

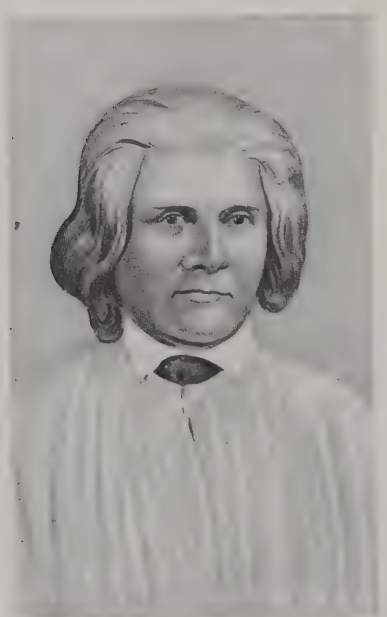


MOST REV. WILLIAM DU BOURG, D.D.
FOUNDER AND FIRST PRESIDENT
OF ST. MARY'S COLLEGE



CHARLES CARROLL OF CARROLLTON

necessary to employ the most advanced students in teaching the others. President of the college, the pastor of several counties, Father Dubois was also at this time appointed Superior to the Sisterhood of St. Joseph, just founded at Emmitsburg by Mother Seton. Providence sent him a most efficient and opportune assistance by the arrival of another indefatigable man, Father Bruté. Of a respectable family of Rennes, Britanny, Gabriel Bruté de Rémur had obtained with highest honors the degree of Doctor of Medicine in Paris, in 1803, at the age of twenty-four. But entering that same year the seminary of St. Sulpice, and admitted into the society, he came to America in 1810, and was appointed to Mount St. Mary's College. To the welfare of that institution he devoted his superior ability and untiring energy, remaining there, with the exception of three years (1815–1818), till he was consecrated the first bishop of Vincennes, in 1834.



VERY REV. LOUIS RÉGIS DELUOL
THIRD SUPERIOR OF ST.
MARY'S SEMINARY

REV. O. L. JENKINS, FIRST PRESIDEN OF ST CHARLES'
COLLEGE

VERY REV. A. L. MAGNIEN, D.D.
SUPERIOR OF THE
SEMINARY

Financial difficulties weighed heavily upon President Dubois and his associate, and finally led to the change of a clerical school into a mixed college. The next consequence was the separation in spiritual and temporal matters from the Society of St. Sulpice in 1826, but the closest bonds of friendship and intercourse continued to exist. When in the same year, 1826, Father Dubois was appointed to the See of New York, it was in St. Mary's Seminary, Baltimore, that he made his spiritual retreat, preparatory to his consecration. Father Nagot was not a witness of these events. Having resigned his charge in 1810, the fiftieth of his priesthood, he spent the remaining six years of his life in the practise of obedience to the new Superior, crowning with the reputation of great sanctity a life which had been a model of priestly virtues. His successor, Father Tessier, had been one of the four who formed the first colony of Sulpicians in Baltimore in 1792, and his administration as Superior lasted from 1810 to 1829. The constant efforts of his zeal were ably seconded by other Sulpicians of great worth. Prominent among these was Father Ambrose Maréchal, for whom Archbishop Carroll professed unbounded esteem and affection. His learning, eloquence, sweet and firm disposition had made him a favorite among the candidates of the sanctuary. He refused the appointment to the Sees of New York and Philadelphia, but finally accepted the miter as coadjutor of Baltimore, under the assurance of remaining in the society. Archbishop Neale having died the same year, 1817, Father Maréchal was at once acknowledged archbishop, and consecrated. During his administration, Pope Pius VII, wishing to acknowledge the services rendered by St. Mary's Seminary and College, was pleased by letters dated April 18, 1822, to endow the institution with all the privileges of Catholic universities. One of the first to receive the doctorate of divinity (1824) was the Sulpician Louis Deluol, who became Superior in 1829. His broadness of mind, the versatility of his talent, his business abilities, his activity, and the geniality of his manners, together with his official position, combined to make him one of the most influential and popular clergymen in the country. He took an active part in the seven provincial councils held in Baltimore from 1829 to 1849. Under his stimulating influence the college, which for a few years had lost ground, rose to the highest degree of prosperity, and the number of students reached two hundred and seven. Deluol was ably seconded by Fathers Eccleston and Chanche, who distinguished themselves as presidents of the college. The former of these became archbishop of Baltimore in 1834, still remaining a Sulpician, and ruled the diocese with prudence and kindness for

H. E. CARDINAL GIBBONS, ARCHBISHOP OF BALTIMORE

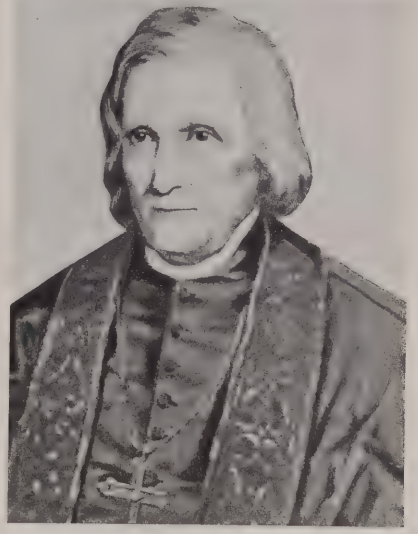
MOST REV. SAMUEL ECCLESTON, D.D. FIFTH ARCHBISHOP OF BALTIMORE

MOST REV. AMBROSE MARÉCHAL, D.D. THIRD ARCHBISHOP OF BALTIMORE

MOST REV. JOHN CARROLL, D.D., FIRST ARCHBISHOP OF BALTIMORE

MOST REV. P. W. RIORDAN, D.D., ARCHBISHOP OF SAN FRANCISCO

MOST REV. JOHN JOSEPH WILLIAMS ARCHBISHOP OF BOSTON



RT. REV. B. J. FLAGET, D.D., BISHOP OF BARDSTOWN, KY.

RT. REV. JOHN DUBOIS, D.D., THIRD BISHOP OF NEW YORK

sixteen years, conciliating all by the dignity of his person and the suavity of his manners. He held five provincial councils, over which he presided with singular ability and wisdom. His successor in the administration of the college was Rev. J. J. Chanche, a Baltimorean, a type of the accomplished gentleman, and he, too, was called to wear the miter, having been appointed the first bishop of Natchez, in 1841. Another Sulpician of St. Mary's in those days, Father Vérot, acquired a well-deserved reputation in the teaching of higher mathematics and natural philosophy. Appointed bishop of Savannah, he was transferred to the See of St. Augustine, Fla., where he died in 1876. Among the professors of St. Mary's who acquired celebrity must be mentioned Father Frédet, whose text-books on history have long been used at home and abroad. Among the students of that period who reflected special honor on St. Mary's College we find the names of Roman, governor of Louisiana; Carrell, the first bishop of Covington; J. B. H. Latrobe, the distinguished engineer; Reynolds, the second bishop of Charleston; Very Rev. Thomas Heyden; Doctor Charles White; F. X. Leray, archbishop of New Orleans; JohnMc Gill, bishop of Richmond; D. W. Bacon, the first bishop of Portland; Thomas Foley, bishop of Chicago; E. P. Wadhams, bishop of Ogdensburg, and many others, lay or ecclesiastical. Father Deluol's declining years (1849–1857) were spent in Paris. His successor in Baltimore was Father Lhomme, whose task was to reorganize the seminary by taking away the college. The Sulpicians had always claimed that their special vocation was to form young men for the priesthood, and not for secular professions. Till this time, difficulties, deemed insurmountable, had prevented them from carrying out their normal object. Now, however, with the establishment of the new preparatory college of St. Charles, the Superior of St. Sulpice, Father de Courson, decided upon the suppression of St. Mary's College, and stopping the exercise of the external ministry. The college was actually closed in 1852, and the vacancy was filled by the Jesuit college of Loyola. The change gave new impetus to the seminary. The seminarians, no longer diverted from their studies by employment in the college, seemed to devote themselves with more energy to the studies proper to their vocation. Besides, the famine which had lately desolated Ireland, had also brought to our shores those Irish families whose faith is so often blessed with priestly vocations. Many a young man, by hard work, prolonged for several years, found means to secure a place in a college or a seminary. It is a matter of fact that the candidates for the priesthood increased in number. St. Mary's Seminary reckoned only one hundred and four priests from 1791 to 1849, whereas from 1850 to 1861 there were one hundred and twelve, from twenty-six dioceses, among whom we find the following future members of the hierarchy: James Gibbons, of Baltimore; Phelan, of Pittsburg; McMahon, of Hartford; Foley, of Detroit; O'Reilly, of Springfield. Such a harvest rejoiced the exact but good-hearted Superior, Father Lhomme, who gently rested in the Lord in the year 1860. His successor, Father Dubreul, a good financier, kept up and increased the credit of St. Mary's during the Civil War. Under his administration, the institution continued to gain in prestige, and in number from thirty-five to ninety-two students. Among the professors, the Rev. A. Flammant was particularly distinguished; among the students, the late archbishop of St. Louis, J. J. Kain; J. J. Keane, the second archbishop of Dubuque; P. L. Chapelle, archbishop of New Orleans; T. M. Burke, of Albany; J. O'Sullivan, the late bishop of Mobile; E. J. Dunne, bishop of Dallas, Texas; A. A. Curtis, the present auxiliary bishop of Baltimore, and the Rt. Rev. D. J. O'Connell, bishop of Sebaste, and rector of the Catholic university. The crowning achievement in the career of Father Dubreul was the rearing of the present seminary buildings on Paca Street, which with their modern improvements proved comfortable substitutes for the old edifices. The change marked an era in the history of St. Sulpice, though Father Dubreul did not witness it, having been carried off by pneumonia in 1878. Under his successor, Father Magnien, there was an influx of candidates, which necessitated a separate department of philosophy, under a special Superior, and, subsequently, a double course of divinity. The large increase of students of philosophy, in the fall of 1890, led to the erection of the northwestern wing which completes the original plan of the building.

THE OLD HOUSE WHICH BECAME THE FIRST CATHOLIC SEMINARY IN THE U. S. — SULPICIANS

The most notable event in the whole history of the seminary occurred in the autumn of 1885 when the

fathers of the third plenary council held its sessions within the walls of St. Mary's. The exercise hall was appropriated to that purpose, and decorated with the superb painting of Pope Leo XIII, who presided over the august assembly by his legate apostolic, soon to be His Eminence Cardinal Gibbons. Under the administration of Father Magnien, or the Abbé, as he used to be called, the good name of the seminary received additional luster from new alumni bishops: the Most Rev. J. B. Pitaval; the Rt. Revs. P. J. Donahue of Wheeling, J. J. Monaghan of Wilmington, P. J. Muldoon of Rockford, Joseph P. Lynch of Dallas. It was then, too, that the brilliant professor of divinity, Father Tanquerey, began to write those text-books on theology that have been adopted in many seminaries on both sides of the Atlantic. But the Abbé was the conspicuous man of the seminary, whose genial manners, together with his American breadth, quickness and depth of mind, success in his pastoral retreats, and great heart, impressed the hierarchy, influenced the body of the clergy, and obtained popularity among the seminarians. Above all, he was the appreciated counsellor of His Eminence. His Grace of San Francisco wrote of him: "He was an ideal rector, who has left the impress of his noble, manly character on the lives of hundreds of priests." The robust health of Father Magnien, undermined by a prolonged sickness, finally succumbed December 21, 1902. His successor in the office of Superior was Father E. R. Dyer, whose new title of vicar-general of the society in the United States has served to increase his authority and usefulness of action.

FIRST BUILDING OF ST. CHARLES' COLLEGE, 1848 — SULPICIANS

This very year (1908) has witnessed the departure for a better world of the learned and holy Father Paul Dissez. The year of his arrival in St. Mary's Seminary was 1857, and, consequently, for these fifty-one years he devoted his life and talents to the training of candidates for the priesthood. He taught philosophy and theology with a firm hold on principles, and breadth of mind in their application. For many years he was habitually consulted by a large number of priests and members of the hierarchy. The archbishop of Dubuque has said of him: "I have found him so American, in the best sense of the word, that in all the vicissitudes of thirty-seven years, as missionary priest and bishop of this country, I have always congratulated myself on having him as my spiritual guide."

There have been more than one thousand and eight hundred priests ordained from St. Mary's Seminary, and there are living at present (1908) over one thousand and three hundred alumni priests. During the past school year, 1907–1908, there were one hundred and eighty-four students in St. Mary's Seminary, from thirty-nine different dioceses. Besides, St. Joseph's Seminary for the colored missions, whose subjects from the time of its foundation have attended the course of St. Mary's, sent this year twenty-four students.

ST. CHARLES' COLLEGE, MD. — We have already mentioned this institution. It owes its origin to the enlightened zeal of the Most Rev. Dr. Maréchal, himself a Sulpician, and to the wise generosity of the venerable Charles Carroll, one of the signers of the Declaration of Independence. Attempts had been made, as we have seen, to create a preparatory ecclesiastical seminary; but these institutions had somewhat swerved from their original purpose. When, therefore, Dr. Maréchal had agreed with Mr. Carroll upon the foundation of the new college, it was stipulated that its exclusive object was to train candidates for the priesthood; and in the college charter, granted at Mr. Carroll's request by the Legislature of Maryland, it was likewise enacted that the "only purpose" of the college was "education of pious young men of the Catholic persuasion for the ministry of the Gospel." The charter, further, entrusted the legal administration of the college to five trustees, who must be citizens of the United States, and, according to the founder's intentions expressed in writing, members of the society of St. Sulpice. As a beginning for the college, Mr. Carroll conveyed to the trustees the sum of $5,349 and two hundred and fifty-three acres from his own domain. On this tract of land, which had always been called "Mary's Lot," the college was built. The corner-stone was laid by the venerable signer and blessed by Archbishop Whitfield, July 11, 1831. The new institution was placed under the patronage of the august Queen of Heaven, and named after both the holy archbishop of Milan and its illustrious founder,

Charles Carroll, who considered its foundation one of the most useful achievements of his life. Cardinal Pedicini, Prefect of the propaganda, wrote to express the interest that he took in the new institution, and

ST. MARY'S COLLEGE, BALTIMORE, MD. — SULPICIANS

contributed five hundred *scudi* ($500). But the work, owing to the lack of funds and pupils, was delayed. One three-story building was put up at once, one floor of the interior alone being finished; and it was only after a lapse of seventeen years that the college could be opened. On the last day of October, 1848, the first

Rev. Samuel Eccleston, fifth Archbishop of Baltimore, to Father Jenkins, ran as follows: "Reverend and dear sir: I am truly delighted and consoled at the prospect of having St. Charles' College at length thrown open to receive the future ministers, and, I trust, ornaments of the sanctuary. When this, the most ardent and long-cherished wish of my heart, shall have been accomplished, I will be almost anxious to say my *Nunc Dimittis*. I am happy also to add that in your appointment as its first president, I have the strongest

ST. MARY'S SEMINARY OF ST. SULPICE, BALTIMORE, MD. — SULPICIANS

president, the Rev. O. L. Jenkins, arrived at St. Charles', accompanied by an assistant instructor, four students, and one servant, and began his great work in poverty and hardship. The letter of the Most

guaranty of its stability and successful operation. . . . Wishing you every blessing, especially in the discharge of the important trust committed to your zeal and piety, I am devotedly yours in Christ, † Samuel,

Abp. Balt." To begin without endowment a clerical school in a beautiful but sparsely settled district of Howard County, when, near by, his confrères of Baltimore were conducting a prosperous college, seemed not to be an act of worldly wisdom; but for Father Jenkins it was an act of faith and implicit confidence in God. Providence had prepared him for this paramount work of his life. Oliver Lawrence Jenkins, born in Baltimore, June 17, 1813, belonged to an old and well-known family of Maryland. Entered in St. Mary's College in 1825, he was graduated with distinction in 1831. A vacancy occurring then at the Union Bank, he was admitted as an officer of that institution. For two years he accompaned a sick brother on a European tour. He entered the seminary of St. Sulpice, Baltimore, in 1841. He writes to a former partner in business: "But a few months ago you saw me busily employed in searching after the pleasures and possessions that elude our grasp; henceforth my time and exertions shall be used in laying up treasures that are eternal." A model seminarian and priest, he was admitted into the society of St. Sulpice in 1846. To the charge entrusted to him at St. Charles' he at once devoted his time, his

ST. CHARLES' COLLEGE, ELLICOTT CITY, MD. 1859–1878—SULPICIANS

money, and the energies of his soul. Those times were indeed full of privations for both masters and students. Father Jenkins was president, treasurer, prefect of discipline and studies, teacher of most of the classes. Professors and pupils took their recreation and their walks together; together also they sat at the same table, where to have fresh meat once a week was a luxury. Then and for many years they worked occasionally in the field, helping the hands at planting and husking corn. Father Jenkins conformed himself strictly to the terms of the charter, receiving no student that was not inclined to the priesthood. Not even a great-grandson of the founder was allowed to be entered, because he had no intention of studying for the Church. The number of students increased steadily till it rose to one hundred and two in 1859. The learned Archbishop Kenrick seldom failed to preside at the commencement, and to visit the college with his most honored guests. The boys who took part in the commencement of 1853 never forgot the visit which they received from the celebrated Mgr. Bedini in the company of His Grace of Baltimore. The increase of students led to the enlargement of the faculty. Among those who ably seconded the first president in the direction of the college and the formation of the young men entrusted to them, no one was so remarkable as Father Jean-Baptiste Menu, a type of the strenuous men of those days. At the end of his novitiate at the French capital, his director one day accosted him thus: "Go and tell the Superior-General that you desire to be employed at St. Charles' College in America." "But," replied the novice, "I have never thought of it." "It makes no difference," replied the stern old gentleman, "go and do what I tell you." He did, and his eminent success for the

ST. CHARLES' COLLEGE, ELLICOTT CITY, MD. 1891—SULPICIANS

thirty-nine years that he spent in instructing and training candidates to the priesthood, showed that there had been no mistake. During his whole life at the college, Father Menu used to rise at 3:30 every morning, and thus he had *broken the neck of the day's work* when others began to open their eyes to its dawn. It is not an easy task to tell the amount of work which he was able to do, and actually did, for so many years. He was indefatigable in teaching, he presided over studies, recreations, dormitories, and was identified with plain chant, ceremonies, and discipline. Austere in class, he would not easily allow a joke to pass and then it must be in the measure and degree expressed by his countenance. While naturally nervous, timid, quick-tempered, and stern in the discharge of his official duties, he was possessed of the most delicate feelings, an exquisite sense of justice, and uncommon generosity. Ever forgetful of self, he was always at the service of others, and spent much of his vacation time in teaching backward students. Those who saw him most esteemed him most. He was the most feared of all the members of the faculty, and yet the one whom most of the alumni liked best to remember. In recreation the boys were surprised to find him so gentle, so unembarrassing, so familiar even. When His Eminence heard the news of Father Menu's death, March 10, 1888, he exclaimed: "One of the pillars of the college is overthrown!"

In the last years of his career, seeing the bigotry displayed in manuals of English literature, Father Jenkins began to prepare, as an antidote, his notes on the same subject. These notes, revised and completed after his death, were published in 1876, under the title of *The Student's Handbook of British and American Literature.* It was the pioneer Catholic textbook in its own line, and the fifteen editions through which it has passed are a sufficient evidence of its worth and success. The growth of the community after eleven years was so considerable that two new buildings, adjoining the first, were erected from 1859 to 1862. The need was felt also of a place of worship more in keeping with the development of the house. The plan of the new chapel was modeled after the style and dimensions of the exquisite *Sainte Chapelle* of Paris. Begun in 1859, it was dedicated by the Most Rev. M. J. Spalding, the seventh Archbishop of Baltimore, in 1866, and, twenty-nine years after, it was frescoed and embellished through the liberality of the alumni, under the supervision of Father Rex, then president. The incessant occupations of Father Jenkins prematurely ruined a frame which naturally was not strong. He was carried away by brain fever, July 11, 1869.

The work begun so successfully by the first president of St. Charles' College continued to be developed under Fathers Ferté, Denis, Dumont, Rex, Schrantz, and McKenny. Under the administration of Father Denis, two large structures were erected on the west side, while in the center a massive portico and turrets gave a most imposing appearance to the façade. The modern improvements in heating, lighting, and ventilating, rendered the house more healthy and comfortable. The better accommodations made it possible to separate the younger boys from the rest of the community, with a supervision and discipline adapted to their age. Efforts were also made to stimulate the love of study and reward success by the introduction of *graduated honors* or *certificates of distinction.*

ST. PATRICK'S SEMINARY, MENLO PARK, CAL. — SULPICIANS

June 7, 1886, was destined to be the most glorious day in the annals of St. Charles', when one of her sons, who had just been raised to the cardinalate, was hastening to her embrace. Escorted, in the evening, from Ellicott City to the doors of the college, His Eminence was received by faculty and students with enthusiastic demonstrations of joy, amidst the blazing of rockets, torches, and lanterns.

Under the present administration, a new recreation hall has been erected, spacious and well-proportioned, with a well-appointed stage for entertainments, and a basement provided with toilet rooms and lavatories.

If we take a summary view of the students up to date, we find that 3759 have been matriculated. They have come from 37 States and 68 dioceses; 1300 have been ordained priests; nine have been consecrated bishops; five archbishops, of whom one is a cardinal. The faculty at the present date (1908) numbers 19; the students, 235.

ST. CHARLES' ALUMNI MEMBERS OF THE HIERARCHY:

Cardinals: James Gibbons, William H. O'Connell.

Archbishops: William H. Gross, John Joseph Kain, John Joseph Keane, George Montgomery.

ST. JOHN'S SEMINARY, BRIGHTON, BOSTON, MASS. — SULPICIANS

Bishops: Patrick T. O'Reilly, Thomas M. A. Burke, Jeremiah O'Sullivan, Eugene A. Garvey, Philip J. Garrigan, D. J. O'Connell, John J. Monaghan, Bonaventure F. Broderick.

[POSTSCRIPT, 1912. On March 16, 1911, the spacious college of St. Charles, with its beautiful chapel, was destroyed by fire. The students and faculty took refuge in St. Mary's and St. Joseph's Seminaries, Baltimore, in their own homes or among friends. In a few weeks classes were resumed at Catonsville, a few miles from Baltimore, where a piece of property had been bought by the Sulpicians in 1885, on which a substantial stone building had stood for many years. This and some frame structures quickly put up have since served the purposes of the college substantially well. A larger and more beautiful St. Charles is now beginning to be erected at Catonsville.]

ST. JOHN'S SEMINARY, BRIGHTON, BOSTON. — It was early in the eighties when the most Rev. John J. Williams, Archbishop of Boston, began the erection of a diocesan seminary.

Himself a student of St. Sulpice, first in Montreal College and then in Paris, he had made up his mind to call the priests of St. Sulpice to the direction of his seminary; and, whilst in Rome, he came to an agreement on the subject with Very Rev. Father Icard, then the Superior-General.

The Boston Seminary was opened in September, 1884, with the department of theology, to which philosophy was added the following year. In 1899 a large and handsome chapel took the place of that which had hitherto been in use.

Owing to the increase in number of the seminarians, a new building was erected, and opened to the special use of the philosophy department.

Three presidents have directed the seminary of Boston and passed away — Father Hogan, Father Rex, and Father Maher.

John Baptist Hogan, born at Bodyke, in Ireland, June 24, 1829, was, at the age of fifteen, taken to France by an uncle who exercised the ministry in the diocese of Périgueux. After all preliminary studies, he was twenty-three years of age when, as a priest of St. Sulpice, he began to teach divinity in the seminary of Paris. He had continued this ministry, teaching various branches of theology, for thirty-two years, and had acquired an immense influence, especially among the clergy of Paris, when he was called by his Superior to make the sacrifice of it all, and come over to Boston, to initiate its seminary. On leaving Paris he made his will, in which we read these words: "If in the voyage that I am going to make it pleases God to shorten my sacrifice, I desire to die in the pure and simple faith of the Roman Church, which has been that of my whole life. I thank God that He has called me to the Sulpician life, and has given me the singular favor of living at the very heart of the company. I am happy, in quitting all, to give to the society of St. Sulpice a pledge of my devotedness to her and to her work." Such was the man who came

to begin the seminary of Boston. For five consecutive years, and, after an interruption of five years, for seven others, the Abbé Hogan devoted himself unsparingly to the training of candidates to the priesthood in St. John's Seminary. The principal aim of his direction was to stimulate minds, to form deep convictions, to teach young men how to think for themselves. At the same time, he published his *Clerical Studies* and *Daily Thoughts*, both of which works have been highly and widely appreciated. In January, 1901, his health gave way, and compelled him to seek a relief in Europe, but heart disease carried him off unexpectedly, in the seminary of St. Sulpice, Paris, September 30, 1901. Years before, he had said to an intimate friend that his happiness in Paris was so great that he had thought it proper to offer the sacrifice of it to God, and had put himself in the hands of his Superior unreservedly. God, as we have seen, had accepted the sacrifice, and he seemed to have returned to the same spot for the consummation of it.

When Father Hogan left Boston to become the first president of the University Seminary in Washington, in 1889, Father Charles B. Rex succeeded him in Boston. He was born in Baltimore of Protestant parents, but his mother became a Catholic when her son was fourteen years of age, and he privately studied the catechism until he was ready to be baptized in the Catholic church. At St. Charles' College, and at St. Mary's, Baltimore, he was always in the first rank of students, and so he continued in Paris and in Rome, where he obtained his degrees with distinction. At the novitiate of Issy he showed so much maturity of mind that the Superior looked upon him as fit for any employment in the company. In the five years of his administration in Boston (1889–1894), he aimed at continuing the traditions initiated by Father Hogan. By the equanimity of his temper and his genuine devotedness to the welfare of the seminarians, he won the esteem of the diocesan clergy and the affection of the community. More than that, he was a born leader of men, and whether in Boston or at St. Charles' where he was president in 1894–1895, he drew to himself boys, seminarians, and priests. The magnetism of his manner was irresistible. If he saw that there might be opposition to his intended measures, he did not at once push them to the front; but, biding his time, he took away the defences of the opposition, and set forth his project in such a light as generally to win the support of all.

He died of consumption at Colorado Springs, February 22, 1897, and his remains were brought with mournful honors to the graveyard of the college which he had so dearly loved, and where he had expressed his wish to have his last resting-place.

The third Superior of St. John's Seminary of Boston was Rev. Daniel Maher. Born at Blairsville, Pa., December 8, 1858, he had been employed in some of the offices of the Pennsylvania railroad before he went to St. Charles' College. In this place and in St. Mary's, as everywhere else, in Paris and in Rome, he always was a model of conduct and noted for solid qualities of mind and character. He acted as Superior of philosophy both in Boston and Baltimore, before he was appointed president of St. John's Seminary, at the death of Father Hogan, in 1901. "He had very clear ideas about the importance of discipline in a *Great Seminary*, he possessed a very firm will to have it prevail, and a gift to obtain it with dignity." He had been an excellent teacher, owing especially to the clearness of his mind and the limpidity of his language; and when, as president, he explained the disciplinary regulations of the institution bearing upon the formation of priestly character and virtue, he took a special care to show their reasonableness. He gave new impetus to the studies proper to a seminary, procured for the seminarians a well-

ST. CHARLES' COLLEGE AND CAMPUS — SULPICIANS

appointed library, and reorganized more practically the classes of preaching. Under an austere appearance he possessed a father's heart, and once truly known he was sincerely loved. His health, never robust, gave way entirely in the scholastic year 1904–1905, which he spent in a Maryland hospital, till his death. The autopsy made by the surgeons revealed a tumor on the brain, which could not have been extracted. The successor of Father Maher was the present incumbent, Very Rev. Francis Havey, appointed in January, 1906. Within its twenty-four years of existence, St. John's Seminary of Boston has already given to the New England Church nearly four hundred priests, one of whom, the Rev. George A. Guertin, has been raised to the See of Manchester, three are professors in the Catholic University at Washington, whilst a number are already filling important posts in the diocese.

Of the members of the faculty, one, the Rt. Rev. Louis S. Walsh, D.D., has become bishop of Portland, and, at the present date, six belong to the Society of St. Sulpice, and five, belonging to the diocesan clergy, were trained in Sulpician seminaries.

[Postscript, 1912. Three of the alumni have been made bishops since this sketch was first published: Austin Dowling of Des Moines, Timothy Corbett of Crookston, Joseph G. Anderson, auxiliary of Boston; and Joseph J. Rice, formerly professor of philosophy, is now bishop of Burlington.

In June, 1911, the Sulpicians withdrew from the seminary on the request of Archbishop O'Connell.]

The catholic university, washington. — At the opening of the Catholic University in October, 1889, the Society of St. Sulpice was placed in charge of the ecclesiastical students, to direct them in matters of discipline, of study and spiritual life, according to the terms of the papal constitution. Very Rev. John Hogan, S.S., was the first Superior in office, and was especially appreciated for the course of ascetic theology which he gave to the students. When he returned to Boston, in 1894, Very Rev. Francis M. L. Dumont, S.S., became Superior, and has continued up to this date, 1908.

St. joseph's seminary, dunwoodie, new york. — The great Archbishop Hughes, after purchasing the Troy building and grounds for the theological seminary of the ecclesiastical province of New York, wrote as follows to the *Metropolitan Record*, December 7, 1862: "Our intention is to invite the venerable priests of St. Sulpice, in Paris, to take charge of the seminary, when it be fitted up suitably for their reception.

"This Society of Sulpicians is known especially in France, but, in point of fact, over the whole globe, as the best educators and trainers, if we can employ the term, of aspirants to the holy ministry during their preparation for priesthood. For many generations they have educated not merely the priests, but even the bishops of that noble country to which they belong. Their pupils have been such men as Cheverus and Matignon, of Boston; the Maréchial, of Baltimore; the Du Bourg, of St. Louis; and last, though not least, the venerable Dubois of New York. I do not say that these distinguished prelates, whose memory is cherished by us all, were their pupils in youth, but they, through life, corresponded with the educational type of the venerable Sulpicians.

"The Sulpicians are, we may say, men of God. They are disinterested. They are learned. They are humble. They are self-denying. They are devoted to the education of candidates for the priesthood. But whatever may be the extent of their self-denial for Christ's sake, one thing is certain, that even before the world, and in spite of themselves, they are, and must be, looked upon as high-bred and educated gentlemen."

The management of St. Joseph's Provincial Seminary at Troy, N. Y., was offered to the Sulpicians, but they felt obliged at the time to decline the offer. The wish expressed by Archbishop Hughes in 1862, in the letter above quoted, was realized by His Grace, Most Rev. Archbishop Corrigan, in 1896. By a contract passed between the archbishop and the Superior-General of St. Sulpice, Father Captier, St. Joseph's Seminary at Dunwoodie was placed under the direction of the Sulpician fathers. The dedication of the splendid new seminary, August 12, 1896, was a memorable and joyful event in the annals of the archdiocese of New York. The first scholastic year began September 21, 1896, with one hundred and one students, under the Very Rev. Edward R. Dyer, S.S., D.D., as rector, four other members of the Society of St. Sulpice, and five priests of the diocesan clergy composing the faculty. "At the occasion of the silver jubilee of the Most Rev. Archbishop's episcopate, in May, 1898, one of the most gratifying testimonials that he received was the certificate of the entire liquidation of the debt upon the seminary, his monumental work." (Souvenir.)

The rector of St. Joseph's Seminary, Father Dyer, was called to Baltimore in 1902, and was succeeded by Very Rev. James F. Driscoll. Everything went on prosperously under the new rector. In January, 1906, Father Dyer, the Vicar-General of St. Sulpice in the United States, received a letter signed by James F. Driscoll, R. K. Wakeman, Francis E. Gigot, John R. Mahoney, and Timothy P. Holland, announcing that these gentlemen had withdrawn from the Society of St. Sulpice, had been accepted by the Most Rev. Archbishop into his diocese, and appointed to continue their work at the seminary. Rev. Joseph Bruneau, S.S., professor of domatic theology, who had refused to join them, was immediately transferred by his superiors to St. John's Seminary, Boston.

St. patrick's seminary, menlo park, cal. — There had been two seminaries in the diocese of San Francisco before that of Menlo Park. One had failed through lack of teachers and directors, the other through lack of students. St. Patrick's Seminary is due to the enlightened zeal of Most Rev. Archbishop Riordan, of San Francisco. When he took charge of his diocese in 1884, he planned to found a central seminary for the whole Pacific coast, but the time to execute the plan had not come yet. He wished to prepare the ground by establishing a more thorough system of Catholic primary education throughout the archdiocese. Then he appealed to his Catholic people for the vast material resources needed in his

plan. His confidence was not disappointed. One of the first gifts offered to His Grace was that of Mrs. Kate Johnson, and it consisted of eighty acres of land, half a mile from Menlo Park. "It would be nigh impossible to imagine a more picturesque location for an institution of learning than these eighty acres of rich meadow dotted everywhere with grand old oaks. On every side there is a varied vista of mountain and valley, forest and tilled plain, briny bay and winding creek, in combination or in contrast. No place could bring more inspiration to a student. Here was erected the magnificent seminary whose size, harmonious beauty, and pefection of detail can be comprehended only by degrees, in a personal inspection. . . . The administration building, the junior and senior college, the central chapel, the distinct refectory, without a peer in the United States for grandeur of conception, the detached service building, the impressive façade and the noble entrance of the administration building, the grand staircases, the wide halls, the library in the central tower, and a multitude of other details, baffle adequate description except by a critic trained to delineating the beauties of an architectural masterpiece," — (*The Monitor*). The dedication of the seminary was made by the archbishop, assisted by Bishops Grace and Montgomery, in the presence of the largest and most representative gathering of the Catholic clergy ever held in California. In the course of his remarks, His Grace said: "My hope and prayer is that the Sulpicians will be true to their traditions. To them we are to look for the molding of the hearts and minds of our young men. The Church's future on this coast rests here." When Archbishop Riordan had first asked Father Icard, the Superior-General of St. Sulpice, for Sulpicians to direct his seminary, "Impossible," answered the old gentleman. The archbishop continued his journey to Rome, where Leo XIII was told of the Superior's answer. "I will speak for you," said the pope; "you shall have Sulpicians," and he directed the Cardinal Prefect of the propaganda to write for this purpose to Father Icard. The junior college was formally opened September 20, 1898, with eight members of the faculty, four of whom were Sulpicians. The president, Very Rev. A. J. B. Vuibert, S.S., was a man of ability and untiring energy, with an experience of more than thirty years in St. Charles' Preparatory College. The classical course was begun with three classes, which were to advance gradually to philosophy and theology. At present date, 1908, classics, philosophy, and theology, are in full course. The president of seminary and college is the Very Rev. H. A. Ayrinhac, S.S.; the director of the college, Very Rev. A. J. B. Vuibert, S.S., besides six other Sulpicians, and five auxiliaries. Number of students, eighty.

In the great earthquake of 1906, St. Patrick's Seminary suffered much damage, but His Grace, with characteristic energy, would not interrupt the studies except for a few weeks, and began at once, with great financial outlay, to make the necessary repairs.

St. Austin's College, Catholic University, Washington, D. C. — This is an American scholasticate of the Sulpicians, founded in 1901 by the Society of St. Sulpice, to prepare its members, by postgraduate training at the university, to become professors in the seminaries and colleges in charge of the society. The present Superior is the Very Rev. John F. Fenlon, S.S., D.D.

[Postscript, 1912. The first American novitiate of the Sulpicians, known as The Solitude, was opened at St. Austin's College in September, 1911. The director is the present Superior of the college, the Very Rev. Francis P. Havey.]

List of the members of the hierarchy in the United States, who in one seminary or another were under the direction of the Society of St. Sulpice

*The Most Reverend Archbishops*

Baltimore, Maréchal, Whitfield, Eccleston, Spalding, Bayley, His Eminence Cardinal Gibbons. Boston, Williams, His Eminence Cardinal O'Connell. Cincinnati, Purcell. Dubuque, Keane and Keane. New Orleans, Du Bourg, Perche, Leray, Chapelle. New York, Hughes. Oregon, Gross, Christie. St. Louis, Kain. San Francisco, Montgomery (Coadjutor). Santa fé, Lamy, Salpointe, Bourgade, Pitaval.

*The Right Reverend Bishops*

Boston, Fitzpatrick. Chicago, Foley. New York, Dubois. Albany, Conroy, McNeirny, Burke. Alton, Baltes. Altoona, Garvey. Baker City, O'Reilly. Brooklyn, Loughlin. Burlington, de Goesbriand, Michaud, Rice. Charleston, Reynolds. Covington, Carrell. Crookston, Corbett. Dallas, Dunne, Lynch. Denver, Macheboeuf. Des Moines, Dowling. Detroit, Lefèvre, Foley. Dubuque, Loras. Galveston, Dubuis. Grass Valley, Manogue. Great Falls, Lenihan. Hartford, O'Reilly, McMahon, Tierney. Helena, Carroll. Manchester, Guertin. Mobile, Portier. Monterey and Los Angeles, Conaty. Natchez, Chanche. Natchitoches, Durier. Ogdensburg, Wadhams. Pittsburg, Phelan. Portland, Bacon, Healy, Walsh. Providence, Harkins. Richmond, Whelan, McGill, O'Connell. Rochester, McQuaid. Rockford, Muldoon. San Antonio, Neraz. Savannah, Vérot. Seattle, O'Dea. Sioux City, Garrigan. Springfield, O'Reilly, Beaven. St. Paul, Crétin. Syracuse, Ludden. Trenton, O'Farrell. Tucson, Granjon. Vincennes, Bruté, de la Hailandière, Bazin, de St. Palais. Wilmington, Curtis, Monaghan.

From the foregoing sketch it is seen that St. Sulpice has been called to take an important part in the formation of the clergy of the United States.

But the work of the society has not been done without severe trials.

To speak of those only that are recent, the crippled condition of the Sulpicians in France; the loss of the New York Seminary with five members of the society; the San Francisco earthquake which gravely damaged the seminary at Menlo Park and caused serious doubt for some time as to whether the seminary work could be continued there, and the premature death of efficient members, form a series of events which have

sorely tried the Sulpician community of the United States. But out of the misfortunes patiently borne, as a kind friend has expressed it, God will undoubtedly bring compensation. May we not hope that more American young men may feel an attraction for this paramount work of God's Church, and offer themselves with that whole-hearted self-devotedness which alone can insure its success.

This is and has ever been the earnest desire of the members and the Superiors of the Society of St. Sulpice, both in France and in America.

[Postscript, 1912. The writer of this article, Father Viger, passed away in 1908, after nearly forty years of faithful and very efficient teaching at St. Charles' College, leaving behind him the example of a holy and self-sacrificing priestly life. He has done a considerable service to our American colleges by his revision of Jenkins' Handbook of English Literature.]

## VINCENTIANS

*Introduced into the United States in 1816*

The congregation of the mission was founded in France in 1625 by St. Vincent de Paul. The congregation is composed of priests and lay brothers. The works St. Vincent had in view in founding his congregation were principally two: (1) to give missions especially among the poor people of the country districts; (2) to establish and conduct ecclesiastical seminaries for the education of boys and young men for the priesthood. Other works are also carried on by the Vincentians, but they have always considered the missions and seminaries their first and principal duties. The congregation has establishments in Europe, Asia, Africa, North and South America, Mexico, the Antilles, and Philippine Islands.

VERY REV. FELIX DE ANDREIS FIRST SUPERIOR OF THE CONGREGATION OF THE MISSION IN THE U. S. A., AND VICAR-GENERAL OF UPPER LOUISIANA

Shortly after its founding St. Vincent was given the ancient priory of St. Lazare in Paris as a mother-house for his congregation. From the name of their mother-house the members of the community became known as "Lazarists." But the more appropriate name of "Vincentians" is applied to them in many countries, and it has the merit of identifying the congregation of the mission with its founder St. Vincent. The name of Vincentians shall be used in this sketch when referring to the members of this congregation.

The first colony of Vincentians came to the United States from Rome, and landed in Baltimore July 26, 1816. It consisted of five priests, four seminarians, one lay brother, and three postulant brothers. From a publication issued in 1898 by the United States Bureau of Education on *Higher Education in Missouri*, we find (pp. 173 et seq.) the following notice of this little band, and the founding of the first house of the congregation in this country:

"In the year 1816 the Rt. Rev. William Du Bourg, D.L., Bishop of New Orleans, went to Europe in search of missionaries for his immense diocese. Bishop Du Bourg had in view not only the securing of priests to do immediate missionary work, but he determined, if possible, to provide for the founding of a college and seminary somewhere in Louisiana for the higher education of young men of all classes, but especially of candidates for the priesthood. While in Rome the bishop met a young professor of theology who was attracting great attention there by his brilliant talents, his great zeal, and remarkable modesty and piety. This was the Rev. Felix de Andreis of the congregation of the mission.

"For many years this young priest had been filled with the desire to devote himself to the work of the foreign missions, and his meeting with Du Bourg seemed to both of them to be providential. The bishop applied to the superiors of Father De Andreis, and asked that he and some other members of his order should be sent to Louisiana to open a college and a seminary, and to help spread the light of the gospel among the inhabitants.

"Besides Father De Andreis, who held the position of Superior, the other members of this little band were as follows: The Rev. Joseph Rosati, who afterwards became the first president of St. Mary's Seminary and still later the first bishop of St. Louis; Rev. John Baptist Aquarone, Rev. John Caretti, and Rev. Joseph Ferrari, all priests of the congregation of the mission. The four students were Messrs. Francis Xavier Dahmen, Joseph Tichitoli, Leo Days, and Coste Gonzales. The lay brother's name was Martin Blanka, and the postulants were Francis Moranville, Medard Di Latri, and John Flegifont.

"In the summer of 1817 this pioneer expedition of Missouri educators crossed the Mississippi at St. Genevieve, and thence proceeded to St. Louis, where Bishop Du Bourg had decided to take up his residence till certain troubles then existing in New Orleans could be settled.

"St. mary's seminary. — Arrangements were in progress for opening a school in St. Louis when a delegation of farmers from Perry County, Mo., arrived and offered the newcomers a tract (600 acres) of land near the present town of Perryville, about eighty miles south of St. Louis, as a site for the institution they had come to establish.

"The offer was accepted, and the entire colony set out for their new home in the spring of 1818, except Father De Andreis, whom the bishop had appointed his vicar-general, and who on that account was obliged to remain in St. Louis. Father Rosati was placed in charge of this expedition, which was received with enthusiastic joy by the Catholics of Perry County. The construction was at once begun of two log buildings — one to be used as a church the other as a college.

"The first college building was a log cabin, 18 by 25 feet. This cabin was at once the chapel dormitory, study room, kitchen, recreation hall, and tailor-shop; yet everything had its time and place and all was done with as much order as in a regular seminary.

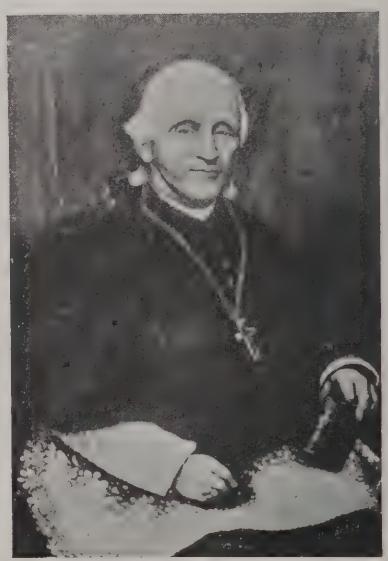
"But a second building 50 by 30, two stories high with attic and basement, soon arose beside the first humble cabin, and the growth continued steadily until it reached the splendid pile of brick and stone buildings, with steam heat and electric light, which is now St. Mary's Seminary. Within a few years after its opening St. Mary's had an annual attendance of about eighty students. In 1833 the roster showed an attendance of one hundred and thirty. The classical course covered a space of six years. Candidates for the priesthood had a three years' theological course in addition to the six years of classics."

THE BARRENS. — This first house of the congregation of the mission in the new world became known, soon after its foundation, as "St. Mary's Seminary of the Barrens," which name it still bears. The name "Barrens," which stands for so much in the history of Catholicity in the West during the greater part of the nineteenth century, is a term of doubtful origin. But whatever may have given rise to the name, it is certain that the region to which it is applied is not, and never was, a "barren" region. On the contrary it is a neighborhood of as fertile farm land as can be found in Missouri.

St. Mary's Seminary is the oldest institution for higher education west of the Mississippi river. For many years it was the principal center of ecclesiastical training in the Mississippi Valley, and from its halls went forth not only priests and bishops, prominent later in the American church, but laymen also, who attained eminence in their several callings. Since 1888 St. Mary's has been devoted exclusively to the students of the congregation of the mission, as the mother-house of the western province. The scholasticate, novitiate, and preparatory college each occupies its own group of buildings. Besides Father Thos. J. Smith, who will be specially mentioned later, two priests did great work in connection with what may be called the reconstruction of the Barrens which began in 1888; these are Revs. Daniel McCarthy and William J. Barnwell. The former was a "rough diamond" whose labors and sufferings for the Barrens would make a long and interesting story; the latter spent all his life as a priest at the Barrens where he occupied successively all the offices of the community from prefect of discipline among the boys to visitor of the western province. Father Barnwell was gifted with a mind of rare depth and brilliancy, and he taught the higher branches of philosophy and theology and Scripture while acting as master of novices, director of scholastics, and local Superior. He was carried off by death January 25, 1906, at the early age of forty-four, having filled the office of visitor only a little more than a year.

RT. REV. JOSEPH ROSATI, C.M., D.D. BISHOP OF ST. LOUIS, MO.

RT. REV. LEO RAYMOND DE NECKERE, C.M., D.D., BISHOP OF NEW ORLEANS, LA.



RT. REV. JOHN TIMON. C.M., D.D. BISHOP OF BUFFALO, N. Y.

MISSIONS FROM THE BARRENS. — The limits of this sketch would be more than passed if the writer tried to give even a brief account of the apostolic labors and zeal and suffering of which St. Mary's was the source, the good results of which were felt in far distant places as well as nearer home.

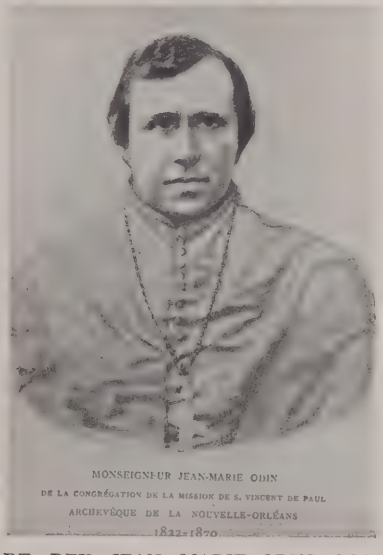
"From its very foundation the professors of St. Mary's Seminary were accustomed to minister to the religious needs of Catholics living in various towns and settlements of southern Missouri. On Saturdays it was a common thing to see three or four or more priests, each accompanied by a student of theology and all on horseback, starting off in different directions to spend Sunday in some of the Catholic mission stations more or less distant from the seminary. On Sunday morning the priest heard confessions, said Mass, preached, and baptized, and the student taught cate-

chism and gave instructions." (*Higher Education in Missouri*, p. 176.) St. Genevieve, Kaskaskia, Cahokia, Old Mines, Richwoods, Potosi, Fredericktown, Apple Creek, Bonne Terre, Jackson, Cape Girardeau, New Madrid, Prairie du Rocher, Cairo, and dozens of other places in Missouri and Illinois were attended from the Barrens, or were supplied with resident pastors from there till other priests could be secured for them. The baptismal, marriage, and funeral records of many places in Arkansas, Louisiana, and Texas bear witness to the ministry, in the early half of the nineteenth century, of Vincentian misionaries from the Barrens, who rode hundreds of miles on horseback, or carried on their shoulders the necessaries for the celebration of Mass and administration of the sacraments, as they tramped through trackless woods, waded marshes, and climbed hills, in their efforts to reach scattered Catholics and settlements wide apart, where priests were seldom seen. Here are some passages from a letter, written in 1824 to his sister in France, by Rev. John Mary Odin, C. M., afterwards archbishop of New Orleans: "Since my arrival in America, the seminary at the Barrens has been my chief place of residence. I am here in charge of the seminary and college, of the parish and monastery (of Loretto Nuns). I will soon give a mission at New Madrid; two seminarians will accompany me. It is at least twenty-five years since a priest visited this place. . . . We must be ready at any moment to set out on horseback to visit the sick. As soon as we are called we leave everything and hasten to their succor; but despite all possible diligence we sometimes have the sorrow to find them dying or dead. Thursdays are consecrated to the missions which I give among Protestants. One of our seminarians, full of talent, zeal, and virtue, always accompanies me; as a general thing he preaches. . . . In order to visit different places we are obliged to travel on horseback; sometimes I ride fifty miles without much fatigue." (*Life of Odin by Abbé Borey.*)

The seminarian so favorably mentioned by Father Odin was John Timon, soon afterwards ordained a priest, and still later Superior of St. Mary's Seminary, visitor of the congregation of the mission in the United States, prefect apostolic of Texas and bishop of Buffalo.

Here is also a passage from the life of Bishop Timon regarding these missionary experiences: "After leaving New Madrid they were obliged to cross large swamps, attended by great personal danger, and were necessitated to rest all night on swampy grounds, where a dry spot could not be found. They were accompanied by a guide who, deeming it impossible to proceed, retraced his steps and left them; but the missionaries, nothing daunted by the adverse circumstances which seemed to multiply at every step, in an almost starved condition, reached a log habitation where they refreshed, and rested their weary feet." (*Life of Bishop Timon*, by Deuther, p. 33.)

RT. REV. MICHAEL DOMENEC, C.M. D.D., BISHOP OF PITTSBURG, PA.


MONSEIGNEUR JEAN-MARIE ODIN
DE LA CONGRÉGATION DE LA MISSION DE S. VINCENT DE PAUL
ARCHEVÊQUE DE LA NOUVELLE-ORLÉANS
1822-1870

RT. REV. JEAN-MARIE ODIN, C.M. ARCHBISHOP OF NEW ORLEANS. LA.

RT. REV. S. V. RYAN, C.M., D.D. BISHOP OF BUFFALO, N. Y.

TEXAS MISSIONS. — In 1838 a lamentable condition of religion existed in Texas, which had broken away from Mexico but was not yet a part of the United States. Bishop Blanc of New Orleans received orders from Rome to send a reliable delegate to Texas, to investigate and report. Bishop Rosati joined Bishop Blanc in urging Rev. John Timon, C. M., then visitor of the congregation of the mission, to undertake this difficult task. In response to the appeal of the two bishops, Father Timon, accompanied by Father L'Eberia, reached Galveston late in December, 1838. On the feast of the Holy Innocents, Father Timon said what is considered the first Mass ever offered in Galveston. In 1840 Father Timon was appointed prefect-apostolic of Texas, and Father Odin vice-prefect. The latter set out from the Barrens, May 2, 1840, for Texas, accompanied by Fathers Estany and Calvo and a lay brother. They landed at Linnville on the Gulf of Mexico, whence they pushed on to Victoria, where a wooden church, unused for years, was falling into ruins. Mass was said in a private house. "I left

there Father Estany, charging him to visit the Catholics of Coleto, Bahia, Lamo, Live Oak, Ranchios, Don Carlos, and those who dwell along the banks of the Labaca, to the number of eight or nine hundred. The remoteness of the different stations required much time, besides rendering the labor very painful." (Letter of Father Odin.)

With Father Calvo and the brother, Father Odin went to San Antonio. "We cannot make the journey," he continues, "without incurring evident danger of death, unless we have a sufficient number to intimidate the Indians. Hence we joined a convoy of twenty-two wagons transporting merchandise." In 1840 San Antonio had ten thousand inhabitants, most of whom should have been Catholics. Yet Father Odin writes: "Scarcely any trace of Christianity remains in this country. For fourteen years no one has presented himself at the tribunal of penance; morality is on a par with the ignorance in which so many souls, redeemed by the blood of Jesus Christ, are plunged."

In December, 1840, Fathers Timon and Odin, prefect and vice-prefect, met in Austin, the capital of Texas, and succeeded in getting the government to recognize the right of the Catholics to the church property, which had, in many cases, been taken from them when Texas seceded from Mexico. The two priests said Mass in the Capitol on Christmas-day, and Father Timon preached for over two hours, many of the senators being his auditors. Subscriptions were started and preparations begun for a new church. During January, the two Vincentians visited Montgomery, Huntville, Cincinnati, Crocket, Douglas, Nagidoches, St. Augustine, Lynburg, Houston, and Galveston. A glimpse of their experience in this expedition is afforded by the following paragraph from the *Life of Bishop Timon* (p. 83): "From Houston they continued their course to Nacogdoches through a wild and unbroken tract of country never trodden before by priests, making their journey a continual mission. They were constantly obliged to cross rivers and creeks that the rainy season had swollen into torrents, by the aid of little canoes, at the same time swimming their horses alongside; or they sought for some logs, or branches of trees that intertwined from both sides of the river, thus admitting of a passage from bank to bank across the stream, over which Father Odin, who could not swim, would pass, whilst Father Timon invariably swam the river with the horses, however dangerous the ford or pass." Pretty rough life this, at any season, but especially in the month January.

Space forbids the mention of similar experiences of other devoted Vincentians who braved every danger to carry the consolation of God's grace to the scattered and neglected Catholics of the new republic of Texas. Prominent among those who shared the labors and trials of Odin and Timon may be mentioned Rev. John Joseph Lynch, C.M., afterward archbishop of Toronto; Rev. J. M. Paquin, C.M., who died of yellow fever in Galveston, August 11, 1844, and whose mortal remains rest in St. Mary's Cathedral in that city; Rev. N. Stehle, C.M., who accompanied the prefect apostolic, Father Timon, to Texas in 1840; Rev. John Brands, C.M., V.G., who reached Galveston with Fathers Odin and Lynch in 1841; Rev. Bartholomew Rollando, C.M., stationed at St. Mary's church, Galveston, from 1843 to October 11, 1847, when he was called to his reward, at the age of thirty-five years.

In 1842 Father Odin was consecrated as bishop of Claudiopolis and vicar apostolic of Texas. For many years after his consecration the missionary work of the great empire of Texas was done principally by Vincentian priests from the Barrens. But according

MOST REV. JOHN JOSEPH LYNCH C.M., D.D., ARCHBISHOP OF TORONTO, CAN.

RT. REV. THADDEUS AMAT, C.M., D.D. BISHOP OF MONTEREY AND LOS ANGELES, CAL.

VERY REV. THOS. J. SMITH C.M.

as the bishop could get priests from Europe to take their places, the Vincentians were withdrawn by their superiors and applied to the works of the congregation elsewhere.

VINCENTIAN HOUSES

Previous to 1888 the entire United States constituted but one province, under the jurisdiction of one Provincial Superior or "visitor." Since 1888 the Vincentians have two provinces known as the eastern province and the western province. The mother-house of the former is St. Vincent's Seminary, Germantown, Pa., and of the latter, St. Mary's Seminary of the Barrens. In the following list of houses the order of age is followed, without regard to provincial lines.

ST. VINCENT'S CHURCH, St. Louis, founded in 1818. —The Vincentians have resided continuously in the city of St. Louis ever since their American founder, Father De Andreis, took up his residence there in 1818, as pastor of the only church of what was then a small frontier town, and as vicar-general of the diocese of New Orleans. They continued, for some years, to administer the cathedral and to attend mission stations near St. Louis, in Missouri and Illinois. It was not however till 1839 that the present St. Vincent's parish was assigned to the Congregation of the mission. The first St. Vincent's church (a temporary one) was located on the square bounded by 8th, 9th, Marion, and Soulard Streets. The present church, which is even today one of the most beautiful of its style (Roman) in the West, was begun in 1844 and was consecrated November 16, 1845. Rev. Thaddeus Amat, C.M., afterwards bishop of Los Angeles, was the first pastor of St. Vincent's. He was assisted by Fathers Paquin, Collins, and Dahmen, the last having special charge of the German portion of the flock. St. Vincent's began as a mixed parish (English and German), and it maintains this character still, never having lost it. The novitiate and scholasticate of the Congregation were transferred from the Barrens to St. Vincent's, St. Louis, in 1862, and remained there till 1868, when they were moved to St. Vincent's Seminary, Germantown, Pa.

ST. MARY'S SEMINARY OF THE BARRENS—FIRST VINCENTIAN HOUSE IN AMERICA—MOTHER-HOUSE OF THE WESTERN PROVINCE

Among the priests who have gone to their reward, and whose names are household words in the homes of St. Vincent's parish, perhaps Fathers Tom Burke, Uhland, Kreutz, Koop, Hennessy, Neck, and Kenrick ought to be specially mentioned. Father Burke might be called "a priest of the old school," plain and affable, genial and lovable. The last ten years of his long and faithful life as a Vincentian were spent as Superior and pastor of St. Vincent's, where he died November 1, 1878.

Few priests have enjoyed, in the history of St. Louis, higher esteem among clergy and people than the Rev. John Uhland, C.M., who for thirty-six years previous to his holy death, February 10, 1885, had charge of the German branch of the St. Vincent's parish. He was for many years the confessor and director of most of the German priests of the city and diocese, and his reputation for sanctity among the people was great beyond measure.

Father Pius Kreutz was a tireless worker. He built the present girls' school, renovated the church and made other material improvements, besides being devotedly faithful to the spiritual needs of the people. He died in Chicago January 30, 1897. He was stationed in St. Vincent's from 1880 to 1892.

Rev. Herman Koop, C.M., was a man of rare intellectual gifts as well as solid piety. He was the personal friend of Dr. Orestes A. Brownson, who said that Father Koop was one of the most profound philosophers he had ever spoken with. Father Koop, at the urgent solicitation of its great Catholic editor, wrote several articles for Brownson's *Quarterly Review*. Most of his life was spent in teaching in the colleges and seminaries of the Congregation, and in giving missions. He died in St. Louis, July 8, 1880.

Rev. Edward M. Hennessy, C.M., is a priest whose memory is still fresh in St. Vincent's parish, nearly forty years after his leaving it. He was, in his day, a great missionary, and for many years he was engaged exclusively in giving missions and retreats. He had great devotion to the Sacred Heart and published a volume called *Conferences on the Sacred Heart*, which is to be found in the library of nearly every priest in the country. He died at the Maison Mère in Paris, 1889.

Rev. J. P. Neck, C.M., was at St. Vincent's for about four years, from 1885 to 1889. He was an "Israelite without guile," *simplex, rectus ac timens Deum*. He died at the early age of thirty-four.

Rev. D. W. Kenrick, C.M., spent the closing twenty-five years of his life in St. Vincent's, during the last twelve of which he held the position of Superior and pastor. He was unusually successful in the conduct of financial affairs, and he cleared the parish of a heavy debt with which, for years, it had been burdened. He was punctiliously exact in every duty he undertook, whether spiritual or temporal. On January 31, 1903, he was thrown from a moving train at El Paso, Texas, where he was sent by the visitor on business connected

ST. VINCENT'S COLLEGE, CAPE GIRARDEAU, MO.
VINCENTIAN FATHERS

KENRICK THEOLOGICAL SEMINARY, ST. LOUIS, MO.
VINCENTIAN FATHERS

ST PATRICK'S CHURCH AND RECTORY, LA SALLE, ILL.
VINCENTIAN FATHERS

ST. VINCENT'S CHURCH, RECTORY AND BOYS' SCHOOL, ST. LOUIS, MO.
VINCENTIAN FATHERS

ST. VINCENT'S MISSIONARY HOME, SPRINGFIELD, MASS.
VINCENTIAN FATHERS

with the province. He died a few hours later in the hospital of the Sisters of Charity in El Paso. His remains were brought to St. Louis, and buried from St. Vincent's church amid the tears and prayers of the people he served so faithfully.

This notice of St. Vincent's parish should not be closed without a word about Brother Thomas Murphy, who for over forty years was sexton of the church. This "good and faithful servant" was held in the highest esteem by all the parishioners, young and old. He died at Mullanphy Hospital September 29, 1899.

The Sisters of St. Joseph opened a parochial school in St. Vincent's in 1844. Since 1851 the Christian brothers have taught the boys, and the Sisters of St. Joseph the girls. These two devoted bands of Catholic educators are still in charge of St. Vincent's schools and they are training today the grandchildren of men and women who were pupils under their predecessors sixty years ago.

St. Vincent's rectory was, for many years after its foundation, the only parish between Chouteau Avenue and Carondelet, covering a territory which now has twenty-six churches.

St. Vincent's has been, for some years past, headquarters for the mission bands of the western province.

ST. VINCENT'S COLLEGE AND ST. VINCENT'S CHURCH, Cape Girardeau, Mo.—As early as 1825 Vincentian missionaries from St. Mary's Seminary of the Barrens began to visit Cape Girardeau, and in 1836 Rev. John Odin, C.M., took up his residence there. In 1838 Father Odin opened a school which he, with another priest and a lay brother, taught for two years. Father Odin was succeeded in 1840 by Rev. Michael Domenec, C.M., who began the building of St. Vincent's College in the spring of 1843. In May, 1844, the collegiate department of St. Mary's Seminary of the Barrens was transferred to the Cape. The faculty of St. Vincent's college at its opening were: Revs. H. Figari, president; M. Barbier, vice-president; Marc Antony, prefect of studies; F. J. McGerry, prefect of discipline; H. Cercos, procurator, and J. Richini. Other Vincentian members of the faculty within a few years after the opening of the college were the Rev. Messrs. Amat, Penco, O'Reilly, Knowd, Tiernan, Burlando, McGinness, Chandy, Verrina, Burke, and Pasqual.

St. Vincent's College passed, during its early days, through material reverses which would have discouraged less resolute men than those who then guided its destiny. In June, 1844, the greatest overflow of the Mississippi river ever known took place, destroying the crops on the college farms and leaving a plague of chills and fever behind it. Two of the faculty, Fathers Richini and Cercos, fell victims to the fever and died in the spring of 1845. On February 4, 1848, the college buildings were wrecked by the explosion of 1500 barrels of gunpowder on a boat which was tied up for the winter in front of the college.

Again, November 27, 1850, a cyclone struck the college, tearing all the outhouses to pieces, carrying away the roof of the college and knocking down the walls at the southwest corner of the main building. Despite these misfortunes, the college continued to prosper. Before the Civil War, and for fifteen years after its close, the greater number of students came from the Southern States. During the war the college was never closed, though the students were few, and the Cape was the center of serious military movements during almost the entire four years of the war's duration. During the late sixties St. Vincent's regained much of the prestige it enjoyed in ante-bellum days. For twenty-five years previous to 1893 it had a very flourishing career, and hundreds of its graduates are prominent at present, in business and the professions, throughout the West. In 1893 the seminary department, faculty, and students, were transferred to St.

ST. THOMAS' CHURCH, LONG BEACH, MISS.
VINCENTIAN FATHERS

Louis and became the Kenrick Theological Seminary. Owing to this change a report got out that the college was to be closed, and for some years this interfered with its prosperity. In September, 1910, the preparatory college was transferred from Peryville to the Cape, and St. Vincent's College was devoted exclusively to the training, in the classics, of boys and young men aspiring to become priests in the Congregation of the mission.

Among the Vincentians who labored at the Cape perhaps the following will be best remembered: Father Amat, president (1844–45), afterwards bishop of Los Angeles; Father Penco, president (1845–51), and later visitor of the Congregation; Father S. V. Ryan, president (1855–58), and subsequently bishop of Buffalo; Father T. J. Smith, president (1858–59), and later visitor of the Congregation; Father McGill, president (1859–66), and later visitor of the eastern province; Father Alizeri, president (1866–68); Father Verrina, president (1868–76); Fathers McMenamy, Knowd, Guedry, William Ryan, O'Keeffe, John Landry, Dyer, Meyer, Lamy, Moloney, Koop, Talley, Pieper, and O'Brien. These and many of their co-laborers have gone to their reward, and so have the faithful Brothers Comagna, Shea, Reilly, Roach, Cesari, Murphy, Madigan and Felix. *Requiescant servi boni et fideles.* Since Father Verrina's retirement in 1876 the presidents have been Fathers Hickey, MacHale, Byrne, Nugent, Murray, Dockery, Linn, Hopkins, Layton, Feely, Antill, and Levan.

St. Vincent's parish at the Cape, which is older than the college, has been in the hands of the Vincentians since its foundation in 1825. A very fine stone church was consecrated by Bishop Rosati July 26, 1839. This was destroyed by the tornado of 1850, and was replaced, some years later, by the present structure, which is of brick, and is one of the most beautiful Gothic churches in the diocese. The Sisters of Loretto, who have been at the Cape since 1838, conduct the parochial schools.

ST. STEPHEN'S CHURCH AND RECTORY, NEW ORLEANS, LA.
VINCENTIAN FATHERS

ST. PATRICK'S CHURCH, LA SALLE, ILL. — On March 22, 1838, Rev. John B. Raho, C.M., and Rev. Aloysius Parodi, C.M., left St. Mary's Seminary of the Barrens for La Salle, Ill., which they reached on the 29th. The Illinois and Michigan Canal was then in course of construction and a large number of Catholics employed in this work had taken up their residence at La Salle, where a priest was seldom seen. A messenger was sent by these good people to St. Louis to beg Bishop Rosati to send them a priest. The bishop appealed to Father Timon, visitor of the Congregation of the mission, and the result was the coming of Fathers Raho and Parodi. The first Mass was offered in the house of William Byrne, March 30th. A large room in a boarding-house was used on Sundays till the completion of a log church which was dedicated August 5, 1838, under the title of the "Church of the Holy Cross." A Catholic school had been opened on July 1st, three months after the arrival of Fathers Raho and Parodi. A log shanty was erected during the summer as a home for the priests.

The Vincentians were but a few weeks in La Salle when they began to visit stations up and down the canal, along the Illinois river, and out on the prairies, wherever a few Catholics could be found. Ottawa, Peoria, Pekin, La Salle Prairie, Kickapoo, Black Partridge, Lacon, Crow Meadows, Hennepin, Sandy Hill, Troy Grove, Utica, Beardstown, Wyoming, Dixon, Palestine-Grove, Bloomington, Springfield, and other places were visited, the Catholics organized and churches erected.

In May, 1846, the Rev. Marc Antony, C.M., arrived in La Salle and at once began to build a new stone church, under the invocation of St. Patrick. This church, which is the present St. Patrick's, was finished

in 1851 and consecrated by Bishop Van de Velde of Chicago, Sunday, April 11, 1853. Rev. John O'Reilly, C.M., was pastor at La Salle from October, 1848, to June, 1857. Before entering the Congregation of the mission Father O'Reilly had been an assistant under the Prince-Priest, Father Galitzin, in Pennsylvania for three years, 1826–1829, and later on he spent some years in Pittsburg, where he built St. Patrick's church. He studied at Emmitsburg, Md., with John Hughes and John McCloskey, afterwards New York's first archbishop and America's first cardinal. He was very highly esteemed by Bishop Bruté, who was president at Mt. St. Mary's during Father O'Reilly's time as a student. He joined the Vincentians in Rome and returned to this country in 1844. He was stationed at different times at Assumption, La., Cape Girardeau, Mo., and at the seminary of our Lady of Angels, Niagara Falls, where he was president for three years, from 1859 to 1862. He died in St. Louis, October, 1862.

ST. STEPHEN'S CHURCH, NEW ORLEANS, LA. — VINCENTIAN FATHERS

Rev. Marc Antony, C.M., succeeded Father O'Reilly in 1857 as pastor of La Salle, which position he held till his death February 18, 1881. He is thus described by one who knew him well: "Simple yet shrewd, unobtrusive yet forward when duty called, easy of manner and of temper, jovial yet pious, successful as a collector of funds and a pronounced prodigy as a builder, economic and wise; no pulpit orator, yet his short instruction had ever a point and hit the mark; in La Salle as assistant for five years and as pastor for a quarter of a century" — such was Father Antony. (*History of the La Salle Mission*, p. 99.) No pastor could be nearer to the heart of a people than Father Antony was to the heart of his devoted flock at La Salle. He was succeeded in the pastorate successively by Fathers Guedry, Abbott, Byrne, Shaw, and O'Regan.

Ever since the opening of the little school in 1838 down to the present time La Salle has been blessed with the advantages of Catholic training for her Catholic children. The Sisters of Charity came in 1854, and they are there still. The boys' school is in charge of the Brothers of Mary.

ST. STEPHEN'S CHURCH, NEW ORLEANS, LA. — The Rev. Angelo Hippolyte Gandolfo, C.M., was called by his superiors from St. Genevieve, Mo., in 1849, to organize a parish in the upper portion of the city of New Orleans. He was assisted in this work by Father Escofier, C.M. The first Mass was celebrated in a temporary edifice January 1, 1850, and in June, 1851 a frame church was dedicated and used for the needs of the parish till the present beautiful St. Stephen's was opened in 1888. The Rev. John M. Delcros succeeded Father Gandolfo as pastor in 1851, and during his seven years of pastorate he was assisted at various times by Fathers Raho, Aquarone, Kraemer, Thoma, Lavizeri, Buysch, and Verrina. Father Delcros met his death June 18, 1858, by the explosion of the steamer *Pennsylvania* near Memphis, Tenn. He was on his way to the Barrens, Mo., and was a passenger on the ill-fated steamer. After the explosion he was found floating on a mattress in the river. He lived long enough to give absolution to his fellow-passengers, his uplifted hand being held by a Sister of Charity who, with some girls under her care, was on her way to St. Joseph's Academy, Emmitsburg, Md. Father Delcros evidently had premonitions of his death for before leaving New Orleans he intimated to Father Verrina that he would never return alive, and he made certain requests regarding his funeral. He was a priest of strong faith, profound piety, and untiring zeal, and to him, under God, is due the solidity of the foundation on which the present religious structure of the parish is based.

Rev. Anthony Verrina, C.M., succeeded Father Delcros as pastor of St. Stephen's in 1858, and held this post for ten years till he was appointed president of St. Vincent's College, Cape Girardeau, Mo. The Civil War, 1861–1865, was a great blow to the entire Southland, and St. Stephen's was a large sharer in the misfortune it produced. In 1859 the seminary of the New Orleans diocese, which had been conducted by the Vincentian fathers in Assumption Parish, La., since 1838, was removed to St. Stephen's, where it remained till 1867, when it was closed because of financial difficulties.

Rev. Alexius Mandine, C.M., was pastor at St. Stephen's from 1868 till his appointment as director of the Sisters of Charity in 1878, when his predecessor Father Verrina became his successor at St. Stephen's. Father Verrina built the present St. Stephen's church, which was finished in 1888. The golden jubilee of the parish was celebrated in 1899. Fathers Andrieux, Dwyer, Duncan, John Kelly, William Kelly, Rubi, Ryan, Aqueroue, O'Neill, Tally, Abbott, and Remillon, all deceased, served at different times as assistants at St. Stephen's. Father Verrina resigned in 1900 and retired to his former home at St. Vincent's College, Cape Girardeau, Mo., where he spent the time in study and prayer till his death, which occurred in November, 1904. Father Verrina was born in Genoa, Italy, in 1820 and joined the Vincentians in his native city in 1841. Shortly afterwards he came to the United States and was stationed at St. Mary's Seminary of the Barrens, where he was ordained a priest in 1845. He was eighty-four years of age at the time of his death, sixty-three of which were spent as a good and faithful son of St. Vincent. The pastors of St. Stephen's after Father Verrina have been Revs. L. P. Landey, W. H. Musson, M. S. Ryan and J. A. Linn. The parochial schools are conducted by the Sisters of Charity.

ST. VINCENT'S COLLEGE, LOS ANGELES, CAL. — VINCENTIAN FATHERS

ST. JOSEPH'S CHURCH, EMMITSBURG, MD. — When the direction of the Sisters of Charity was confided to the American Vincentians in 1849, Archbishop Eccleston of Baltimore handed over to them the parish of St. Joseph at Emmitsburg, Md. The director of the sisters resides at the church, though he is not the pastor; the latter position has been filled successively by Fathers Maller, Rolando, Guedry, O'Donoughue, McCarthy, White, P. V. Kavanagh and Hayden.

IMMACULATE CONCEPTION CHURCH, BALTIMORE, MD. — Rev. Marc Antony, C.M., was sent to Baltimore in 1850 to establish a house of the Congregation of the mission. In 1852 he built the first church, now the girl's school, at Druid Hill and Mosher Streets. In 1854 Rev. Joseph Giustiniani, C.M., succeeded Father Antony, and four years later the present church of the Immaculate Conception was finished. It was consecrated by Archbishop Kenrick, December 8, 1858. Father Giustiniani remained pastor for thirty-two years, till his death, October 20, 1886. In the *Life of Bishop Timon*, p. 85, it is related that in 1841, while he was visitor of the Congregation, he went to Natchitoches, La., where Father Giustiniani was Superior with Fathers Pasqual and Alibou as assistants. "The visitor found that great good had been done, and great edification given by the Lazarist community. But he had to reprimand Father Giustiniani (son of an Italian nobleman and allied to some of the first houses of Europe) for denying himself even many of the necessaries of life, in order to economize in finishing and beautifying the church." Father Giustiniani's long and devoted service in the parish of the Immaculate Conception made him one of the best known priests in Baltimore, where he was held in high esteem, and

HOLY TRINITY COLLEGE. DALLAS, TEXAS — VINCENTIAN FATHERS

ST. STEPHEN'S PAROCHIAL SCHOOL, NEW ORLEANS, LA. — VINCENTIAN FATHERS

ST. JOSEPH'S CHURCH AND RECTORY, NEW ORLEANS, LA. — VINCENTIAN FATHERS

ST. JOSEPH'S PAROCHIAL SCHOOL, NEW ORLEANS, LA. — VINCENTIAN FATHERS

where his memory is still revered by clergy and laity. He was succeeded in the order named as pastor in Baltimore by Fathers MacHale, Haire, J. T. Landry, Kavanagh, F. H. O'Donoughue, Hartnett, T. M. O'Donoughue, and George McKinney.

The Christian brothers conducted the boys' school from 1869 to 1907. The Sisters of Charity have taught the girls' school since 1863, and in 1907 they were given charge also of the boys.

ST. VINCENT'S CHURCH, GERMANTOWN, PA. — The first concerted movement of the Vincentian fathers towards what is their present flourishing eastern province in the United States began as far back as 1841. In that year Rt. Rev. F. P. Kenrick, D.D., Bishop of Philadelphia, handed over to them the conduct of his then recently established and now widely known ecclesiastical seminary of Saint Charles Borromeo. For thirteen years, or until 1854, the Vincentians administered this growing institution under the presidency of Rev. Mariano Maller, C.M., relinquishing it only when such a course became necessary owing to the recall to Europe of most of the teaching staff.

ST. VINCENT'S PAROCHIAL SCHOOL, KANSAS CITY, MO.
VINCENTIAN FATHERS

Besides serving as professors at St. Charles, the Vincentians were likewise employed by the Rt. Rev. Bishop in attending to the spiritual wants of Catholics scattered within a radius of three miles from Philadelphia. In 1849 they were requested by the bishop to assume special charge of the Catholic residents in Germantown, Nicetown, and one or two other adjoining places. As a result the corner-stone of St. Vincent's church was laid in this year but the major portion of the present edifice was not completed till July, 1851. Among those present when the corner-stone was placed in position were Very Rev. E. J. Sourin, V.G., officiating in the bishop's absence; Rev. Michael Domenec, C.M., first pastor of St. Vincent's and afterwards bishop of Pittsburg; Rev. Dr. William O'Hara, afterwards bishop of Scranton; Rev. John B. Tornatore, C.M., who had been Bishop Kenrick's professor of theology in Rome. Indeed it was owing to the very strong friendship which had sprung up between the future bishop of Philadelphia and this zealous missionary that the Vincentians were urged to come to Bishop Kenrick's relief on the establishment of St. Charles' Seminary.

Father Tornatore died at the age of eighty-five, March, 1864, and is buried at "the Barrens," Perry County, Mo., the old homestead of the Vincentians in the United States.

The small number of Catholics in Germantown at this time, coupled with intense hostility on the part of some few "Know-nothings," rendered the work of construction a very difficult one for the founder of St. Vincent's parish. Nevertheless the devotion of his little flock and the firm attitude assumed by Father Domenec finally triumphed over all obstacles, until in 1860, when St. Vincent's first pastor became bishop of Pittsburg, he was able to hand over to his successor a completed edifice, practically as it stands today.

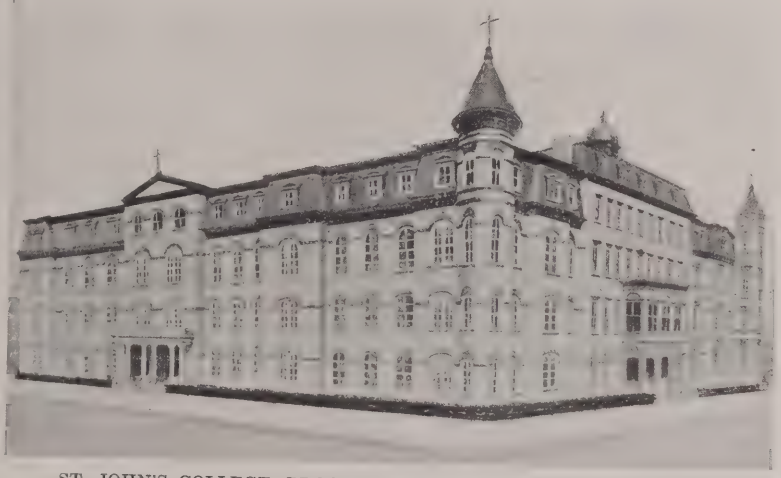
Prominent among the pastors who presided over St. Vincent's parish (1869–1880) was Rev. James Knowd, C.M., a priest highly esteemed for his intellectual abilities, especially proficiency in botany and mathematics. While yet in Ireland as an educator he was one of a board summoned to England to give evidence on the condition of education in Ireland, the president of said board being the famous Duke of Wellington. Father Knowd, while professing mathematics at Cape Girardeau, Mo., was a regular correspondent of the Smithsonian Institution in Washington, sending to that learned body, twenty years before the Government Weather Bureau was established, daily reports by mail on the various atmospheric phenomena occurring at Cape Girardeau.

The pastors since Father Knowd's death were Fathers Byrne, Talley, O'Donoughue, MacHale, McKinney, Drennan and Hartnett.

COLLEGE AND SEMINARY OF OUR LADY OF ANGELS (Niagara University), near Niagara Falls, N. Y. — The founder and first president of this well-known institution was the Rev. John J. Lynch, C.M., afterwards the first archbishop of Toronto, Canada. In December, 1856, he purchased one hundred acres of land, lying midway between the towns of Suspension Bridge and Lewiston on the New York bank of the Niagara river. A year later he bought two hundred acres adjoining his first purchase, although, as he often told Niagara's students in later years, he had no idea where he was to get the money to pay for the three hundred acres. The first purchase was pronounced by some as imprudent; the second, made before the first had been secured by cash, was regarded with amazement as a piece of folly monumental in its greatness. It was the "Folly of the Cross."

A Buffalo suburban establishment had been maintained as a college and seminary by Father Lynch and his assistant Father Monoghan, C.M. But on May 1, 1857, its personnel and belongings were transferred to the present site.

From boyhood's days it had been Father Lynch's dream to see a Catholic college and seminary founded within sight of Niagara Falls where the incense of prayer from believing hearts might commingle with the roar of the great cataract. It is now half a century since that dream was realized. On December 5, 1864, this institution, which had succeeded after hard struggle in gaining a solid foothold in the Catholic educational world, was totally destroyed by fire, one seminarian losing his life while attempting to save some sacred vessels. The work of rebuilding was begun at once, and in less than a year, studies were resumed in far more commodious quarters than those occupied by the students previous to the burning. Among those who aided the Vincentian fathers in their work of reconstruction was His Holiness Pius IX, who contributed the sum of one thousand dollars, besides suggesting the name of "Our Lady of the Angels."



ST. JOHN'S COLLEGE, BROOKLYN, N. Y.—VINCENTIAN FATHERS

In 1883, at the suggestion of BishopRyan of Buffalo, the institution was raised to the dignity of a university, under the official title of "Niagara University." A college of medicine and one of law were affiliated and were maintained for a number of years. The college of medicine was especially successful, attracting by its higher requirements for matriculants the attention of the New York State Board of Regents, who made compulsory the three-year course and later the four-year course inaugurated by Niagara Medical college. The chief aim, however, of "Niagara" or "Our Lady of Angels" has been the education of aspirants to the priesthood. A college and a seminary, each department fully equipped for its purpose, has been in active operation for the past fifty-two years. Nearly every diocese in the United States, and not a few in Canada, have among their representative priests men who made the entire or partial course in this institution. Bishop Hartley of Columbus, Bishop Lillis of Leavenworth, and Archbishop Quigley of Chicago are the most prominent ecclesiastical alumni of Niagara.

Among the more notable Vincentians who helped to make the college and seminary of our Lady of Angels what it is today in the field of Catholic higher education, mention should be made of Rev. Robert E. V. Rice, C.M., "Niagara's second founder"; Rev. Patrick V. Kavanaugh, C.M., his successor in the presidency, and Rev. Joseph A. Alizeri, C.M., professor in the theological department.

Father Rice was born at "the Barrens," Perry County, Mo., June 3, 1837, and in 1855 entered the novitiate of the Vincentians. He was ordained priest September 12, 1860, and was missioned to Niagara in the fall of 1863 as procurator under the presidency of Rev. Thomas J. Smith, C.M., succeeding to the latter office in the fall of 1865.

Father Rice's labors at Niagara extended over a period of sixteen years, every one of them devoted with so much energy to the cause of the institution that he may be said literally to have worn himself out in its service. Compelled by continued ill health to seek rest from labors, he voyaged to France and later to Ireland, where surrounded by his Vincentian brethren he died July 29, 1878. A year later his body was brought back to this country under the auspices of Niagara alumni and entombed in the community graveyard close by Niagara's surging waters.

Father Kavanaugh was born in Ireland, May 12, 1842, coming to this country with his parents in 1849. He was one of Niagara's charter students. He entered the Congregation of the mission, and in 1866 was ordainedpriest by Bishop Timon of Buffalo. He was sent at once to Niagara, where he remained for twenty-nine consecutive years, filling in turn the offices of prefect, vice-president, director of seminarians, and succeeding to the office of president on the death of Father Rice in 1878. He celebrated his silver jubilee of ordination in October, 1891, when he was presented with a purse of $5000 by the Niagara alumni, two hundred of whom assembled at their *alma mater* on that occasion to do him honor. In 1894 he resigned on account of his ill health, and after his departure from Niagara was pastor in Baltimore, Md., for five years, then pastor at Emmitsburg, Md. In October, 1899, he set his face towards Niagara, the scene of his life's labors, that he might die within sight of his beloved institution. He expired at the Sisters of Charity Hospital, Buffalo, N. Y., December 9th, surrounded by his Niagara confrères. His body lies in the college cemetery by those of his deceased brethren.

Rev. Joseph A. Alizeri, C.M., a native of Genoa, Italy, born in 1820, joined the Vincentians in his native country, with the view of being sent on foreign missions. He came to America when only a scholastic and was ordained to the priesthood by Archbishop Kenrick of St. Louis, December 8, 1849. He was a linguist and theologian, teaching both branches of theology for

forty-five years in the different seminaries of the Vincentians throughout the United States. For nine years immediately preceding his death he taught dogma at Niagara University, dying in Buffalo, N. Y., at the sisters' hospital, August, 1893.

Father Kavanaugh's successors in the office of president were Fathers MacHale, Likly, Conroy, and the present incumbent, Father Lynch.

ST. JOSEPH'S CHURCH, NEW ORLEANS. — The Vincentian fathers took charge of St. Joseph's parish in New Orleans with the chaplaincy of the great Charity Hospital annexed, in 1859. Rev. John Hayden, C.M., was the first pastor and he was succeeded by the Rev. Thos. J. Smith, C.M., who had for successors Fathers O'Regan, Fitzgerald, Hickey, Nugent, Byrne, and Weldon. The present immense church, one of the largest in the United States, was begun in 1872 but was not completed till 1892. After moving into their new church the Vincentian fathers renovated the old St. Joseph's which was re-christened "St. Katherine's" (partly in honor of Mother Katherine Drexel), and devoted since 1892 to the colored Catholics. The first pastor of St. Katherine's was Rev. C. M. Remillon, C.M., whose successors have been Rev. J. A. Murtaugh and Peter Cuddy, both Vincentians. Besides attending their very large parish, the priests of St. Joseph's have done untold spiritual work in the Charity Hospital, one of the greatest institutions of its kind in the world. Though it is controlled by the State, the hospital is conducted by the Sisters of Charity. The roster of patients averages about a thousand. Multitudes of fallen-away Catholics have returned to the church, and thousands of poor outcasts were instructed and baptized on their death beds, in the charity hospital in the last half century, since the Vincentians have had the chaplaincy.

ST. JOHN THE BAPTIST CHURCH, BROOKLYN, N. Y.
VINCENTIAN FATHERS

One touching memento of the charity hospital is written on the diptychs of St. Joseph's beside the name of Rev. Charles Boglioli, C.M. "Died of leprosy contracted in the charity hospital" is the inscription that tells briefly how a devoted priest fell a victim to his fearless zeal. Father Boglioli, an Italian by birth, was a priest of great erudition and had, for many years, taught philosophy and theology in the seminaries conducted by the congregation of the mission. The last ten years of his life were spent at St. Joseph's where he died, a leper, in 1884.

The parochial schools of St. Joseph's are conducted by the Sisters of Charity. A beautiful new school building, perhaps the finest in the South, was completed in 1906. The old school buildings, adjoining St. Katherine's church, are being used for the colored children, and the Sisters of the Holy Family conduct there a large and flourishing school.

ST. VINCENT'S COLLEGE AND ST. VINCENT'S PARISH, LOS ANGELES, CAL. — In the year 1867 three Vincentian priests, Revs. John Asmuth, Michael Rubi, and John Beaky, went to Los Angeles, Cal., to found a house of their congregation. The Rev. James McGill joined this band soon after their arrival, and near the plaza, at the center of the old Spanish city, they founded St. Vincent's College. Within a year after opening, death carried off the Superior, Father Asmuth, and his zealous confrère, Father Beaky. In 1867 ten acres of ground, in what was then the suburbs of Los Angeles, were presented to the fathers as a site for a new college, the corner-stone of which was laid by Bishop Amat, August 15th, of the same year.

On this site, which is now 6th and Hill Streets, in the business center of that great southern metropolis, St. Vincent's College stood for nearly twenty years till the growth of the city compelled a move in 1887 to the present location at 20th Street and Grand Ave.

The phenomenal expansion of Los Angeles has made necessary still another move for St. Vincent's College. A tract of eighty-six acres, on the hills to the southwest of Los Angeles, has recently been purchased, and the plans are being studied for a new and grander St. Vincent's College. Ground for a new church to replace the present structure at 20th Street and Grand Avenue has also been purchased, and the present parish, which has been attached to the college almost from the beginning, will be continued in its present limits after the college has been transferred to the suburbs.

The alumni of St. Vincent's College are prominent in business and professional life on the Pacific coast, while a good number of them have entered the priesthood. The successors of Father McGill in the presidency were, in the order named, Fathers Richardson, Meyer, Linn, and Glass.

Rev. A. J. Meyer, who died in 1898, had held various important posts in the Congregation. He was director of the seminary at Cape Girardeau, president of St. John's College, Brooklyn, and president of the Kenrick Seminary, St. Louis. He was called to the presidency in Los Angeles in 1883, and with the exception of two years as head of the Kenrick Seminary (1893–1895), he held this position till his death. He was appointed

bishop of Galveston but refused to accept. The esteem in which he was held, by the clergy and people, not only in Los Angeles but throughout California, reflected on the college, which prospered during his administration. His death was regarded as a public calamity, and few funerals in the history of Los Angeles excited more general sorrow.

St. Vincent's College was closed in June, 1911, at the end of its forty-fifth scholastic year. Bishop Conaty had been urging the Vincentians to expand their college into a university and to erect extensive new buildings. This, after mature consideration, they did not see fit to undertake, and they proposed to the bishop that they would withdraw from the college field in Los Angeles in favor of the Jesuit fathers. This suggestion resulted in the closing of St. Vincent's which was done in a perfectly amicable spirit. The Vincentian fathers retained their parish and used the college buildings for parochial schools and for parish clubs.

NIAGARA UNIVERSITY, NIAGARA FALLS, N. Y.
VINCENTIAN FATHERS

ST. VINCENT'S SEMINARY AND PARISH OF THE IMMACULATE CONCEPTION, GERMANTOWN, PA. — In 1868 the novitiate and scholasticate of the congregation of the mission in the United States was moved from the parish of St. Vincent in St. Louis, Mo., to the site now occupied by St. Vincent's Seminary, on East Chelten Avenue, Germantown, Pa.

It was at first intended to erect a large community chapel directly back of the present main building, for the exclusive use of the congregation. Archbishop Wood, however, having learned of the project, persuaded the community to erect an edifice of worship which should be thrown open to the Catholic public. The result was that the original plans were changed to meet the archbishop's views, and the present imposing church of the Immaculate Conception was erected. The corner-stone was laid July 19, 1875, and four years later, November 9th, the church was dedicated and thrown open for public worship. It was not, however, until December 8, 1901, that the "seminary chapel," as it was called, enjoyed parochial rights and privileges. In that year Archbishop Ryan, recognizing that the surrounding territory justified such a proceeding because of its thickly settled condition, raised the seminary chapel to the dignity of a parish church under the title of the Immaculate Conception.

The visitor of the Congregation of the mission in 1868 was the Very Rev. John Hayden, C.M., who had been promoted to that office from the pastorate of St. Vincent's church in Germantown, Pa. He was a zealous, saintly missionary, who did much to consolidate his brethren in their new home, but whose tenure of office was all too brief to accomplish the great work which his administration seemed to predict. He died while on an official visit to St. Vincent's College, Cape Girardeau, Mo., November 2, 1872. His body was brought back to Germantown for interment, and rests with those of his deceased confrères in the vault underneath St. Vincent's church.

Father Hayden's successor in the office of visitor was the Very Rev. James Rolando, C.M., who like his predecessor had been pastor of the mother church in Germantown. He was recalled to Italy, his native country, in May, 1862, becoming vice-president of the missionary college of Brignoli-Sala. He returned to Germantown in 1868, and after some months was summoned to the mother-house of the congregation of the mission in Paris, France. In 1873 he was appointed visitor of the Congregation, remaining in that position until Easter, 1879. He was for some years Master of Novices, having under him at one time Stephen Vincent Ryan, C.M., afterwards second bishop of Buffalo, N. Y. Father Rolando died in November, 1883, at the mother-house in Germantown, Pa.

Rev. Richard J. Fitzgerald, C.M., was Master of Novices and director of students during the visitorship of Father Rolando, and as such was largely instrumental in the ecclesiastical training of many Vincentians now actively engaged in the works of the Congregation. He was the founder and for many years director of the B. V. M. Sodality attached to St. Vincent's church in Germantown. After his retirement from the post of Master of Novices, Father Fitzgerald was appointed pastor of St. Joseph's church, New Orleans, La., laboring successfully for the completion of that magnificent edifice, but dying, November, 1891, shortly before its dedication.

ST. JOHN'S COLLEGE, ST. JOHN'S THEOLOGICAL SEMINARY, AND ST. JOHN'S CHURCH, BROOKLYN, N. Y. — Ground was purchased in 1867 at Lewis and Wil-

loughby Avenues, Brooklyn, for the location of a college, seminary, and church, all under the invocation of St. John the Baptist. In the following year the college buildings were started and a frame church erected. September 4, 1870, Dr. Orestes A. Brownson lectured in the college on "Papal Infallibility," and the following day studies were opened for the first time. The venerable Bishop Loughlin had, for years, entertained the wish to have the Vincentian fathers open a seminary for the education of the future priests of his diocese, and a few months before his death, which occurred December 29, 1891, he had the happiness to see his desire realized.

The corner stone of the grand new church was laid

NIAGARA UNIVERSITY, NIAGARA FALLS, N. Y.

September 21, 1891, and the church dedicated May 24, 1894. In September of that year St. John's Diocesan Seminary for students of philosophy and theology was opened. Quite recently St. John's College has been enlarged to almost twice its former capacity. The new features include museums, commercial study-rooms, gymnasium, swimming pool, etc.

The presidents of St. John's have been Fathers J. T. Landry, P. M. O'Regan, A. J. Meyer, J. A. Hartnett, J. J. Sullivan, P. MacHale, and J. J. Moore.

The saintly Father Quigley, who died in Brooklyn in 1871, was a priest whose memory is held in reverence not only among the Vincentians but by all who knew him intimately: "If ever St. Vincent de Paul had a son simple, righteous, fearing God, withdrawing from evil, an enemy of all disguise, a despiser of human respect, a zealot after souls, a practical speaker, and, above all, a man of intense fervor and as 'clay in the hands of the potter,' that son was John Joseph Quigley." (*Story of the La Salle Mission*, p. 111.) Father Quigley was in charge of St. John's parish at the time of his death. He had previously held many posts of importance in his community including that of Master of Novices.

ST. VINCENT'S CHURCH AND ST. VINCENT'S COLLEGE, CHICAGO. — Rev. Edward M. Smith, C.M., was the founder of St. Vincent's parish in Chicago. In 1875 he purchased the property on which the present church and college buildings stand, and erected a large brick edifice which for twenty years served the purposes of church, rectory, and school. Father Smith built the present beautiful stone church, and the first public service ever held in it was his own funeral which took place in 1896. Successors of Father Smith in the pastorate were Fathers Thos. Abbott, Felix Guedry, Peter V. Byrne, Joseph J. Martin, and Francis X. McCabe. St. Vincent's College was opened in 1898. The old church was remodeled and served the purposes of a college till the completion of the present magnificent buildings in 1907. In material equipment — laboratories, manual training department, gymnasiums, campus, etc. — St. Vincent's has few superiors among the Catholic colleges of the United States. In the beginning of 1908 St. Vincent's was chartered as a university by the State of Illinois, under the title of "De Paul University." In 1875 St. Vincent's church stood in an open prairie with a few scattered houses here and there around it; but the growth of Chicago made it a populous parish, and several other churches with large parishes are now located in its original territory.

KENRICK THEOLOGICAL SEMINARY, ST. LOUIS, MO. — The theological seminary of St. Louis, in its present location and under its present name, dates from 1893: but through St. Vincent's Seminary of Cape Girardeau, and St. Mary's Seminary of the Barrens, its history goes back to 1818. Archbishop Kenrick in 1892 requested the Vincentian fathers to open a seminary in the city of St. Louis, and he offered them, for this purpose, the buildings and ground just then vacated by the Sisters of the Visitation. The offer was accepted, and in September, 1893, the theological department was removed from Cape Girardeau to St. Louis and was established there under the name of Kenrick Seminary. The career of the Kenrick from the beginning has been one of uniform success, so much so, that it has outgrown the capacity of its present buildings and a new site has been secured outside the city where new buildings are soon to be erected. Alumni of the Kenrick Seminary are among the successful priests of nearly every diocese in the West, and most of the western and southern bishops have students enrolled there all the time.

At the request of the archbishop of St. Louis a preparatory department was opened in 1902. This is conducted as a day-school and has its own building, with a separate faculty. The presidents of the Kenrick Seminary have been Fathers Meyer, Byrne, Nugent, Musson, and Ryan.

ST. VINCENT'S CHURCH, KANSAS CITY, MO. — The Rt. Rev. Bishop Hogan invited the visitor of the western province, in 1888, to take charge of a parish in Kansas City, Mo. The original church was located at 17th and Oak Streets. In 1893 the present parish was established, and ground for a new church and house was purchased at 31st and Flora Streets. The church was built in 1895 and enlarged in 1903. The present school building was erected in 1906. The roster of pastors is as follows: Fathers O'Regan, Kreutz, E. A. Antill, and F. X. Antill.

CHURCH OF OUR LADY, WHITTIER, CAL. — In 1898 Rev. James More, C.M., took up his residence as pastor of Whittier, Cal., about fourteen miles from Los Angeles. This church had been attended for some time previous by the fathers from St. Vincent's College in Los Angeles. Father More resigned in the spring of 1911 at the age of seventy-six and retired to St. Mary's Seminary of the Barrens where, fifty years before, he entered the novitiate of the Congregation of the mission. Rev. Eugene A. Antill, C.M., is the present pastor of Whittier.

ST. VINCENT'S MISSION HOUSE, SPRINGFIELD, MASS., was opened in 1903. It is the home of a band of Vincentians who devote their time exclusively to the work of missions and retreats. Their field is principally in the New England States. The Superior at the present writing is Rev. Fred. Maune, C.M.

DE PAUL UNIVERSITY, CHICAGO, ILL. — VINCENTIAN FATHERS

ST. THOMAS' CHURCH, LONG BEACH, MISS., was built in 1905. It overlooks the Gulf of Mexico and is in the diocese of Natchez. Adjoining the church is a summer house intended to be used during the vacations by the professors of the Vincentian colleges and seminaries.

HOLY TRINITY COLLEGE, DALLAS, TEX. — After repeated invitations from the Rt. Rev. Bishop Dunne, Father Thos. J. Smith, visitor of the western province, agreed to open a house in the city of Dallas, Tex. Ground for the Holy Trinity College was bought in Oak Lawn, a suburb of Dallas, in the summer of 1905. The splendid new college building, with a frontage of three hundred and seventy feet, and able to accommodate upwards of four hundred students, was finished in 1907 and studies were begun in September of that year. The bishop and clergy and Catholics of Dallas are very proud of the Holy Trinity College. The Holy Trinity church adjoins the college. The president of the college is Rev. P. A. Finney, C.M. At the request of Bishop Dunne and the clergy of Dallas, Holy Trinity obtained a university charter in 1910 and

its name was changed to "The University of Dallas."

ST. THOMAS' SEMINARY, DENVER, COLO. — During the summer of 1906 the Rt. Rev. Nicholas Matz, Bishop of Denver, requested the Vincentian fathers to open a seminary in his diocese for the education of diocesan priests. In response to this invitation the fathers purchased thirty acres in the city of Denver. St. Thomas' Seminary was built there, and it is now (1912) in its fourth scholastic year. The Rev. Thos. F. Levan, C.M., D.D., was appointed Superior of the seminary, and was succeeded as president, in 1910, by Rev. John Cronin, C.M., D.D.

ST. VINCENT AND STATUE VIEW OF THE APOSTOLIC SCHOOL. (From an oil painting)

DIRECTION OF THE SISTERS OF CHARITY. — Since 1849 the Vincentians of the United States have been charged with the spiritual direction of the Sisters of Charity. Mother Elizabeth Seton, their American foundress, had for a long time before her death desired to have her community affiliated to the Sisters of Charity in France. The successor of St. Vincent de Paul is Superior-General both of the Congregation of the mission and of the Sisters of Charity. When application was made to him for affiliation of the American branch with the daughters of St. Vincent in France, the Superior-General, Father Etienne, after considerable hesitation, finally gave his consent, on three conditions: (1) that the sisters, through their superiors, should make formal application for affiliation; (2) that the archbishop of Baltimore and the majority of bishops in whose dioceses the sisters were established should consent; (3) that the sisters should adopt the rules and customs of the sisters in Europe. These demands were soon complied with, and on March 25, 1850, all the sisters made their vows according to the formula given by St. Vincent, and donned the white cornette and the habit of the European Sisters of Charity. Rev. Mariano Maller, visitor of the congregation of the mission in the United States, acted also as the director of the sisters till 1853, since which time a priest specially designated by the Superior-General has occupied this important position. Directors of the sisters since Father Maller have been Fathers Burlando, Mandine, Haire, Lennon, and Sullivan. The director resides at St. Vincent's church, Emmitsburg, Md., a short distance from St. Joseph's Academy, the mother-house of the sisters.

In the year 1908 the Sisters of Charity were divided into two provinces. The eastern province retains its headquarters at Emmitsburg, and the western province has its mother-house in St. Louis where a novitiate was

opened January 25, 1909. Rev. J. J. Sullivan, C.M., is director of the sisters in the West, while Rev. John Cribbens, C.M., holds that office in the East.

A great sacrifice to the Congregation of the mission in the United States, and a great impediment to its prosperity, was the fact that some of its ablest priests were taken away just when they were rendering the greatest service to their community, and were forced to assume the responsibilities of the episcopacy. Two archbishops and six bishops is the Vincentian contribution to the American hierarchy, and no better eulogy could be given to the institute founded by St. Vincent than the record of these learned and saintly prelates as rulers of the dioceses they were called to govern. They are named here in order of their consecration as bishops.

Rt. Rev. Jos. Rosati, C.M., D.D., first bishop of St. Louis, Mo., born in Naples, Italy, January 12, 1789; entered C.M. in Rome; ordained February 10, 1811; came to the United States 1816; consecrated Donaldinville, La., March 25, 1824, as coadjutor to New Orleans; bishop of St. Louis, March 20, 1827. Died in Rome September 25, 1843.

Rt. Rev. Leo Raymond De Neckere, C.M., D.D., bishop of New Orleans, born in Belgium, June 6, 1800, entered C.M. 1816; came to United States 1817; ordained at Barrens, Mo., October 13, 1822 (dispensation on account of youth); Superior of Barrens at age of twenty-five; preconized bishop August 4, 1829, when only twenty-nine years old; consecrated June 24, 1830, in New Orleans, by Bishop Rosati, Bishop England preaching consecration sermon; died of yellow fever in New Orleans September 4, 1833. He was away from New Orleans when the fever broke out but hurried home to administer to his flock, and fell a victim to his zeal. "Gifted with extraordinary talents, his attainments in theology, science, and general learning were most remarkable; but in humility, zeal, and piety he excelled even more than learning." (*Lives of Deceased Bishops*, vol. 1, p. 519.) While Superior of St. Mary's at the Barrens he gave conferences in Italian, French, German, Flemish, and English, and he spoke all these languages well (*idem*).

Most Rev. John Mary Odin, C.M., D.D., first archbishop of New Orleans, was born February 25, 1801, at Amberlie, France; ordained at St. Mary's Seminary of the Barrens May 4, 1823; consecrated March 6, 1842, bishop of Claudiopolis and vicar apostolic of Texas; bishop of Galveston April 23, 1847; archbishop of New Orleans February 15, 1861; died May 25, 1870, in France.

Rt. Rev. John Timon, C.M., D.D., first bishop of Buffalo, New York, born at Conewago, Pa., February 12, 1797; entered C.M. 1823; ordained 1824; visitor of C.M. 1835; consecrated October 17, 1847; died in Buffalo April 16, 1867.

Rt. Rev. Thaddeus Amat, C.M., D.D., bishop of Monterey and Los Angeles, Cal., born December 31, 1810, Barcelona, Spain; entered C.M. 1832; ordained in Paris 1838; consecrated in Rome March 12, 1854; died in Los Angeles May 12, 1878.

Most Rev. John Joseph Lynch, C.M., D.D., archbishop of Toronto, Canada, born in Ireland. Joined C.M. in the mother-house in Paris; founded Niagara University, 1856; consecrated November 20, 1859, coadjutor bishop of Toronto; succeeded to See April 26, 1860; archbishop, March 18, 1870; died in Toronto May 12, 1888.

Rt. Rev. Michael Domenec, C.M., D.D., bishop of Pittsburg, born December 27, 1816, at Tarragona, Spain; ordained at Barrens, Mo., June 30, 1839; consecrated December 9, 1860; died January 5, 1878.

Rt. Rev. Stephen Vincent Ryan, C.M., D.D., bishop of Buffalo, born January 1, 1825, at Almonte, Ontario; ordained in St. Louis June 24, 1849; consecrated November 8, 1868; died April 10, 1896.

Very Rev. Felix De Andreis, C.M. — One of the few priests of the United States who are candidates for the honor of canonization by the church is Father De Andreis, founder of the first American province of the Vincentians. He was born December 13, 1778, at Demonte, Piedmont, Italy, and entered the Congregation of the mission November 1, 1797. His meeting with Bishop Du Bourg, and his coming as Superior of the first band of Vincentians to America in 1816, have already been mentioned. He died in St. Louis October 15, 1820. The ordinary process for his canonization was completed in St. Louis in 1902, and the documents were sent to the congregation of rites in Rome. His body rests beneath St. Vincent's altar in the church attached to St. Mary's Seminary of the Barrens. His life, written by Bishop Rosati, is published by Herder.

Very Rev. Thomas J. Smith, C.M.V., died at St. Mary's Seminary of the Barrens, September 23, 1905, at the age of seventy-three years, fifty-two of which were spent in the congregation. Father Smith was born in Cavan, Ireland, 1832, joined the Vincentians at the Barrens 1853, and was ordained in 1857. He was president at Niagara and at the Cape, and was pastor of St. Joseph's, New Orleans, for ten years previous to his appointment as visitor in 1878. Perhaps no member of the Congregation in the United States was ever more devoted to it, or did more for it, than Father Smith. He never thought of himself; his life was for God and the Congregation. After being ten years visitor he secured the division of the country into two provinces, and he remained in charge of the western province till his death, with his home at the "dear old Barrens." The result of his wise ruling was evident in the fact that, at the time of his death in 1905, the Congregation had more than twice as many members as it had when he became visitor in 1878.

Very Rev. James McGill, C.M.V., was visitor of the eastern province since its inception in 1888. He was born in Ireland in 1827 and entered the Congregation in Paris in 1848. He was ordained in St. Louis in 1853, one of his companions in ordination being his life-long friend, the present Archbishop Ryan of Philadelphia. Father McGill has, at different times filled the positions of Master of Novices, Superior at the Cape and Los Angeles, pastor of St. Vincent's, St. Louis, and Superior of the Germantown Seminary, where he constantly resided since his appointment as visitor. Father McGill died in Germantown, May 18, 1911, in the eighty-fourth year of his age and the sixty-first of his life as a Vincentian. Perhaps few

have been as dearly loved by his confrères as Father McGill.

His long career of over sixty years in the Congregation has been a career of constant activity for the glory of God and the salvation of souls, and those who know him best are those who loved him most. He has been succeeded by the Very Rev. Patrick McHale, C.M.

## XAVERIANS

*Introduced into the United States in 1854*

It is a saying of St. Augustine that Almighty God, as an all-wise physician, knows how to apply to every evil its suitable remedy. This we see illustrated in the history of the Catholic Church by Pelagius, whose opposing influence was the great St. Augustine; the Albigenses has a St. Dominic to oppose them; and in our days godless schools and the infidel tendencies are opposed by the numerous religious teaching orders, both of men and women, who devote their lives to the moral and Christian education of youth. Among the latter class of religious are laymen known as the Xaverian brothers.

REV. BROTHER STEPHEN, PIONEER OF XAVERIAN BROTHERS IN AMERICA

The Congregation was established principally for missions "beyond the sea." The founder, Mr. Theodore Ryken, a native of North Brabant, in Holland, had joined several missionaries in North America and as a layman assisted them in catechising the children; aiding them also in any other way he could. Seeing the deplorable lack of Christian teachers, he planned a means whereby to relieve this need, and knowing that he could more easily form a nucleus in Catholic Belgium, he went thither and, June 5, 1839, established his Congregation.

Thrice he crossed the ocean and laid his plans before the bishops of this country — principally Rt. Rev. Bishop Rosati, then bishop of St. Louis — from all of whom he received the greatest encouragement, and approval of his plans.

Like all institutions, the beginning was confronted with many difficulties, but out of the darkness that surrounded it disciples came to the founder, and seven years later he and twelve young men were admitted to religious profession, the founder taking the name of Francis Xavier. In 1848 a colony was sent to England.

In 1854 Archbishop Spalding, then Bishop of Louisville, Ky., visited Europe in quest of young seminarians and priests for his diocese. In passing through Bruges, Belgium, he became acquainted with Brother Francis, who had centered the infant Congregation in that city. As a result of the acquaintance, arrangements were made to send a colony of brothers to America. Accordingly, in 1854, six brothers accompanied the founder and arrived in Louisville, Ky., August 11th. A few days later they opened two schools, that of the Immaculate Conception (German) and that of St. Patrick.

The brothers met with innumerable reverses. One of them died but he was replaced by Brother Stephen, who is justly called the pioneer, as he with Brother Francis alone kept the hand to the plow and laughed at misfortunes. The arrival of the brothers coincided with the partial power of an anarchical party, the Know-nothing party. The Xaverian brothers were an object of ridicule and suspicion to many of the party. They were accused of keeping firearms concealed in their convent and of drilling young men in the use of them; hence, several city officers and one of the self-constituted guardians of our Republic searched the brothers' house from garret to cellar, and although they found nothing in the shape of fire-arms, the brothers were forced to abandon their home and lodge with different friends in the city. Before leaving the house they hid the vestments and all articles for divine service in a cemetery near the city. The brothers were withdrawn from America, except Brothers Stephen and Francis, who kept aglow the spark of Xaverianism. In 1860 the embers were relighted by the arrival of a second colony of six members, and in August of that year, two new schools were opened. A novitiate was now established and natives applied. God's blessing seemed to descend upon the work. A select school was started which later grew to St. Xavier's College, the pride of the Catholics of Louisville.

REV. BROTHER ALEXIUS, FIRST PROVINCIAL OF THE XAVERIAN BROTHERS IN AMERICA

When Bishop M. J. Spalding, D.D., was transferred to the archiepiscopal see of Baltimore, he invited the Xaverians to that city, and in 1866 entrusted to them St. Mary's Industrial School, an institution of a reformatory order, which has grown to very large dimensions and which is one of the largest and best conducted institutions of its kind in the country.

Six thousand eight hundred and four boys have been received into the school since its opening, and today the institution counts seven hundred and fifty inmates.

In 1875 the Xaverian brothers in America were formed into a province with Brother Alexius as first Provincial. The motto of the Congregation, "*Concordiae res parva crescunt,*" illustrated itself. The novitiate was removed to Baltimore and new vigor and life were infused. A new régime commenced. Applications to the novitiate became more frequent, and facilities for the scholastics more ample. The Provincial was soon enabled to open new schools in the South and North, principally in Virginia and Massachusetts.

At present the Xaverian brothers have schools in the archdioceses of Baltimore, five; Boston, seven; in the diocese of Richmond, six; Louisville, three; Wheeling, two; Springfield, two; Detroit, one; Manchester, one; Hartford, one; Harrisburg, one.

REV. BR. DOMINIC, SECOND PROVINCIAL OF THE XAVERIAN BROTHERS IN AMERICA

Of the brothers who devoted the greater part of their lives to the education of youth in America, several celebrated the golden jubilee of their religious profession.

Brother Stanislaus, who was one of the first followers of the founder, died February 25, 1904, after having lived in the Congregation sixty-two years and taught in America for forty-four years; Brother Alexius, first Provincial, celebrated his golden jubilee as religious in 1895, he died in 1900; Brother Martin lived within a month of celebrating the sixtieth anniversary of his entrance to religion; Brother Stephen, who died September 19, 1911, celebrated his sixtieth year in December, 1908; he had spent fifty-five years in the educational field of America; Brother Bernardine, still active, celebrated his golden jubliee as religious in 1906.

Well aware of the dearth of religious vocations, especially in brotherhoods, after young men have been taken up by the baubles of society and pleasures, the Xaverians have opened reservations or junioriates, to which they transplant tender plants that by piety and eagerness for knowledge give evidence that God has chosen them as laborers in his vineyard. These boys are called aspirants. They do not belong to the body but are merely students in one or other of the boarding-schools; they attend classes regularly, follow the prescribed studies of the curriculum, and are required to assist occasionally in domestic work. They are accepted after having finished the eighth or ninth grade of a grammar school. At present those who apply in the New England States are sent to Danvers, Mass.; those west of the Alleghanies, to Bardstown, Ky., and those between to Mt. St. Joseph's College, Baltimore, Md. After finishing a high school course, if they give evidence of sincerity, they are transferred to Baltimore, where they continue their studies, and by being near the novitiate become acquainted with the spirit of the Congregation; then if they still persevere in their desire, and their moral, physical, and intellectual developments give satisfaction, they are admitted to the novitiate.

Strictly speaking, the novices are not members of the Congregation yet. The novice enters with the object to study the life of the Congregation, to examine his own fitness for the career it offers, to investigate its requirements, and to learn how to practise virtue even of the most exalted order. After a two-years' novitiate, the novice, according to custom here in America, having now attained the age of twenty-one years, makes a written application for admission, and if the superiors look upon him as a fit subject, he is formally received and there and then pledges himself to observe the counsels of the highest Christian life. The novice having consecrated himself to God by the three vows, becomes a member, but not a full member till many years, generally ten, when he will be admitted to take his fourth vow, that of stability. This department is the governing department, as all superiors, novice-masters, provincials, delegates to chapters, and other officers of the greatest trust, are taken from this division.

REV. BR. ISIDORE, PRESENT PROVINCIAL OF THE XAVERIAN BROTHERS IN AMERICA

Rev. brother Alexius, first American provincial. —Rev. Brother Alexius was one of the first members of the Congregation. He was also one of the colonists that went to England in 1848 and he always looked with complacency on those early days when Catholicism emerged from the débris of the so-called Reformation in England. It was through his influence and zeal that exterior devotion to the Blessed Virgin was introduced in Manchester. In 1872 he was transferred to America as superintendent of St. Mary's Industrial School, which position he held for twelve years. In the general chapter of the Congregation held in 1875,

three provinces were created, Belgium, England, America, and Brother Alexius was appointed first Provincial, a position he held till the time of his death in 1900.

REV. BROTHER DOMINIC, SECOND PROVINCIAL. — Brother Dominic was a never-to-be-forgotten factor in the educational life of the Church in Baltimore, where his name is linked with St. Mary's Industrial School. He had the advantage of wide familiarity with young men in different parts of the country, and with his singularly devoted affections for the young, he was able to accomplish wonders. Well nigh forty years of the most faithful service in religion, Brother Dominic toiled with a singleness of purpose that was the marvel of all who witnessed him at work, years in which he led thousands of young men to God through the classroom, the workshop, and the field. For eighteen years he was superintendent of St. Mary's Industrial School, and for the last eight years the duties of Provincial were laid on his willing shoulders.

ST. VINCENT'S ACADEMY, NEWPORT NEWS, VA.
XAVERIAN BROTHERS

REV. BROTHER ISIDORE, PRESENT PROVINCIAL. — Brother Isidore may almost be called a child of the Congregation, having entered as aspirant a few months after passing his thirteenth year. He had scarcely passed the canonical age, fourteen years, when he began his noviceship, the youngest Xaverian that ever received the habit. For nineteen years he was connected with St. Xavier's Institute in Louisville, Ky. In 1885 he was transferred to Mt. St. Joseph's College, Baltimore, in the capacity of prefect of studies. This position he held for eighteen years, when he was appointed director of the college, and four years later, November 1, 1907, was appointed third Provincial of America.

ST. XAVIER'S COLLEGE, LOUISVILLE, KY. — The germ of this college was sown when the second colony of Xaverians arrived from Europe in 1860. Two of the brothers opened a select school, which later developed into St. Xavier's Institute. In 1872 the institute was chartered by the Legislature of Kentucky as St. Xavier's Institute Society, and the modest, select school was raised to the dignity of college. The curriculum is principally commercial, and the graduates of St. Xavier's College occupy lucrative positions in banks and mercantile houses, while many are following a professional career. The college is now attended by five hundred students.

MT. ST. JOSEPH'S COLLEGE, BALTIMORE, MD. — When, in 1875, a novitiate was established in Baltimore, it was thought advisable to open, in connection with it, a boarding-school. The college opened May 23, 1877, with one student, a non-Catholic. At first the attendance was small, owing to the little inducement that could then be offered. The attendance grew steadily, though slowly, and in 1878 it was necessary to erect commodious buildings. Students began to apply till the new buildings were too small and addition after addition had to be made. At present there are one hundred and forty boarders and fifty externs. The staff of professors and instructors numbers twelve brothers and three seculars. A normal department is

ST. JOHN'S PREPARATORY AND NORMAL COLLEGE OF THE XAVERIAN BROTHERS, DANVERS, MASS.

ST. XAVIER'S COLLEGE OF THE XAVERIAN BROTHERS
LOUISVILLE, KY.

connected with the college, to which, however, only young men that intend to enter the Congregation are admitted.

Mt. St. Joseph's College is the mother-house of the American province. It is here that the provincial resides, here the novices are trained, and here the aged members are brought to await the call to their eternal reward.

ST. JOHN'S PREPARATORY COLLEGE, DANVERS, MASS. — This institution was bought in 1891 with a view of educating aspirants and to train them, should they show any vocation to a religious life. As the applications of aspirants were few and those clamoring for a preparatory college many, steps were taken in the summer of 1907 to amalgamate the two. The brothers received the heartiest approval of the late Most Rev. John J. Williams, D.D., and his Grace the present Archbishop of Boston, the Most Rev. William H. O'Connell, D.D., and the encouragement of the reverend clergy. No sooner were the doors opened to the general public, than the present building was found far too small, and a large addition at an expense of $175,000 has been erected, making St. John's the foremost preparatory college in New England.

OLD POINT COMFORT COLLEGE, FORTRESS MONROE, VA.
XAVERIAN BROTHERS

OLD POINT COMFORT COLLEGE, OLD POINT COMFORT, VA. — The original intention of the first provincial in establishing this institution was as a summer resort for the brothers teaching in Maryland and the Virginias, but as some of the brothers were to stay in the building at other times than the vacation, advantage was taken of the circumstances, and a boarding-school opened in 1898 under the auspices of the Rt. Rev. Augustine Van de Vyver, D.D.

MT. ST. JOSEPH'S COLLEGE — MOTHER-HOUSE OF THE XAVERIAN BROTHERS IN AMERICA

Like all the other institutions in charge of the Xaverian brothers, the application of students soon necessitated the erection of more commodious build-

ings. The situation of this college is most picturesque.

St. vincent's academy, newport news, va. — This academy was opened in 1901. Owing to the constant fluctuation of the laboring classes of the city of Newport News, the school for years labored under many disadvantages, but it has overcome the greatest obstacle and the prospects are very favorable.

When the American province was established the brothers had no proprietary possessions. Now they own seven establishments, each surrounded by a large tract of land. Eternal praise and thanksgiving to God for the many favors the Xaverians have obtained from Him.

St. joseph's college, bardstown, ky. — This venerable college was acquired by the Xaverians in February, 1911, and its doors were thrown open to students the following September.

Leonard hall at leonardtown, md., was opened in September, 1909. The object of this institution is to give students, besides a thorough high school course, a knowledge in agriculture and to induce the young men in the rural districts of lower Maryland to remain at home and better their conditions by a knowledge of scientific farming.

The Congregation of the Xaverian brothers in America records these statistics:

| Year | Professed | Novices | Postulants |
|---|---|---|---|
| 1890 | 63 | 22 | 2 |
| 1896 | 100 | 25 | 3 |
| 1902 | 136 | 29 | 2 |
| 1907 | 170 | 32 | 4 |
| 1911 | 190 | 44 | 2 |

# THE APOSTOLIC MISSION HOUSE AND THE CONVERSION OF AMERICA

# THE APOSTOLIC MISSION HOUSE AND THE CONVERSION OF AMERICA

THE Apostolic Mission House is a training school for missionaries. It was established by the Paulist fathers in pursuance of the vocation of their founder, the late Isaac T. Hecker. It is owned and governed by a corporation known as the Catholic Missionary Union, in whose directorate are representative members of the American clergy, the Cardinal Archbishop of New York being *ex officio* the chairman. A post graduate course is provided for priests and those in sacred orders, whereby they are enabled to become more efficient in preaching, in presenting the truths of the Church to the American people, and in giving missions in needy places. The aim of the organization is to make America dominantly Catholic, and it strives to do so by arousing among the priests of the country an all-consuming missionary zeal for convert-making, by sending trained missionaries to address the non-Catholic people wherever they can be gathered together, and by instituting centers of missionary energy in every diocese in the country. The scope of the non-Catholic Mission Movement includes as one of its practical purposes the placing in every diocese of a band of good preachers made up of the priests who are immediately subject to the bishops and whose primary occupation is to go into the cities, towns, and country-places wherever they may gather an audience, and while explaining the teachings of the Catholic Church, at the same time arouse sinners to repentance, and call them back to the ways of righteousness. The priests who are selected by the bishops for this work are chosen men who have displayed a special talent for good preaching and who by their solid virtue and spirit of zeal are peculiarly fitted to carry on the work of the apostolate in the way that will secure the best results. These picked priests, after being duly trained, constitute a body of men who should be the most efficient defenders of the Church, inasmuch as they are prepared to stand before any audience of the learned or the simple and dissipate prejudices that so many have against the Church, so that the Church may be known as she is. A band of priests so trained becomes a powerful propaganda in every diocese, and as they go about from parish to parish they stir the hearts of the people, they develop a deeper sense of religion, and they bring fallen-away-Catholics back to the practises of the Church.

THEY PREACH TO NON-CATHOLICS. — They especially address themselves to non-Catholics. It is known to every one that the ordinary non-Catholic knows as little about the real teachings of the Church of God as he does of the number of birds in the air or of the fishes in the sea. His opposition to the Church is largely the outcome of preconceived notions that were instilled into his mind by parents or teachers who were downright enemies of the Church. It has been demonstrated over and over again, that as soon as one gets hold of a Catholic book or comes to listen to a Catholic missionary who in an authoritative way explains the real doctrines of the Church, he casts aside these false notions and wants to know more, until finally he learns to understand the Church as she is. This is almost invariably the road to conversion. To make converts then, in America, it is only necessary to multiply the number of effective missionaries. It may be easily seen what a tremendous impulse would be given to the work of the Church in the United States if only two or three hundred trained missionaries were doing this work effectively and everywhere.

The work in its present form began in 1893, when the Paulists gave a series of missions to non-Catholics in the diocese of Detroit. To these succeeded other such missions in the diocese of Cleveland, in which the pioneer diocesan mission band was formed under the Rev. Wm. S. Kress. Since then many dioceses have been provided with these missionaries, who are strictly secular priests, working under the supervision of their bishops.

Many dioceses being unable to pay the necessary expenses, their missionaries are trained and are afterwards supported by the Catholic Missionary Union. In this good work it has already spent many thousands of dollars, and has sent forth a considerable number of missionaries, whose efficiency and success in making converts has demonstrated the usefulness of the Mission House.

In 1900 there came a well-pronounced desire to gather these missionaries into a congress in order that they might know each other personally and make a comparison of methods and formulate plans for the progress of the work. The First Congress of Missionaries at Winchester, Tennessee, in August 1901, was the answer to this express desire. The chief result of this congress was the institution of the Apostolic Mission House. The rapidly growing apostolates and the demand for missionaries compelled the establishment of a training-school. When the idea took definite shape, the project was warmly commended not only by the bishops, but by the members of religious orders and by the diocesan clergy. In this chorus of approval there was not one discordant note. The great question, however, was who would undertake the establishment of an institution of this kind. The conversion

of America to the Catholic Church could not be the exclusive work of any religious community nor of any one man. It is the work of the entire Church in the United States, and naturally enough, the arduous labor of the establishment and endowment of the Apostolic Mission House fell to the lot of the Catholic Missionary Union that had been incorporated only a few years and was so closely associated with the hierarchy that it could assume the responsibility for the financial obligations. The work was taken up with such energy that the financial obligations were soon solved. When application was made to the trustees of the Catholic University for a home on the grounds of the university, they received the Mission House with open arms. The corner-stone was laid in the spring of 1902, and the building dedicated by Cardinal Gibbons the year following. Archbishop John J. Keane of Dubuque preached the sermon on the former occasion and Archbishop Glennon of St. Louis on the latter.

Representatives of the religious orders have been glad to join in the missionary congresses that have been held at the Mission House, and among the best supporters the movement has found are many of the zealous and broad-minded missionaries of the religious orders. America is a great country, and to satisfy the needs of the missionary work, double the present number of missionaries will be necessary, and this demand will increase with greater intensity as the years go by. It is even now to be questioned as to whether the remnants of faith of the throngs outside the Church is not disappearing faster than ever before. America can only become dominantly Catholic by a great outpouring of the spirit of a positive and dogmatic faith through missionary channels.

REV. HERBERT VAUGHAN, SUPERIOR OF THE ENGLISH MISSION HOUSE

The growth of this missionary movement has not been confined to America. The Rev. Herbert Vaughan has attended the Mission House and on his return to England inaugurated a similar movement for the conversion of England, and the Rev. A. E. O'Brien has worked along similar lines for Australia.

Origin. — The origin of the present movement for converting America is, as far as the Paulists and their missionary associates are concerned, to be sought in the vocation of Father Hecker, the founder of that community.

Even as a boy, and long before his conversion to the Catholic faith, he felt that "God had set him apart for some unusual spiritual career." He once said of a severe illness in his boyhood: "My mother came to my bedside and told me that I was going to die. I answered her: 'No, Mother, I shall not die now; God has a work for me to do in the world, and I shall live to do it.'"

This plain, strong calling much influenced his character during the years of mental struggle before his conversion, so that when he was received into the Church in 1844, Father Hecker felt that God had called him to be a missionary, and demanded of him absolute devotion to the spread of His truth. As a religious and as a priest his yearning was ever toward the conversion of America, and this was made a supernatural gift, distinctly and unequivocally, while he was in his novitiate and scholasticate. "Of the supernatural visitations," he has written, "by means of which God informed me of my mission, I have made an explicit statement to various persons singly and in common, and always under compulsion either of obedience or necessity. The Holy Spirit gave me a distinct and unmistakable intimation that I was set apart to undertake, in some leading and conspicuous way, the conversion of this country. This came to me when I was in the Redemptorist Scholasticate at Wittem; but I had premonitions of it before that, in fact ever since my conversion, and especially while in the novitiate at St. Trond."

The Providence of God as usual in matters of great import interfered wonderfully in the external order of things to place Father Hecker in a position favorable for carrying out his vocation. This took place at Rome, the seat of God's authority on earth, in the autumn of 1857 and during the following winter and spring. Under the eye of the Propaganda, Father Hecker and the four other American priests whose representative he was, in Rome, took the first steps toward forming the missionary institute called the Paulists. Next to their personal sanctification, their primary object was the conversion of the United States. Armed with the blessing of the saintly Pius IX, and furnished with a strong commendatory letter of the Propaganda, Father Hecker hastened home to begin his apostolate.

Thus the origin of this movement to convert America is the divine inspiration in the soul of Father Hecker and the hearty encouragement of the Apostolic See. The Catholic clergy and people gave the new community a cordial welcome and they were given a parish in New York City by Archbishop Hughes, which ever since has been their mother-house.

Following the lead of their founder, the Paulists soon became a band of priests peculiarly devoted to making converts. This they effected by preaching doctrinal sermons to large congregations both in their own church and elsewhere; by rallying to the holy

cause the many priests and laymen who came under their influence; by publishing periodical literature and books of sermons and instructions. All that they wrote and preached, nay even their private conversation, savored in a greater or less degree of the convert-making spirit.

Father Hecker published two powerful books, *The Questions of the Soul* and *The Aspirations of Nature.* He obtained the sanction of the Second Plenary Council of Baltimore for the forming of a Christian Doctrine Society with branches in many parts of America, and also for the Catholic Publication Society, both of which were intended for the printing and distribution of Catholic literature. The Paulists were constantly instructing and receiving converts, not a few of whom were persons of note, including Protestant ministers. Much of this was at that time a novel and venturesome work for Catholics in America, especially when conducted systematically and on a large scale, but its success was its justification; and the open-hearted allegiance of the Paulists to the Holy Father and to the bishops safeguarded them from suspicion of every kind.

VERY REV. A. P. DOYLE, C.S.P., RECTOR OF THE APOSTOLIC MISSION HOUSE

PRESENT STATE OF THE AMERICAN APOSTOLATE. — The inspiration of Father Hecker received a much fuller development after he had been taken to heaven to aid it by his intercession. Upon his death, which occurred in December, 1888, a striking increase of zeal was immediately felt among the Paulists. Within a very few years, members of the community were almost wholly absorbed in the non-Catholic apostolate. Missions to non-Catholics were begun and carried on with vigorous, and as it turned out, wisely directed enterprise. These missions have grown into a propaganda whose influence is felt in all parts of the country. Most of the religious orders, and especially the more active ones, now give missions to non-Catholics at least occasionally, and are hoping and even preparing for greatly extending their participation in the work.

The more discerning minds among Catholics are becoming more and more convinced that America is the best field in the civilized world for the extension of God's Kingdom on earth. Even missions exclusively for Catholics now bring in a larger harvest of conversions than previously. The ordinary parish ministrations are increasingly made to serve the same holy end. Parish priests are found in all parts of the country, whose converts are numerous every year. The laity have responded to this new inspiration with alacrity. They distribute vast numbers of doctrinal books; they more and more make religion a topic of conversation in social and even business communication with their separated brethren; they contribute generously for the expenses of non-Catholic missions; they personally canvass among their non-Catholic friends to procure an audience for the missionaries; in some cases they aid the clergy in the instruction necessary for the reception of converts, and their principal societies exert organized effort for this holy cause so dear to the Heart of the Good Shepherd. Finally, large and powerful parish leagues for convert-making are coming into existence, among which are some composed almost exclusively of converts.

No wonder then that this propaganda should be made a feature of our diocesan establishments. The bishop of each diocese is its foremost missionary. And as he has canonists to aid him in the administration of religious affairs, so does he desire to have missionaries to represent him among the non-Catholic members of his flock. Hence, when the present movement began, the bishops immediately interested themselves in it. The practical beginning of diocesan apostolates, that is to say, priests regularly appointed and trained for the work, was made by the late Bishop Ignatius Horstmann of the diocese of Cleveland. More than a year in advance he bespoke the aid of the Paulist fathers for the formation of the apostolate in northern Ohio, and in due time priests in every way capable for this noble career were set apart by him. The band of missionaries then established — as far back as 1894 — is still in a flourishing state and successfully engaged in its holy vocation.

Since that auspicious beginning, one bishop after another has taken up the work. At the present moment more than a score of such bands, numbering altogether nearly a hundred missionaries and made up of diocesan priests wholly subject to their ordinaries, are doing effective work in all parts of America.

These are living proofs that the diocesan clergy of the Church are available for the conversion of our country, second to none others in zeal, eloquence, and success in gaining converts. Their expenses in this holy work are gladly paid by the Catholic people, who, as already noticed, contribute generously for all such purposes. Rt. Rev. Bishop Cusack, for several years Superior of the New York Apostolate, very rightly says: "Diocesan bands are subject to the Bishop's immediate call to go and stir up the devotion of the least advantageously situated of his flock, and in places too poor for the pastor to give the usual stipend which missionaries receive. Missions are sometimes costly, and poor country parishes, where the debt is large

and where the pastor finds it hard to get half his small salary, provide a large field for the Diocesan Missionary. The diocesan mission band can give missions gratis in poor parishes. The pastor is spared the humiliation of asking the regular missionaries to give their services for little or nothing in return. As a matter of fact this is the reason why missions are not more frequent in such parishes. I do not mean to say that the regular missionaries, apostolic men as they are, would be unwilling to donate their services to such parishes if necessary and their numerous calls could permit, but I mean to say that the pastor does not feel free to invite them when he is unable to give anything in return. But when the missionaries are his own diocesans, one of whose aims in organizing a missionary band is to aid their brethren in just such a difficulty, he feels free to use their efforts, and his people can be provided for regularly with a mission, to the accomplishment of untold good. There are many such parishes. In the fifteen years of its existence, the New York Apostolate has given thirty-eight missions gratis to Catholics in poor parishes, and one hundred forty missions gratis to non-Catholics. Whatan advantage to pastor and people!"

THE TURNING OF THE FIRST SOD ON THE SITE OF THE APOSTOLIC MISSION HOUSE

In the foreground are His Eminence Cardinal Farley, Archbishops Christie of Portland, Oregon, John J. Keane of Dubuque, Ireland of St. Paul, Elder of Cincinnati, His Eminence Cardinal Gibbons, Archbishop Williams of Boston, Bishop Conaty of Los Angeles — then rector of Catholic University — and Rev. A. P. Doyle, rector of Mission House.

THE TRAINING OF THE MISSIONARY. — The first requisite for making converts on a large scale is missionary priests prepared especially for that work. The Apostolic Mission House in Washington is an institution founded for the training of such missionaries. The course of instruction extends from October of one year to June of the succeeding year, equipping priests for giving missions by a wisely chosen course of study and practise under competent professional guidance. It includes an intelligent review of the doctrines in controversy between Catholics and Protestants and infidels. It includes all that can be learned of the art of persuasion, whether exercised in public discourse or in private conference. Skeletons of all necessary lectures and sermons are suggested with full explanation of the difficulties to be expected in composing them, the advantages of one treatment over another, and the authors to be consulted. In due time the discourses are submitted fully written out and are then corrected and handed back ready for actual use.

Provision is made for understanding the mental and moral state of souls outside the Church. Lectures are given on the various denominations of Protestants and such other cults and associations as Jews, Spiritualists, Christian Scientists, Y. M. C. A., Faith Healers, Liberal Christians, and Mormons. All the various peculiarities of erroneous belief and practise in any degree prevalent among our countrymen are treated of statistically, historically, and doctrinally. Their ministry is described as well as their weaknesses and their difficulties, prejudices, and favorable tendencies revealed, and the best arguments to meet their peculiar difficulties are suggested.

The Mission House graduates enter the mission-field, therefore, not only thoroughly well equipped with what they must teach, but equally well informed about the people whose souls they are sent to save. This is an advantage whose worth is hardly to be exaggerated, for very many members of our priesthood lack the knowledge of the actual non-Catholic religious conditions in America, being, very rightly, brought up and educated absolutely secluded from non-Catholic influence and environment.

The Question Box is an element in giving missions, second to none for efficiency in clearing away doubts. It forms a prominent feature in the Mission House course of training, being made quite familiar by continuous and carefully guided use in class exercises. Back and forth our priest pupils are led over the whole battle-ground between truth and error, difficulties, great and little, being grasped and solved fundamentally and energetically, yet calmly, even charitably. The result is that the popular methods of Protestants in opposing Catholicity, oftentimes the most deceptive, are perfectly ascertained and met. This part of the course makes it impossible for one to be taken by surprise by any difficulty or religion whatsoever. Meantime, this species of moot-controversy is the best possible school of effective offhand preaching.

Then prevailing over all this method and diffusing it

through and through, is the irenic policy. What characterizes this movement and sets it apart in a category by itself is the elimination of all spirit of controversy and the substitution for it of the expository method. A very stringent rule of the Mission House movement is the condemnation of all rancorous religious discussion. The spirit of denunciation or abuse, or even of controversial or argumentative tone, laid aside. The primary purpose is calmly and yet firmly to state the truth, explain it, and present the best reasons for it, with the hope that if the truth is once established in the mind, error will fall of itself.

Missions to Catholics are not neglected at the Mission House; all sermons and instructions needed for them as well as for parish retreats and for the Forty Hours' Devotion are prepared under the supervision of men whose lives are devoted to this holy vocation. And what is of much importance, the best spirit and traditions of the missionary communities in seeking and saving hard sinners are developed and inculcated. Meanwhile, the young priest students are taught how to live happily together in their little quasi-communities, how to get on smoothly with pastors, how to reach the lowest grade of sinners, the right way of preparing ignorant adults for the sacraments, how to give children's missions, what attitude to take toward the financial relations with the pastors, especially concerning the expenses incident to the missionary life, and finally how to secure missions and how not to forfeit the good-will of clergy or people. Instruction in elocution forms part of this eight months' making of the missionary. Many a priest saves souls at the expense of his voice, or preaches a good sermon which is coldly received because it is not well delivered. Leaving the Mission House he is at his ease as to the wear and tear of his vocal organs, for he has been taught how to manage them. He has become that happy public speaker who may safely forget his voice and wholly attend to his message. The graduates appear before the people not only with first-rate discourses, each according to his gifts and the particular divine guidance accorded him, but in possession of the dignity and ease properly belonging to a man entrusted with the delivery of a divine message.

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Furthermore, a preparation, not very long, but yet sufficient, is made for giving spiritual retreats to members of religious communities. Whatsoever priest serves the spiritual life of the sisters who teach the children of God's people, or care for the outcast, the fallen, and the stricken members of Christ, is specially dear to the Heart of Jesus. No want is more sharply felt than that of competent instructors in the spiritual life for our sisterhoods, especially to give them the short retreats at intervals during the working year, or occasionally conferences on their feast-days.

The Apostolic Mission House undertakes to prepare priests to do this work. Several years of trial of its graduates have given good evidence of its success.

Meanwhile, the spiritual advancement of the priest students themselves is carefully attended to. The daily routine of life includes that provision of mental and vocal prayer uniformly recognized as proper for their state. Besides this they join the common observance of the weekly adoration of Our Saviour in the Eucharist known as the Holy Hour. They are furthermore given a spiritual conference every week, carefully prepared and, let us say, always received with spontaneous welcome. Nothing has consoled the fathers in charge more than the testimony of their graduates in after-years that their stay at the Mission House has helped them spiritually no less than intellectually.

We can in no better way conclude our summary of this movement for the extension of God's Kingdom than by quoting the published testimony of Father W. S. Kress, a charter member of the Cleveland Apostolate. What he says of the effect of the band's missions in northern Ohio is much below the reality, for he is naturally loath to indulge in self-praise.

"Having been with the band throughout the fourteen years of its existence, I noticed a marked change in the feeling of non-Catholics toward our faith. They were always ready to grant us a hearing; but in the early days it was often like the hearing granted to notorious criminals in the court room: our auditors were persuaded of our guilt, no matter what we might offer in our defense.

"Catholics were looked upon in those days as consciously abetting a false religion, of having hostile designs upon the government and the public schools, of putting the Pope in God's place, of worshiping idols, of shutting out the light by throttling the Scriptures, by frowning upon education, of tyrannizing over

souls through the confessional, and of many absurdities. The Question Box through its unsigned communications exposed the suspicions and secret thoughts of our hearers.

"A change, and a decided change, has been wrought in this territory during these years of effort. The Question Box has been reformed from a reckless, pugnacious, conceited, ill-mannered fault-finder, to a sober and sincere inquirer. The spicy freshness of its younger days is a thing of the past in northern Ohio.

"Ours was a hard field for gaining souls to Christ. Bishop Horstmann said, 'Knowing Ohio as I do, I will not look for any considerable number of conversions under ten years.'

"Converts are coming into the Church now, in numbers. We estimate that the missions of the Cleveland Band have brought sixteen hundred souls into the fold up to the present. We have distributed two hundred thirty thousand four and eight-page leaflets, six thousand two hundred brochures, and one hundred and two thousand books.

"The effect of the doctrinal missions upon our own people is immeasurably greater, in my opinion, than on those for whom they are directly intended. This opinion is shared by pastors and many lay hearers themselves. In addition to our work among non-Catholics, we have heard nearly sixty-one thousand confessions. We have given in all, one hundred sixty-seven Catholic and two hundred fifty-seven non-Catholic missions, many of these in places where the paucity or poverty of the Catholics had not permitted a mission before. In these very localities we found them to be most needed.

"The beneficial effect of doctrinal missions upon the non-Catholics who remain outside the Church must not be overlooked. The drift toward infidelity is arrested in many an individual, belief in the Saviour's divinity and in the inerrancy of the Scriptures is strengthened generally, and all are encouraged to hold on to what is true in their crumbling faith.

"For years the Cleveland Apostolate has made a strong fight against divorce in almost every town of importance in Ohio, and I think that we can justly claim part in the credit for the notable decrease of divorces in recent years, in our State.

"Our apostolate has also made a fight against Socialism and plutocracy's exploitation of the laborer, which has been part of our campaign against the destructive forces in American society. The mission program has included, moreover, a special series of lectures against

CONGRESS OF MISSIONARIES IN WHICH ARE GATHERED PASSIONISTS, PAULISTS, BENEDICTINES, JOSEPHITES, LAZARISTS, FATHERS OF THE HOLY CROSS AND HOLY GHOST

In this group are Rev. Francis C. Kelly and the Rev. James A. Walsh, who afterward inaugurated the great Missionary Works of Church Extension and the Foreign Mission Seminary.

infidelity; another exclusively devoted to the Holy Eucharist; another to the Bible.

"We have never been without work, and only once in twenty years' work of giving missions have we failed to secure an audience."

Father Kress' words, though describing conditions and results in but one State, may be taken as true of the other localities in which the missionaries have labored.

THE SPIRIT OF THE AMERICAN APOSTOLATE. — The spirit of the apostolate is simply and strictly Catholic. Its members teach in all things the approved doctrine of the Church as given in the catechisms, councils, and papal decrees. Every one of them teaches a religion in terms and in spirit familiar to theologians and to bishops and to priests, to the laity both learned and simple. They have no theological fads nor devotional eccentricities to advocate, just good, old-fashioned Catholicity, familiar to all and beloved by all, without the least sign of minimizing or any feverish tendency to extravagance, Catholicity integral and traditional; toward Holy Church the most unaffected reverence of mind and heart, entire conformity of thought and expression; toward non-Catholics, zealous interest in their salvation, together with the dignity of authorized exponents of Christ's only true faith; toward the faithful, an earnest, even an anxious desire to make them become to their separated brethren an apostolic people, by word and by example; toward God, implicit trust in His grace for the success of their labors.

They believe, therefore, that the approval of the American hierarchy shown by many written evidences and better shown by the formation in many dioceses of apostolate bands trained at the Mission House has been fairly earned. And they are convinced that the following letter of Pius X but puts the climax upon the instinctive and universal sentiment of kindliness and welcome bestowed upon our missionaries.

THE PIONEERS OF THE NON-CATHOLIC MISSION MOVEMENT IN AMERICA AT THE FIRST MISSIONARY CONGRESS IN WINCHESTER, TENNESSEE

In the first line, from left to right, are Rt. Rev. Bishop Stang of Fall River, Rev. T. V. Tobin, Rt. Rev. Bishop Byrne of Nashville, Rev. Walter Elliott, C.S.P., Rt. Rev. Bishop Allen of Mobile, Rev. A. P. Doyle, Secretary of the Congress.

In the second line, from left to right, are Rev. Bertrand Conway, O.S.P., Rev. F. B. Doherty, Chaplain U. S. A., Rev. Francis Drury of Kentucky, Rev. Thomas F. Price of the Foreign Missionary Seminary, Father Irwin of North Carolina, Father Handly, C.S.P., Father Xavier, Passionist, Dr. Guinan of the New York Apostolate, Father Michaelis, Father Burns.

In the third line, from left to right, are Rev. Peter McClean of the Connecticut Apostolate, Messrs. Blount and Thompson, Father Otis, C.S.P., Rt. Rev. Bishop Cusack of New York, Rev. Wm. S. Kress of the Cleveland Apostolate, Rt. Rev. Joseph H. Busch of Lead, S. D. and Father O'Grady of the Alabama Apostolate.

PRESIDENT TAFT'S ADDRESS TO THE CONGRESS OF MISSIONARIES IN THE GREAT HALL OF THE CATHOLIC UNIVERSITY OF AMERICA

To our Beloved Son, James Cardinal Gibbons
Cardinal Priest of the Title of "Sancta Maria trans Tiberim," Archbishop of Baltimore

Beloved Son — Health and Apostolic Benediction:

Truly solicitous as we are concerning all measures which may contribute to the progress of the Church among the nations, we have received with joy the information that, in the United States of America, there are very many who are every day more powerfully drawn to the study of the doctrines of the Catholic Church by the labors of zealous missionaries, especially of those who have been trained at the Apostolic Mission House at the University in Washington.

In the fruitful work of these missionaries, two things are particularly approved by us. First, that apostolate bands of these missionaries, established in the different Dioceses, are subject immediately to their own Bishops, and by their direction and under their auspices, the missionaries teach the doctrines of the Faith, not only to Catholics, but to non-Catholics. Then again it pleases us that they show no bitterness in their preaching, and their only purpose is a true and complete exposition of Catholic doctrine; which method much more easily opens the door of the true Faith to non-Catholics. For great is the power of Truth, and nothing more is required to make men love it than to know it intimately.

Accordingly, let these devoted missionaries know that their work and method correspond entirely to the desire and the hope of the Apostolic See, and strengthened by the testimony of our approbation let them continue their labors, always remembering that their zeal is approved by Us and by the Church, to the end that the work of the missionary bands may be extended to each and every Diocese, and be multiplied therein. God will give the increase to those who sow with zeal the seed of the word in the vineyard of the Lord, and He will repay with a most joyful harvest in this life and an eternal reward in the next, the labors of the faithful workers.

As a pledge of these blessings and as witness of our paternal benevolence, We very lovingly bestow our Apostolic Blessing on you, Our Beloved Son, on the above-mentioned laborers and their coadjutors and on all who attend these fruitful gatherings.

Given at Rome at the See of Peter on the 5th day of the month of September, 1908, in the 6th year of our Pontificate.

Pius X.

THE CATHOLIC UNIVERSITY OF AMERICA

# THE CATHOLIC UNIVERSITY OF AMERICA

ONE of the glorious pages in the history of the Catholic church is her splendid record in developing great centers of learning. The early cathedral and monastic schools as well as the charters and privileges granted to colleges and universities during the Ages of Faith, show her supreme interest in all grades of education. The historic universities of Europe are largely her creation, during the period when she dominated the higher affairs of men. Out of her smaller schools they grew by a process of specialization, some spontaneously as the universities of Paris, Bologna, Salerno, and Oxford, which she encouraged; others, as a result of the united action of State and Church; many more due to the Church's own initiative. For many a century the conferring of university degrees, the administration of the academic senates, the regulation of the teaching faculties, and the civic and religious privileges and exemptions were bound up with the authority of the Holy See. Into these universities the Roman church breathed life and energy, and as long as they remained loyal and submissive to the voice and rule of the Roman pontiffs they prospered as citadels of truth and nurseries of the highest intellectual and moral life. The educational ideals and traditions of the Church have ever been maintained by her pontiffs, despite the sinister influence of the Protestant Reformation, which wrought havoc throughout all grades of schools. But the losses sustained during that religious revolt have been made up for by the creation anew of more than thirty flourishing modern universities, Catholic in spirit, devoted to the Roman See, and consecrated to the pursuit of all knowledge, divine and human. The latest of these, the Catholic University of America, was called into existence by that illustrious statesman, scholar, and pontiff, Pope Leo XIII.

The project of establishing a university, national in scope, to supply the needs of higher education for the Catholics of the United States, was first set forth in the decrees of the Second Council of Baltimore (1866). Having paid tribute to the valuable work of the American College in Rome, the fruits of the Missionary College at the University of Louvain, and the aid received from the renowned seminary of All Hallows, Dublin, the fathers of the council expressed an ardent wish that here at home a university should be founded, combining in itself the advantages of all home and foreign colleges, and affording the fullest accommodations in letters and the sciences, both sacred and profane. The opportuneness of such a vast undertaking was, however, left for further deliberations. Not until the Third Plenary Council was convened in Baltimore, 1884, did the American bishops arrive at a definite conclusion, respecting the establishment of this central university. In an eloquent discourse on "Higher Education," delivered in the Baltimore Cathedral, Rt. Rev. John L. Spalding, D.D., Bishop of Peoria, arrayed in a masterly manner the pressing reasons for its immediate foundation. In the acts and decrees of the council, Tit. V, Cap. 3, the bishops dwelt upon the need and advantages of a central seminary for the higher education of the clergy, which should form the nucleus of a true university. The hierarchy determined that the time had come when this central home of learning should be established near some prominent city, a national Catholic institution, subject in its constitution and laws to the Holy See, and in its direction and administration to the bishops of the country. Appeal was made to the clergy and laity for the means wherewith to inaugurate this most necessary and useful work for the Church.

The time was deemed opportune, for in the almost two decades gone by since the previous council, the Catholic population had grown in numbers, wealth, and influence, and Christian education in parish schools, academies, and colleges had grown apace. In the thirtieth session of the council a letter was read from Mary Gwendolyn Caldwell, of Kentucky, offering for the foundation of a university $300,000, a third of which, it was stipulated, should be used for the perpetual endowment of two professorial chairs in memory of her parents. Thereupon was appointed an executive board composed of the archbishops of Baltimore, Boston, and Philadelphia, the bishops of St. Paul and Peoria, the Very Rev. John M. Farley, D.D., of New York, and the Messrs. Reuben Springer, Eugene Kelly, and William Drexel. The board was to receive Miss Caldwell's gift, and take steps towards starting the foundation.

The hierarchy in a letter of October 25, 1886, acquainted the Holy Father of their hopes and the prospects for the success of the proposed university, which, they asked, should remain forever under the control of the American episcopate. In it they likewise requested that the internal discipline of the divinity department be entrusted to the Sulpician fathers, that its location be Washington, D. C., and that the Rt. Rev. John J. Keane, D.D., who had consented to resign his See of Richmond, be nominated the first rector. Bishops Keane and Ireland were deputed to present this letter to the Holy Father, who acknowledged its receipt, warmly approved of the steps taken, directed that a vote be taken upon the choice of site, and that the constitution and rules

should be sent to Rome for examination and approval. These Mgr. Keane brought to the Holy Father, who again showed that fatherly solicitude and affectionate interest in the affairs of the university, which on many occasions during the rest of his pontificate he evinced towards it. In a letter, March 7, 1889, to the archbishop of Baltimore, whom in the meantime he had raised to the cardinalate, Pope Leo rejoiced in the selection of the capital of the nation as the site of the National Catholic University, placed it under the jurisdiction of the hierarchy, and appointed the archbishop of Baltimore its perpetual Chancellor. A commission of cardinals examined and approved the constitution. Thus was the Catholic University of America created a pontifical institution, to which the Holy Father desired all Catholic colleges and seminaries of the country to become affiliated, and in support of which he pleaded for the generosity of the clergy and laity of the United States.

If in Leo XIII the new university found exceptional favor and affection, in its first rector, later archbishop of Dubuque, it was blessed with a providential man of God, pious, learned, eloquent, magnetic, whose every heart-beat was attuned and consecrated to the difficult work of setting this crown upon Catholic education in America. With all the energy of his enthusiastic nature, the then titular bishop of Jasso threw himself into the arduous labors of making the foundations. A splendid site, comprising sixty-five acres of rolling land, to which were added later five more, on a knoll adjacent to the Soldiers' Home, and overlooking the national capital, was purchased. This "Pincian Hill" of Washington, with its park lands, its group of majestic college and university buildings, its halls of learning, its museums, libraries, art treasures, and its nearby church and monastery, has already become the Catholic Mecca of the New World. The ground purchased was large enough to accommodate all the faculties and schools of a complete university. The land was surveyed and laid out in winding avenues, and the sites of the future buildings were approximately fixed, with a view of encircling the central park with halls and colleges, in the midst of which one day will rise the towering spires of a grand university church. The architects, Messrs. Baldwin and Pennington, planned the Divinity or Caldwell Hall, which was to be ready for occupancy by November 1, 1889. It is a plain, massive, dignified structure, in modern Romanesque style, 265 feet long, with end wings, and a chapel projecting from the rear of the center. The divinity chapel with its thirteen altars was the gift of Miss Elizabeth Caldwell.

The corner-stone was laid May 24, 1888, by Cardinal Gibbons, in the presence of four archbishops, twenty-one bishops, hundreds of the clergy, and thousands of the laity. President Cleveland and five members of his cabinet attended the exercises. Preparations had been made for a grand procession under direction of General Rosecrans, and for other outdoor ceremonies, most of which had to be abandoned owing to the downpour of rain. Bishop Spalding was the orator of the occasion, Bishop Keane read an address of the Pope and of the trustees to Miss Caldwell, and to her was also presented the gold medal sent by the Holy Father in appreciation of her munificence. Later in the day came the congratulations and blessing of the Sovereign Pontiff to all who took part in the ceremony.

Within a year and a half the Caldwell Hall was ready for dedication. The Pope in his apostolic letter of March 7, 1889, referring to the time of dedication, happily observed: "We deem most worthy of all praise your intention of inaugurating the university during the centenary of the establishment of the Ecclesiastical Hierarchy in your country, as a monument and perpetual memorial of that most auspicious event." For three days the old cathedral of the first American bishop, John Carroll, had witnessed the solemn celebration of the first century of the Catholic episcopate in the United States. The opening of the second century was to be characterized by the dedication of the university, of which Leo XIII was the father, and they the sponsors. When the eventful day, November 13th, arrived all was in readiness except the weather conditions. A few days before, the completed building was turned over to Very Rev. Philip J. Garrigan, D.D., the vice-rector, and professors and students took up their residence, awaiting the hosts of visitors for the solemnities of dedication. Most of the prelates of the United States, together with the church dignitaries from Canada, Mexico, and England, who had attended the Centenary celebration in Baltimore, and representatives of the religious orders, universities, seminaries, and colleges, and thousands of the clergy and laity, were heartily received and welcomed by Bishop Keane. The inclement weather prevented any outdoor ceremonies, and the throng of guests completely filled corridors, rooms, and chapel.

The solemn strains of the *Veni Sancte Spiritus* chanted by the choir from St. Mary's Seminary, Baltimore, and St. Charles' College, Ellicott City, accompanied by the marine band of Washington, introduced the dedication services, conducted by His Eminence, Cardinal Gibbons. After the rite of dedication was finished, Cardinals Gibbons and Taschereau mounted their thrones in the sanctuary of Divinity Chapel, and Pontifical Mass of the Holy Ghost was begun, the celebrant being the Most Rev. Francesco Satolli, Archbishop of Lepanto, who became the first apostolic delegate to the United States. Mgr. Satolli came as the personal representative of the Holy Father, to testify to the deep concern of the Pontiff in the historic events of these days. The divinity faculty occupied posts of honor, after those of the prelates, and the founders of chairs and other benefactors had seats reserved for them. At the end of the Mass the Rt. Rev. Richard Gilmour, D.D., Bishop of Cleveland, delivered an impressive sermon on "Christian Education and the Mission of the University." In his magnificent peroration he dwelt upon the university's aims: "In the curriculum of this Catholic university the best in each of the several branches will be adopted, and in the light of European and American experience improved upon. In the

divinity class a broad and suggestive course will be given, including the best in past and present. In this line science and revelation will be harmonized, doubt dispelled, and truth vindicated. In the department of philosophy the statesman will find the principles of government, and in history the cause for success and the reasons for failure. In law the good of the past will be retained and its inperfectioms rejected. In this an effort should be made to lay aside the useless and the obsolete. The world changes and has changed; so should law change to suit the changed condition of times and places. This is especially needed in ecclesiastical law.

"In this light specialists will come to this university, one to study divinity, another Scripture or history, while others will take up law and medicine. Here the philologist and scientist will find the best, and all will find their noblest aspirations enlarged and spurred on to the full.

"Make these higher studies popular. Let generosity mark the spirit of this house of learning. Let its halls be filled with the best of our youth, and let every effort be made to place this university in the front ranks of modern institutions of learning. But above all, let no narrowness seek to make this the only Catholic university in this country. We have broad lands and eager hearts elsewhere, who in time will need new centers. Let the great ambition of this university be to lead in all that tends to elevate our race, benefit our fellow-citizens, and bless our country. Revelation is God's best gift to man. The mission of this university is to take up all that is good in human knowledge, purify it in the alembic of God's revelation, and give it back to man blessed in the light of God's truth, increased in volume, and intensified in force, thus giving science its direction and revelation its complement."

THE RT. REV. MONSIGNOR THOMAS J. SHAHAN, D.D., RECTOR OF THE CATHOLIC UNIVERSITY OF AMERICA

In the lecture-hall, an eager multitude of the clergy and laity, who could not find place in the chapel, listened to an eloquent discourse on "The Vitality of the Catholic Church, a Manifestation of God," given by the renowned Passionist, Father Fidelis, Superior of his order in Brazil, and long known and admired as the Rev. James Kent Stone. The university entertained its guests with refreshments served in the refectory, while the distinguished visitors occupied the hall beneath the chapel for the inaugural banquet. With the prelates were assembled the high representatives of the United States, including President Harrison, with several members of his cabinet, and delegates from the South American States, then in Washington for the Pan-American Congress. Mgr. Satolli in eloquent and classic latinity responded to the toast, "Our Holy Father, Pope Leo XIII." At its close was read a cablegram announcing the congratulations and apostolic blessing of His Holiness. The Hon. James G. Blaine, Secretary of State, gracefully replied to the second toast, "Our Country and its President." At this juncture the President himself arrived, the orchestra playing "Hail to the Chief," and after receiving generous applause, Mr. Harrison acknowledged the greeting in a brief speech. The Cardinal Archbishop of Quebec fittingly responded to the toast, "Our Sister Universities." In answering to the toast, "Our Hierarchy," Cardinal Gibbons, having thanked the assembled dignitaries of State and Church for their presence, concluded by saying: "When I speak of the hierarchy, I desire, of course, to associate with them the clergy, without whose aid the bishops would be practically powerless, and by whose generous co-operation the success of this great undertaking will be assured.

"When I contemplate these stately buildings and the sacred purposes to which they are consecrated; when I look around me and behold this large and enthusiastic assemblage, the earnest and the first fruits of the students who are to follow, the sublime words of the Prophet Isaias come to my mind, and I reverently and confidently accept them as a prophecy for us: 'Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee; the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see. They are come to thee. Thy sons shall come from afar.' Yes, the sons of a sovereign people shall come hither, to receive intellectual light and strength and that wisdom which is born of God; and they will go forth from these walls to enlighten their country by their knowledge, to enrich it by their wisdom, to edify it by their example, and, if needs be, to defend it by their valor." His Grace, Archbishop Ryan of Philadelphia, made a speech sparkling with eloquence and wit, and the editor of *The Pilot*, Mr. John Boyle O'Reilly, read his celebrated poem, "From the Heights."

The presentation of addresses from the great Catholic universities of Europe was made in the university parlors, where a marble bust of St. Thomas Aquinas had been placed, presented by the Catholic colony of Great Britain and Ireland, then residing in Rome. The Catholic universities of Paris and Lyons were represented by the Viscount de Meaux, and those of Laval and Ottawa by their right reverend rectors. Louvain sent a telegram of congratulations, and Mgr. Denis J. O'Connell, afterwards to be a rector of the university, was present in the name of the American College in Rome. Illuminated addresses from St. Mary's College, Oscott, St. Cuthbert's, Ushaw, and St. Bede's, Manchester, England, were read, together with greetings from the hierarchies of Ireland and

England, embodied in addresses to the hierarchy anent the Centenary celebration.

The inauguration of the courses of instruction was made in the lecture hall. The Rt. Rev. Michael J. O'Farrell, D.D., Bishop of Trenton, delivered the inaugural oration, and Mgr. Joseph Schroeder, D.D., Professor of Dogmatic Theology and Dean of the divinity faculty, gave the opening lecture which was greatly admired. The choir chanted the *Oremus Pro Pontifice Leone*, Cardinal Gibbons imparted the benediction, and the solemnities of Dedication Day were over.

That same evening the thirty-seven ecclesiastical students entered upon the exercises of a spiritual retreat, and the following Monday the right reverend rector made his opening address, outlining the courses of instruction, and introducing the professors. The first divinity faculty consisted of: Very Rev. Mgr. Joseph Schroeder, D.D., formerly of Cologne University, Professor of Dogmatic Theology; Rev. Thomas Bouquillon, D.D., of the University of Lille, Professor of Moral; Rev. Joseph Pohle, D.D., of the University of Fulda, Professor of Apologetics; Rev. Henry Hyvernat, D.D., of the Roman Seminary, Rome, Professor of Scriptural Archaeology and Oriental languages; Mr. Charles Warren Stoddard, of Notre Dame University, lecturer on English Literature. Lectures were also to be given on Sacred Eloquence by the right reverend rector; on Ascetical Theology, by the Very Rev. John B. Hogan, S.S., D.D., President of the Divinity College; and on Geology by the Rev. A. Orban, S.S., who acted as librarian. Weekly were given the popular discourses, known as the Catholic University Lectures, with a view of presenting to the public the live and important questions of the day on history, science, and religion. From the beginning it was the desire of the board of trustees to secure for the several professorships American scholars of renown, and to this end four who became members of the faculty during the second and third years, went abroad to perfect themselves at the most noted centers of learning in Europe. The Rev. Thomas J. Shahan, D.D., of Hartford, made historical researches in Berlin; Rev. Edward A. Pace, D.D., of St. Augustine, Fla., took philosophy courses at Leipsic; Rev. Sebastian G. Messmer, D.D., of Seton Hall College, went to Rome for Canon Law; and Rev. Charles Grannan, D.D., of Mt. St. Mary's College, pursued Scriptural studies in Paris.

The management of a university, not less than the erection of buildings and their equipment, demands a vast outlay of money. The necessary expenses for grounds, buildings, libraries, and laboratories; the salaries for teachers of superior ability, and the desire to extend the blessings of university education to promising students, made it imperative to interest generous sympathizers in the great undertaking. Nor was Bishop Keane disappointed in his travels up and down the country. Besides the munificent donations of the Caldwell sisters, the Misses Andrews, in memory of their father, Dr. Thomas F. Andrews, of Virginia, endowed the chair of Biblical Archaeology; the Misses Drexel of Philadelphia similarly endowed the Francis A. Drexel chair of Moral Theology; Mr. Eugene Kelly, of New York, first treasurer of the university, established the two chairs of Church History and Holy Scripture; and the Hon. Myles P. O'Connor of San José, Cal., became the founder of the chair of Canon Law. The generosity of Mr. Patrick Quinn, of Philadelphia, made possible another chair of Ecclesiastical History; and the Catholic Total Abstinence Union of America, of which Bishop Keane had formerly been president, erected a centennial memorial of Father Matthew, the great Apostle of Temperance, by the endowment of the chair of Psychology. Among the first scholarships were those of the Messrs Benziger Brothers of New York; the Duke de Loubat, who also gave the heroic marble statue of Pope Leo XIII, which now adorns the rotunda of McMahon Hall. Other scholarships were founded by the Rev. Dwight E. Lyman, Mr. Michael Jenkins, now treasurer of the university, Miss Emily Harper, of Baltimore, Charles E. Routt, of Alton, and the Rev. W. A. Nolan, of Pittsburgh. Additional funds were obtained by the rector on his tours and by his organization of the Divinity Fund Association and the University Fund Association, among the clergy and the laity, for the current expenses of the Divinity department and for the commencement of plans for the department of Philosophy.

When the board of trustees who meet annually to regulate the details of university affairs, decided to take practical steps towards opening the university to lay students, for courses in science, law, and philosophy, a providential benefactor arose in the person of the Venerable James McMahon, a priest of the archdiocese of New York, whose fortune of $400,000, resulting from the wise investment of his early patrimony, was given over to the university for a hall of philosophy, his only condition being that in the university he might be allowed to spend his declining years. In testimony of his magnanimous spirit and interest in the institution so dear to the heart of the Holy Father, Pope Leo XIII elevated him to the rank of domestic prelate, and thus referred to his gift in the celebrated encyclical "Longinqua Oceani Spatia," January 6, 1895: "Nor is it long since we were apprised that, thanks to the liberality of a pious priest, a new building has been constructed in which young men, as well clerics as lay, are to receive instruction in the natural sciences and in literature. From our knowedge of the American character we are fully confident that the example set by this noble man will incite others of your citizens to imitate him; they will not fail to realize that liberality exercised towards so great an object will be repaid by the very greatest advantages to the public. No one can be ignorant how powerfully similar institutions of learning, whether originally founded by the Roman Church herself from time to time, or approved and protected by her legislation, have contributed to the spread of knowledge and civilization in every part of Europe. Even in our own day, though other instances might be given, it is enough to mention the University of Louvain, to which the entire Belgian nation ascribes its almost daily increase in prosperity and glory."

The McMahon Hall of Philosophy, located southeast of Caldwell Hall, is the central academic building, round about which will cluster eventually seven others, contemplated in the original plans. In architecture it rather closely resembles Divinity Hall, but it is more imposing with its granite walls and its noble portico rising to the second story. It is generally admired as a majestic structure, and by educators it is admitted to be finely adapted for scientific work in its laboratories, museums, libraries, and lecture halls. In 1893 the corner-stone was laid with modest but impressive ceremonies by His Eminence, Cardinal Gibbons, in the presence of a large assemblage of prelates, clergy, and laymen. Addresses were made by the Cardinal and the Hon. Charles J. Bonaparte, later attorney-general of the United States, and a member of the board of trustees. The second epoch in the life of the university began October 1, 1895, with the dedication of McMahon Hall and the inauguration of the schools of philosophy and the moral sciences. Mgr. Satolli was now present as apostolic delegate. For a year after his appointment he was the guest of the university, and at his own request gave a brilliant course of lectures on Thomistic philosophy. He presided at various academic functions, and his renown as a scholar was an inspiration to earnestness in teaching and study. The inaugural exercises took place in the assembly room of McMahon Hall. There were present on the stage the trustees of the university, many prelates, the members of the three faculties, the presidents of Georgetown, Johns Hopkins, and Columbian Universities, and at the right hand of the Cardinal and the apostolic delegate sat the Rt. Rev. Mgr. James McMahon, the donor of the new hall. Bishop Keane extended a most hearty welcome to those present, and read the brief of Pope Leo in which he again manifested his paternal solicitude for the university, his great rejoicing at the work accomplished during its first six years, and his approval and best wishes for the success of its new schools. Mgr. Satolli captivated his audience with a logical, eloquent, and scholarly lecture on "Christian Philosophy." The Rev. Dr. Pace, Dean of the Faculty of Philosophy, discoursed on the scope of the school of philosophy, as the center of the entire university, and Professor William C. Robinson, LL.D., Dean of the Faculty of the Social Sciences, treated of the purposes and principles of the school of social sciences. comprising the departments of sociology, economics, politics, law, and literature. The exercises were brought to a close with the happy address of the Cardinal-chancellor, who on this occasion received letters of congratulation from Cardinal Rampolla, Secretary of State, and Cardinal Ledochowski, Prefect of the Propaganda.

DORMITORY — CATHOLIC UNIVERSITY OF AMERICA

Among the pleasant features of the inauguration was the formation of the Alumni Association of the Catholic University of America, which has met annually since then and now numbers several hundred members.

Bishop Keane had secured a distinguished corps of professors for the new university schools. Many of them had been instructors in, or graduates of, other celebrated schools. After a time Rome honored some of the original professors by elevating them to the dignity of the episcopate. Rev. Dr. Messmer was nominated for the diocese of Green Bay in 1892, whence he was later promoted to the archiepiscopal See of Milwaukee, and in 1896 Rev. Dr. Thomas O'Gorman succeeded Bishop Marty in the diocese of Sioux Falls. Their departures occasioned great regret at the university, where their services had been of inestimable value in the formation of the divinity department.

At the graduating exercises in June, 1896, His Eminence, the Chancellor, conferred degrees in both law and divinity, and took occasion thus to note the progress of the university: "A noteworthy advance

has already been made by the very fact that so many branches of learning have been brought into contact, that with the teaching of theology are now associated courses in philosophy, in letters, in the physical sciences, and in law. It was not possible to open such courses without affecting in some degree those which were already in operation in the school of divinity. The development of the university is not like the formation of a crystal, adding layer on layer to be held by an outward adhesion. It is rather an organic growth, the assimilation of new elements, and the adjustment of all functions. This process demands a certain co-operation among the various departments, and this, I am glad to know, has been in a large measure secured during the year just passed. Indeed, there is a gratifying evidence of such harmonious relations in the fact that today, for the first time in the history of the university, degrees have been conferred upon students from these several schools; that the laity have taken their place at the side of the clergy; thus initiating on the noble plane of intellectual effort that helpful co-operation in the matters of practical life which the Church so earnestly desires. This fact, I say, which only the Catholic University makes possible, is of itself ample justification for the existence of such an institution. It is the palpable result of that organizing process to which I have just referred, and a proof that organization has, so far at least, been conducted on proper lines."

In January, 1895, appeared the first number of *The Catholic University Bulletin*. The need of an official periodical publication had been felt in many ways by the administration and professors. In some quarters the object and nature of the new university had not been properly understood; in others, the range of its studies and the superiority of its work had been minimized; its many friends throughout the country had no reliable means of obtaining an accurate knowledge of the important literary and scientific contributions its professors and students were making in their respective departments. "The object of the Bulletin," as set forth in its prospectus, "is to convey to all who are interested in the Catholic University of America a full knowledge of what is being done by its professors and students, and to act as a hyphen between the academic corps on the one hand and the world of American thought and action on the other. It does not undertake to add to the number of general reviews, but to be a means of communication with the great Catholic body and the scientific world in general, whereby the aim, the plans, the methods, the work, and the spirit of the university may be better and more widely appreciated." It was published quarterly until 1908, and since then it is issued monthly during the scholastic year. It has maintained throughout a high order of merit in its more than five hundred special articles on subjects pertaining to the higher studies in theology, science, art, literature, and history, and its criticisms and reviews of nearly fifteen hundred leading books and periodicals have been characterized by expert knowledge and honesty of expression. For its success much of the credit is due to the prolific pen of its scholarly editor, the Rev. Dr. Shahan, who has recently been honored and rewarded by appointment to the university rectorship.

A manifestation of good-will and of appreciation of the advantages offered by the central university of the country was early shown by several of the religious orders in affiliating their houses of study with the Catholic University. From the beginning the Paulists were on the ground, and the Rev. George M. Searle, C.S.P., for many years conducted the work of the university astronomical observatory. Their Superior, Very Rev. Augustine F. Hewitt, lived in St. Thomas' College, on the university grounds. In 1891 the fathers of the Society of Mary purchased the "Brooks Mansion" in Brookland, near the university, and established their scholasticate; in August, 1900, the Marists took possession of their handsome new college, which adjoins the university grounds on the north. Their students follow courses in the various schools of the university, and several have obtained the highest degrees in theology and philosophy. In 1895 the university welcomed the students of the Congregation of the Holy Cross, whose venerable Father Sorin laid the foundations of the celebrated University of Notre Dame, and whose *Ave Maria* is a weekly joy and blessing in thousands of Catholic homes. The students at first resided in Brookland, but in October, 1899, occupied the new building of Holy Cross College, which was dedicated by Cardinal Gibbons, the occasion being made further notable by the fascinating discourse of Bishop Spalding on "The University: the Nursery of the Higher Life."

During these years the university had not only successes to record that reflected infinite credit upon its founders and benefactors, but, in common with many another institution of learning, it experienced trials and struggles. It was misunderstood by some; from others it received but scant support or sympathy. Yet it was fairly weathering the storms and advancing towards the realization of its ideals and hopes, when in September, 1896, with surprise and sorrow came the news that the beloved rector, Bishop Keane, had resigned his office. The Pope had insisted upon the traditional policy of the Catholic universities of Europe that there should be rotation in the office of rector. The Holy Father at the same time elevated Mgr. Keane to the dignity of archbishop, made him assistant at the Pontifical Throne, Canon of St. John Lateran, and Consultor of the Congregations de Propaganda Fide, and of Studies. The piety and humility of the bishop outshone the eloquence and learning of the rector. He accepted the change as a decree of Divine Providence, and repaired for a brief rest to the Pacific Coast. Speaking of the calmness with which he received the decision of Rome, the Cardinal observed: "I always admired and respected him before, but his conduct on this occasion edified me most highly, and made me love him more than ever." And then addressing the professors, he said: "You may have many rectors, whose names will be brilliant in the annals of the university, but never will you have one more notable for zeal, devotion, and, above all, for absolute disinterestedness and self-denial than

John Joseph Keane." The professors expressed their "deep and sincere regret at parting with one who for so many years has been to them not only a fatherly guide but a source of inspiration and encouragement." The foremost citizens of Washington, irrespective of creed, at a public meeting, testified their admiration for his high educational work, his lofty patriotism, his universal charity, and while profoundly regretting his departure, pledged him their warmest sentiments of friendship and good-will.

Anyone associated with the university in those first years, knows how fully the pious bishop was inspired in every word and act, in his superb discourses on education, in his visits to Europe, his addresses before the seminaries and colleges of this country, his appeals for funds, his quests for professors, with consummate zeal for the welfare and progress of that great work laid upon him by the bishops of the country. Seven years of unremitting toil, anxiety, self-sacrifice, and humiliation was his noble contribution to its establishment on secure foundations, and in union with generous personal friends, a devoted board of trustees, loyal professors, and an ambitious student body, he built up a truly remarkable institution: seventy choice acres of land, three stately buildings, a plant worth a million dollars, and an interest-bearing fund half as large, three schools of divinity, philosophy, and the social sciences, well articulated, and a corps of students and alumni who vied with one another in their admiration and love for this prince among men. The large dormitory, erected for the accommodation of lay students, was originally named "Keane Hall," but at the bishop's own request was later called Albert Hall, to commemorate the generosity of Captain Albert Ryan. Though no longer rector, Archbishop Keane has never allowed an opportunity to pass without showing that his heart is still with the university, and that the creation of his genius, the product of his unwearied labors, the great work of his life is as dear to him as ever, because profoundly convinced that it was a providential work of God, imperatively needed for the Church in America, and destined, when fully developed, to be the mightiest intellectual force for the highest spiritual interests of the Church and the Republic.

ROTUNDA, McMAHON HALL
CATHOLIC UNIVERSITY OF AMERICA

In November, 1896, the Holy Father informed Cardinal Gibbons of the appointment of the Rev. Dr. Thomas J. Conaty, of Worcester, Mass., as rector of the university. The inauguration exercises took place January 19, 1897, in the assembly of McMahon Hall, before a distinguished audience of prelates, educators, and government officials. The address of the new rector made a deep impression on his auditors, and gave early promise that he who had won renown in pastoral work, in the cause of temperance, and in educational enterprises in the diocese of Springfield and at the Catholic Summer School, Cliff Haven, N. Y., would direct the destinies of the university with intelligence and wisdom. Following the example of his predecessor he visited the colleges of the country, addressed learned societies, and preached in churches, on subjects pertaining to Catholic education and the work of the university. By the will of Col. Patrick B. O'Brien, of New Orleans, $150,000 was bequeathed to the university, and with it were founded the three chairs of physics, chemistry, and Roman law. Mgr. McMahon donated a thousand volumes as the nucleus of the general library in McMahon Hall. The divinity library continued to receive many donations from friends of the university in all parts of the country. The number of students increased during the following years; the professors by their teaching, writing, and lecturing, not only at home but in distant schools, and before other university bodies, won recognition for the university; and at the close of each year numerous degrees in theology, philosophy, science, and law were conferred by the chancellor, usually in presence of the apostolic delegate and representatives of other educational institutions.

At the beginning of the next scholastic year the Holy Father honored the university and its rector by elevating him to the rank of domestic prelate. The investiture, with the insignia of the purple, was an occasion of great rejoicing, at which Archbishop Keane was again the spokesman of the university, and praised in highest terms the work of his successor, in keeping before the minds of the people the true ideal of the university as a graduate institution, at once Catholic and American, and consecrated to the broadest and deepest learning. Mgr. Conaty's successful administration attracted the attention of the Holy Father, who in 1901 named the right reverend rector titular Bishop of Samos. The consecration took place in the historic cathedral of Baltimore, November 24, the Cardinal-chancellor being consecrator, assisted by Bishop Maes of Covington, secretary of the university board of trustees, and Bishop Beaven of Springfield, from which diocese Bishop Conaty came to Washington. The professors of the various faculties attended in their academic robes, and the Very Rev. Dr. Shahan preached an eloquent sermon on "The Great Need of a Catholic University," which has since been printed in pamphlet form.

When it was a question of selecting a bishop for the new diocese of Sioux City, Iowa, the eyes of the Roman Pontiff again turned towards the university. His choice

was the vice-rector, the Very Rev. Dr. Philip J. Garrigan who from the beginning was intimately associated with the upbuilding of the work, and who had given fourteen years of devotion and loyalty during the most critical period of its history. He was consecrated Trinity Sunday, May 25, 1902, in St. Michael's Cathedral, Springfield, Mass., by Rt. Rev. Thomas D. Beaven, assisted by Bishop Conaty and Bishop Allen, of Mobile. The preacher was his intimate associate in the pioneer university days, Archbishop Keane, who was also to be his metropolitan in the western province of Dubuque. Towards the close he thus referred to Bishop Garrigan: "I have known him well. It has been my privilege to go with him through trials and difficulties such as tax men's souls and show what men are made of. I rejoice to have him with me again, for it is in a portion of my diocese, set away for him, that he will be located. I thank God beforehand for the benedictions he will bring. May his administration be prosperous and marked with the zeal that has ever characterized him in the work of the Master." The Academic Senate passed resolutions, regretting the departure of the vice-rector, and testifying that in the performance of the duties imposed upon him by the various official positions which he had occupied, he had laid the university under lasting obligations.

The university was not long to enjoy the services of Bishop Conaty, for at the expiration of his term of office as rector he was appointed to the diocese of Los Angeles, Cal. During the six years of Mgr. Conaty's rectorship the university prospered. Not only in the extension of its courses of study, in an increase in the number of students, and in the acquisition of endowments and donations did it advance, but it also entered upon a stage of its development where it became more and more recognized, outside of the Church as well as within, as the highest, best, and authoritative expression of Catholic ideals in American education. That the Catholics of the country were beginning to look upon it as a truly representative national Catholic work was demonstrated by the action of the Knights of Columbus and the Catholic Knights of America in resolving to found professorships, the former the American history chair, the latter the chair of English literature. In 1898 admiring friends of the Rev. James H. Mitchell, LL.D., of Brooklyn, established in his memory a divinity scholarship. Mr. Michael Cudahy, of Chicago, member of the board of trustees, donated $50,000; chairs in honor of Archbishop Williams and Archbishop Kenrick were proposed by the Catholics of Boston and St. Louis; Mrs. Sarah Ferris Devlin, of Boston, devised by her will $50,000; several minor donations and bequests were also received at this time. The library was not overlooked by admirers of the university; the most notable contributions being the seven hundred volumes willed by the Rev. Clarence A. Walworth, a well-known priest of Albany, and the annual allowance of $4000 by Mr. Bannigan of Providence, who had also founded the chair of political economy. The public lecture courses continued to attract large and cultured audiences to McMahon Hall and to Carroll Hall, Washington. On June 1, 1900, President McKinley honored the university with a visit, and was given a reception by the administration and the students. At the organization of the Association of American Universities, in Chicago, February 27, 28, 1900, the Catholic University was represented by Mgr. Conaty, Rev. Dr. Pace, and Dr. Shea, and was recognized as one of the leading universities to the United States. The right reverend rector served on the committee which prepared the constitution. The university was highly honored by the selection of several professors for posts of distinction in Church and State. Very Rev. Dr. Grannan was appointed a member of the International Biblical Commission, and, later, Rev. Dr. Creagh was made a member of the Commission on Canon Law. Dr. Maurice Francis Egan, Professor of English literature, was sent by President Roosevelt as minister to Denmark.

One of the most important events in Mgr. Conaty's rectorship was the steps taken, with the approval of the board of trustees, to organize the conferences of the seminary presidents, the first meeting of which was held in St. Joseph's, Dunwoodie, N. Y., and the annual conferences of the Association of Catholic Colleges, the permanent organization of which was formed under the presidency of Mgr. Conaty, in St. James' Hall, Chicago, April 13, 1899. The reports of the association for its five annual conferences were published by the Catholic University Press. In 1902 the right reverend rector convened representatives of parish school work, who decided to organize permanently and to meet with the college conference the year following in Philadelphia. At the latter convention plans were made to form a national association, uniting together the seminary, college, and parish school conferences. These three met in St. Louis in 1894, and adopted the constitution of the Catholic Education Association, which now forms the largest and most representative body of American Catholic educators. Perhaps, after the establishment of the university itself, no more important event in the history of Catholic education in the United States has taken place than the organization of this association, which year after year has served to unify, strengthen, and develop all parts of our now splendid system. The reports of its proceedings and addresses at the annual meetings are volumes which no one interested in the work of Catholic education in America can afford to be without. Another evidence of the educational activity of the university was the Institute of Pedagogy, opened in the hall of St. Francis Xavier's College, New York, October, 1902, under the auspices of the university, and conducted for two years under the direction of Dr. Pace. The handsome new buildings of the Marists and the Holy Cross fathers were dedicated by Cardinal Gibbons. In November, 1899, His Eminence blessed the dignified granite Trinity College, located in the immediate vicinity of the university, and conducted by the Sisters of Notre Dame as a post-graduate college of the highest type. Though not yet formally affiliated with the university, professors of the latter lecture at Trin-

ity and in other ways show their interest in its advancement. In 1902 the Sulpician fathers opened St. Anselm's College, a house of studies, with post-graduate courses, affiliated with the university. The same year the Dominicans, renowned for their historic connection with the great universities of Europe, broke ground for their magnificent house of studies, situated opposite Albert Hall, while in the same year, October 13, the thirteenth anniversary of opening of the university, ground was broken for the Apostolic Mission-house, built by the Catholic Missionary Union, on a plot leased by the university. Besides the above mentioned, there are students of the Fathers of the Divine Word, Benedictines, and the Congregation of the Precious Blood. Thus do the religious orders, anxious to have their young Levites enjoy the advantages of the best

DIVINITY HALL—CATHOLIC UNIVERSITY OF AMERICA

education, gather them around the university. Their Provincials are far-seeing men, keenly alive to the trend of events, and their early, solid, and expensive foundations at the gates of the university and their affiliations with its schools are the sure guarantee that the Catholic University of America is destined to succeed and to become eventually what Leo XIII and the hierarchy intended it to be: the central seat of highest learning of the Church in the United States, the national nursery of literature, art, science, and philosophy, for the clergy and laity, similar to those universities which have been the glory of the Church in distant lands.

The university sustained by death the loss of several of its revered professors and generous benefactors, whose memory is fondly cherished and is annually recalled with solemn requiem services in November, as in January an annual solemn mass is offered for the living benefactors. It is customary, moreover, for all the ecclesiastical professors and the priest-students of the university to offer a mass monthly for the benefactors of the university. Worthy of special mention in this chronicle are Mgr. McMahon, Very Rev. Dr. Hogan, and Professor Bouquillon. The venerable founder of McMahon Hall passed away peacefully at the university, April 15, 1901. To him was paid the highest tribute of respect in the solemn pontifical requiem mass celebrated by Auxiliary Bishop Farley, of New York, and in the eulogy by the right reverend rector. The familiar presence of the aged priest, his gentle manners, his edifying piety, and his scholarly habits were no less an asset of the university than the princely gift immortalized in enduring granite. The same year at St. Sulpice, Paris, September 30, Father Hogan entered his rest. He was the first president of Divinity College, and for five years was a true father and guide to the clerical students. Two years later, 1903, in his native Belgium, Very Rev. Dr. Bouquillon died, lamented by all who knew intimately this typical university man, as humble in his ways as he was profound in knowledge. He was professor of the moral sciences from the opening of the university, and to him are mostly due the planning of the university's academic life, its curriculum of studies, and its theological library. The presence of the Cardinal-chancellor, the entire board of trustees, the professors and students at the solemn pontifical requiem mass, celebrated by Bishop Maes in divinity chapel, together with the affectionate panegyric delivered by his former pupil, Rev. Dr. Kerby, constituted a deserved tribute to the memory of this saintly scholar.

The university, like other institutions depending largely upon prosperous times, began to feel the financial stringency that came upon the country at the time it was opening its new schools. The buildings indeed were free of debt, most of its chairs and a few scholarships were endowed, but no adequate fund was available for the large expenses of administration and unendowed teaching. At the archbishops' meeting in 1896, in response to the request of the board of trustees, a general collection in their respective dioceses was ordered to create this endowment fund. Three years later Archbishop Keane, with the approval of the Holy Father, returned from Rome to tour this country for the purpose of collecting funds that would make the university self-supporting, while gradually widening its sphere of usefulness. For more than a year he prosecuted this work of unselfish devotion and with renewed success, when his new duties as archbishop of Dubuque compelled him to discontinue it. Since then two other plans for the endowment fund were undertaken, but were abandoned for the annual collection instituted by His Holiness, Pope Pius X.

A few months before his death Leo XIII appointed the third rector of the university, Rt. Rev. Mgr. Denis J. O'Connell, D.D., whose installation into office was made April 23, 1903, by his eminence, the chancellor, in the presence of the board of trustees, and the university corps. Mgr. O'Connell brought to the rectorship rich and varied experience in pastoral work, and in several important positions, chiefly at Rome, wherein he displayed wise executive ability, and at the same time became thoroughly conversant with the educational conditions and needs of the American Church. In 1877 he was sent to Rome as postulator for Cardinal Gibbons' pallium; in 1883–1884 he was engaged in making preparations for the Third Plenary Council of Baltimore, of which he was afterwards one of the chief secretaries; in 1895 he was appointed rector of the North American College, in Rome, which developed notably in studies, students, and finances during his administration. With the university he was identified through co-operation with Bishop Keane in perfecting its organization, and at its dedication he was present, having accompanied Mgr. Satolli on his first visit to America. Since 1896 Mgr. O'Connell had officiated as the Vicar of Cardinal Gibbons in his titular church of Santa Maria in Trastevere.

The tact, zeal, and energy of the new rector were immediately directed to the financial condition of the university, in urgent need of funds for current expenses, needed improvements, and endowments. The first letter of Pope Pius X. to the American hierarchy was concerned with these interests. It had become apparent to the chancellor and archbishops that the honor of the episcopate and the reputation of the Church in America were bound up with the fate of the institution, which the hierarchy had established and which belonged to the entire Church in the United States. Through the rector, the board of trustees, and the Cardinal-chancellor, with the heartiest approval and blessing of the new Pontiff, the simply indispensable series of ten annual collections was submitted to the generosity of the clergy and laity. It was an act of Divine Providence, for the same year, the astounding news came that the treasurer of the university, Thomas E. Waggaman, of Washington, who had enjoyed the highest reputation for financial ability and integrity, had failed in business, in which misappropriated funds of the university were involved. The university found itself in a most deplorable financial condition; but with a stout heart, and sustained by that best friend of the university, the beloved Cardinal, Mgr. O'Connell grasped the situation with the determination that the university must go on. Many generous friends rallied to its support. Guarantee funds were started by His Eminence among the bishops, and by the rector among the clergy and laity. What seemed a hopeless disaster, aroused sympathy, enthusiasm, and wide-spread co-operation, which exemplified the traditional generous devotedness of Catholics to their cherished institutions. By the loyal support of the bishops, priests, and people, through special funds, individual donations, and the annual collection, the university was enabled in a few years to discharge all its financial obligations, increase its endowment fund, and advance its work without closing any department or releasing any professor.

These most gratifying results gave new hope to the board of trustees, and infused new vigor into the academic work of the professors and students. The growing demand for undergraduate work by Catholic students under Catholic influences, as well as the need of preparing university students, imbued with the spirit and method of university work, led to the establishment of a department of undergraduate studies. Conditions of American life are such that no university has continued long as an exclusively graduate institution. Several have tried and failed. Had the seminaries and colleges of the country inspired their graduates with laudable ambition for advanced studies, and had the expressed wishes of the Holy See for this central seminary and national university been carried out in a generous spirit, perhaps the university might have succeeded more quickly where others had failed entirely. But in anticipation, as it were, that the need for an undergraduate department would arise, the approved constitution of the university made provisions for this contingency. The courses of study, arranged in nine groups, were established, and opened up splendid opportunities to young Catholics aspiring to the initial degrees in the arts and sciences as well as in theology. The branches of study are similar to those that obtain in a college curriculum, and are conducted by the professors of the university faculties and other competent instructors.

In the meantime Albert Hall, named, as above stated, after its generous donor, Captain Albert F. Ryan, of Norfolk, Va., was raised to the dignity of a university college, under the presidency of the Rev. John W. Spensley, D.D. A well-equipped gymnasium, dormitories for lay students, and halls for literary and debating societies are its distinguishing features, actual or proposed. The Dominican fathers completed and occupied their magnificent Gothic Convent of the

Immaculate Conception, on Michigan Avenue, a mark of the confidence of the illustrious order of St. Dominic in the future of the university. Other religious congregations have already expressed their intention of building within the shadow of the university, and have purchased ground in its vicinity. The library has reached the figure of 75,000 volumes, and an almost equal number of books from the private collections of the professors are always at the service of their pupils. A chair of German literature is provided for through the endowment made by the Rev. A. H. Walburg, of Cincinnati, and Professor McCarthy has already graduated many students, several of them teachers, in the department of American history, the chair established by the Knights of Columbus. This great order of Catholic laymen, inspired with true patriotism and with genuine loyalty to the Church, undertook to raise an endowment fund of $500,000 for fifty lay scholarships that will go far to insure the university against financial peril. This noble monument of corporate Catholic generosity will be completed this year. The ancient order of Hibernians is not less devotedly attached to the university, for in 1896 they founded the chair of Gaelic language and literature, and have since agreed to endow many annual scholarships, thus making the university the greatest center of Celtic studies on this side of the Atlantic.

HOLY CROSS AND MARIST COLLEGES — CATHOLIC UNIVERSITY OF AMERICA

As President-general of the Catholic Educational Association, the right reverend rector extended in a most practical way the educational influence of the university. His industry, tact, and broad-mindedness in directing the organizing conferences, in harmonizing diverse interests, and in marking out the true and rational policies of the general body and of the constituent departments, have been one of the main factors in the unity, strength, and progress of that most important body of Catholic educators, which owes its beginnings to the initiative of the second rector of the university. Mgr. O'Connell at the end of his fifth term as President-general received a set of resolutions, expressive of the heartfelt and enduring gratitude and appreciation of the Catholic Educational Association. The university and its professors during the past decade merited distinctions and honors for educational work and scholarship. Many learned books on history, law, literature, and pedagogy have been published by them, and their contributions to the review literature of the Church and their public lectures and sermons are beyond calculation. The exhibit of Catholic Charities prepared by Professor Neill and Professor Kerby for the St. Louis Exposition, was awarded first prize and two gold medals, and the exhibitors themselves received two additional gold medals in recognition of their splendid work, which now forms an interesting part of the museum in McMahon Hall. Dr. Albert F. Zahm received one thousand dollars award from the Carnegie Institute for experiments in aero-dynamics. Dr. Henry Poels, Professor of Scripture, became a member of the Biblical Commission. Dr. Joseph Dunn, Professor of Celtic, was honored by the French government as an officier d'Academie. Rev. Drs. Shahan and Pace, as associate editors of, and contributors to, the epoch-making Catholic Encyclopedia, will forever share in the glory of that monumental work of Catholic scholarship and American enterprise. Dr. Charles P. Neill, professor of political economy, was made U. S. commissioner of labor, and Mr. Charles J. Bonaparte, a member of the board of trustees, was secretary of the navy, and later attorney-general in Mr. Roosevelt's cabinet. The university has also had cause for great rejoicing in the episcopal honors that came to four of its alumni. The first alumnus to be consecrated bishop was Rev. M. Ruizy Rodriguez, S.T.L. (1903), who was made bishop of Pinar del Rio, Cuba, June, 1907, and the new bishop of Nueva Segovia, P. I., is Rt. Rev. James J. Carroll, one of the first students of Divinity College, consecrated in the cathedral of Manila, February 14, 1909. Rt. Rev. Joseph F. Busch, D.D., was appointed bishop of Lead, and Rt. Rev. Austin Dowling, D.D., was placed over the new diocese of Des Moines. The Holy See again sent episcopal honors to the university, when its right reverend rector, Mgr. O'Connell, was nominated titular bishop of Sebaste. The consecration took place Sunday, May 3, 1908, at

the Baltimore Cathedral, His Eminence, the Chancellor, being consecrator, assisted by Archbishop Moeller of Cincinnati and Bishop Northrop of Charlestown. The sermon was delivered by Very Rev. Dr. Shahan, in the presence of many distinguished ecclesiastics and the various faculties of the university who assisted in academic robes.

At the expiration of his term of office, January, 1909, Mgr. O'Connell was made auxiliary bishop of San Francisco and recently was transferred to the diocese of Richmond. From his final report it appears that the general conditions of the university were never more prosperous. The consequences of the Waggaman failure were overcome through the generosity of clergy and laity, the zeal and sacrifices of Cardinal Gibbons, and the successful management of the treasurer, Mr. Michael Jenkins. In the final settlement with the Estate, the university recovered the major part of the funds, or over $360,000. The registration of students was 224, and as the number is increasing each year, additional accommodations are needed for them, as well as for the growing library, since transferred from the basement of Divinity Hall to more commodious quarters in McMahon Hall. The expenses of this removal and of the fine equipment of steel racks was borne by Michael Cudahy, Esq., of Chicago, who generously gave for this purpose the sum of five thousand dollars.

A new era opened in the history of the university, February 25, 1909, with the ceremony of installation of the Very Rev. Thomas J. Shahan, D.D., as rector. On May 15 he was made rector by direct appointment of Pope Pius X from the list of three names submitted to the Holy See by the trustees of the university. "He knows the university well; he loves it truly; and he has served it faithfully," was Bishop O'Connell's commendation of his successor on this occasion. Since then he has been made a domestic prelate by Pius X. Mgr. Shahan was born in Manchester, N. H., September 11, 1857. At Montreal College, under the direction of the Sulpician fathers, he completed his classical education. In 1878 he went to the American College at Rome, where he studied theology, obtaining his degree of Doctor of Theology before his ordination to the priesthood, June 2, 1882. For several years he was secretary to Bishop McMahon of Hartford, and chancellor of the diocese until invited by the first rector of the university to become a professor in the projected institution. At Rome, Berlin, and Paris he made advanced studies and researches, and in October, 1891, began the work of professor of Church history in Washington. During eighteen years of professorial life he not only conducted classes in ecclesiastical history, patrology, and Roman law, but also founded and edited the Catholic University Bulletin, contributed learned articles to Catholic and non-Catholic periodicals, published seven erudite historical books, lectured and preached on many memorable occasions, became one of the five editors of the Catholic Encyclopedia, and recently translated from the German a most important text-book for ecclesiastical seminaries, Bardenhewer's *Manual of Patrology*. Thus Dr. Shahan has been a part, and a very prominent part, of the university, almost from the beginning. He is a typical university man. He breathes the university spirit in every utterance. He embodies the university ideal in every act. His pupils are captivated by his prodigious learning, as his readers are charmed with his literary style. His work at the university has been an inspiration to the students, and the admiration of his co-workers. Perhaps, after Archbishop Keane and Cardinal Gibbons, no one loves the university more than he, none has served it more loyally or more successfully. The story of universities, their rise, ideals, methods, spirit, successes and failures, are all familiar to him. His culture, geniality, scholarship, and piety have endeared him to all friends of the university, who have had the privilege of his acquaintance. He brought to the rectorate splendid qualities of mind and heart. His first annual report as rector indicated the more notable event, a prudent, practical, progressive administration.

The term of Mgr. Shahan's rectorship includes the silver jubilee of the Catholic University. May Divine Providence inspire, guide, and preserve him unto that day when the Catholic University of America, having surmounted all failures, trials, and difficulties of its youthful years, supported and revered by all friends of Christian education, will take its proud place in the front rank of modern universities, and shine forth as the brightest jewel in the diadem of Catholic education in this Western World.

The more notable events of the present administration have been the steady increase in the number of students and professors, the continued generosity of Catholics in donations and endowments, the erection of the new Engineering Building, and the prosperous financial condition of the university, with no debts and with investments amounting to $1,200,000. Besides, the university has exerted a wider influence on Catholic life and activity than ever before. The rector has presided over two annual meetings of the Catholic Educational Association. The First National Convention of Catholic Charities was held in the university, in February, 1910; in 1911 was organized the successful Summer School for Teachers, and in the convent of the Benedictine nuns, Brookland, D. C., is conducted a college for Teaching Sisters, which eventually will be located on the tract of fifty acres, recently purchased by the university trustees. In connection with Cardinal Gibbons' jubilee, Oct. 12, 1911, the corner-stone was laid of the Gibbons Memorial Hall, the university's latest building, which will be used as a residence college for lay students. The funds for its erection came from all parts of the country as a jubilee tribute to the great and good cardinal. In the presence of a large gathering of bishops, priests, and laity, Archbishop Farley, now the beloved cardinal, of New York, made the address on behalf of the Board of Trustees, in which he well said: "If today the Catholic University stands forth before the world a thing of beauty and of fairest promise, fairer and more prosperous than at any time in its history, no longer a source of painful anxiety not only for its future, but for its very existence, it is, under God, wholly due

to the indomitable labor of His Eminence Cardinal Gibbons."

During the last three years the university has taken on a considerable development. A large power, heating, and light plant has been constructed at the expense of one hundred thousand dollars and in connection with it a commodious and well-equipped School of Mechanical and Electrical Engineering. The Cardinal Gibbons Memorial Hall is fast approaching completion and when finished will have cost about two hundred and fifty thousand dollars, being the generous gift of a legion of friends and admirers in all parts of the United States.

The university has undertaken a remarkable work in favor of the Teaching Sisters of our country. In the summer of 1911 was opened the first session of the Summer School for Teaching Sisters, attended by nearly three hundred religious from twenty-four congregations and fifty-six dioceses. It was a decided success and led to the opening at the university, in the fall of 1911, of the Sisters College, for which a splendid site of fifty-seven acres within easy reach of the university was purchased. Steps have been taken to erect suitable buildings, and it is expected that in a few years many of our religious congregations of women will have their own houses of study in this Sisters College, where they will be taught by professors of the university, but on their own grounds and in buildings especially erected for that purpose.

The staff of professors now numbers sixty and the entire student body in 1912 is over four hundred. Of these, thirty are Teaching Sisters who follow the courses of the Sisters College. The university now possesses a site of one hundred and forty acres, five commodious and beautiful buildings, and a very rich equipment of libraries, laboratories, and museums. Its endowment is not far from two million dollars, but it is expected that in the near future this figure will be more than doubled.

The religious houses actually at the university are the Paulists, the Marists, the Holy Cross Fathers, the Dominicans, the Sulpicians, the Franciscans, Apostolic Mission House, and the Fathers of Divine Love. Other religious congregations have already purchased land and contemplate opening their novitiates, or houses of study, in the near future.[1]

Among the notable benefactors of the university, apart from the founders of chairs, the following have given large sums for endowment and general maintenance: Mrs. Elizabeth Lusby, one hundred and ten thousand dollars; an anonymous donor, one hundred thousand dollars; Archbishop Quigley, five thousand dollars; Patrick F. Sullivan, five thousand dollars; Mrs. Bellamy Storer, ten thousand dollars; Martin J. Kavanagh, ten thousand dollars; Mrs. Caroline T. Wheaton, ten thousand dollars; Mrs. Lucy Wharton Drexel, ten thousand dollars; Mrs. Ann T. Yarnall, five thousand dollars; Mr. Robert A. Johnston, securities valued at twenty-four thousand dollars.

McMAHON HALL — CATHOLIC UNIVERSITY OF AMERICA

There are twenty endowed chairs, nineteen founded with fifty thousand dollars each. The names of the founders of the chairs are: Mary Gwendolen Caldwell, Elizabeth Breckenridge Caldwell, Eugene Kelley, Margaret Hughes Kelley, Celenda B. Whiteford, Myles Poore O'Connor, Patrick Quinn, Patrick B. O'Brien (three chairs), the Misses Andrews, the Misses Drexel, Margaret Gardiner, James J. Ryan, Michael Cudahy, Rev. Anthony H. Walburg, Joseph Bannigan, the Ancient Order of Hibernians, the Knights of Columbus, the Catholic Total Abstinence Union of America (twenty-five thousand).

Thirty-four scholarships have been founded at five thousand dollars each. The following priests donated scholarships: Most Rev. Archbishop Hennessy, Reverends William A. Nolan, Dwight Lyman, Peter Joseph Lavin, Thomas Carroll, Richard Lalor Burtsell,

[1] See histories of these Religious Orders and Communities of Men for illustrations.

E. J. W. Lindesmith, James Brennan, James McDermott, Patrick J. Murphy, John M. Mackay, Joseph S. Gallen, Daniel W. Murphy, and Michael Dolan. Among the laity the following founded scholarships: Messrs. Benziger, Duke Joseph de Loubat, Michael Jenkins, Emily Harper, Charles L. Routt (two), Winifred Martin, Mary Gwendolen Caldwell, Baroness von Zedwitz, Ruth Charlotte Dana, Timothy Reardon (three), Edward and Mary Crowley Johnson, the Rev. James Mitchell Memorial Association, Catherine Haggerty, and Mary Mahony. Three fellowships have been founded at ten thousand dollars each, by Reverends Thomas Brehony, Thomas Sim Lee, and by Miss Anna Hope Hudson.

# THE AMERICAN COLLEGE IN ROME

# THE AMERICAN COLLEGE IN ROME

FROM HISTORY OF THE AMERICAN COLLEGE IN ROME BY RT. REV. MGR. HENRY A. BRANN, DD., LL.D.
THE FIRST PRIEST OF THE AMERICAN COLLEGE

INTRODUCTION. — To preserve the unity of the Church against the spirit of disunion has been the constant struggle of the Holy See. Hence the Roman pontiffs have used both spiritual and temporal means to create a centripetal force in every nation to counteract the centrifugal force of so-called patriotism. The many evidences in Canon Law of papal interference in the different nations of the earth were due to the zeal of Rome to preserve Christian unity and to build up fortresses to defend this unity among the nations — fortresses for the defense of Roman faith, Roman power, and Roman rights, because they were the faith, the power, and the rights of Christ. For this purpose, also, were resident nuncios and delegates of the Holy See appointed. Their influence was to emphasize, in the different nations, Christ's gift of authority and of jurisdiction to the See of Peter over the whole Church. That see represents the World Religion in face of national jealousy and sectarianism.

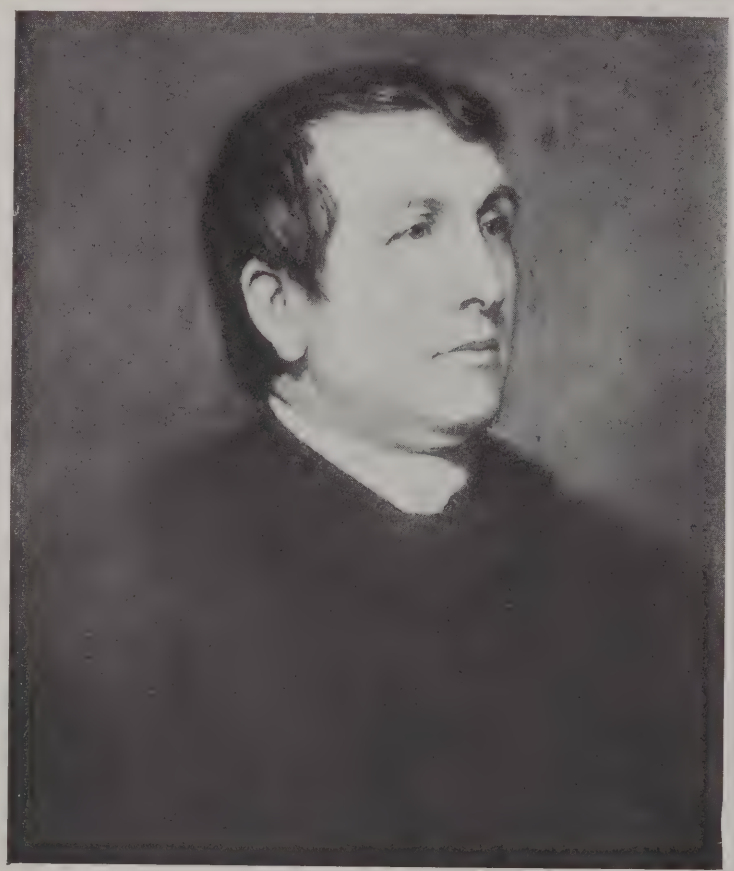
Among other means, the popes saw that a powerful antidote to the spirit of nationalism and sect would be to educate representatives of the different nations in the pontifical city. Hence the origin of the national colleges in Rome. They are the logical outcome of papal desire for Christian unity. In these colleges students of different nations, representing the mosaic of the Church's catholicity, receive lessons of Roman faith and loyalty, which they carry home and propagate. The more Roman the great nations are, the more Christian they become. Hence all the nations have their representative colleges in Rome. While the College of the Propaganda, founded by Urban VIII, is for all races, France, Germany, England, Scotland, Ireland, and other European nations have their separate colleges, as well as South America and the United States. The North American College is, therefore, only one of the centers of Catholic unity, one of the stars that shine in the crown of Catholic faith, piety, and scholarship in immortal Rome. The college and its alumni are destined to be a bulwark against the spirit of disunion, of heresy and schism in the United States. This was the purpose of its founder, the saintly Pius IX; this the aim of the American bishops

THE AMERICAN COLLEGE FACING ON VIA DELL' UMILTÀ

who co-operated with him in the work; and this the desire of all its alumni, scattered through our great country.

THE IDEA OF THE AMERICAN COLLEGE AND ITS REALIZATION. — In 1858, there were in Rome eight national colleges: the Germanico-Hungarian, the English, Scotch, and Irish colleges; the Rutene-Greek, the Collegio Pio for converts, the Belgian College, and the Sulpician Seminary. There is also a South American College in Rome.

The establishment of an ecclesiastical college in Rome for North American students was, for some time before its accomplishment, a cherished scheme of Archbishop Kenrick of Baltimore and Archbishop Hughes of New York, both of whom were the most zealous supporters of His Holiness Pope Pius IX in his efforts toward acquiring the institution which was destined to be of such benefit not only to those American priests who have the advantage of completing their studies within its walls, but, through them, to large numbers of Catholics in the United States.



REV. DR. BERNARD SMITH, O.S.B.
FIRST PRO-RECTOR OF THE COLLEGE

When, at the invitation of Pius IX, the bishops from all parts of the world assembled in Rome to be present at the solemn definition of the dogma of the Immaculate Conception of the Blessed Virgin on December 8, 1854, many of the American prelates expressed the wish that their country should be represented in Rome by a national college. Among the prelates from the United States present at the definition were Archbishop Kenrick of Baltimore, Archbishop Hughes of New York, and Bishop O'Connor of Pittsburg, all of whom took a keen interest in the project. In the year 1855, the Pope, in his reply to the letter of the archbishop and bishops composing the First Provincial Council of New York, held October 1–8, 1854, proposed establishing an American college in Rome. Archbishop Hughes, who now saw a possibility of fulfilling his long-cherished desire, immediately wrote to the other archbishops and to his suffragans, extolling the pontiff's noble design and asking their advice as to the best methods of putting it into execution and of procuring the means necessary to support the institution when its establishment should be finally effected.

Pope Pius IX was so interested in the project of the American College that he offered to purchase and make a gift of a suitable building, while the American bishops were to furnish it and procure the funds necessary to support the institution. Accordingly, in 1857, the Holy Father bought the old Visitation Convent of the "Umiltà," then occupied by the soldiers of the French garrison in Rome, whose unwillingness to leave their comfortable quarters caused much delay in securing possession of the building. But success finally crowned the efforts of the Holy Father, who paid the sum of 42,000 scudi for the property and gave the free use of it in perpetuity to the American bishops. The fathers expressed their cordial acknowledgment of the benevolence of His Holiness and promised to take up a general collection as soon as the building should be placed at their disposition.

The building, at the time it was purchased, was in very bad condition and bore many traces of its military occupants.

On December 12, 1858, the archbishop of New York ordered a general collection to be taken up in all the churches of his diocese to procure funds for the necessary repairs and furnishing of the college. The people were most generous on this occasion, and the other American archbishops co-operated so liberally that in a short time the sum of nearly fifty thousand dollars was contributed and applied to the needs of the building, and with such good results that, in the year following, it was fit for occupancy.

On December 7, 1859, the college was formally opened with twelve students, who had been for some time waiting for the event in the College of the Propaganda.

A brief notice of "the original twelve" may be acceptable to the reader and it shall be given in the order of their seniority. Robert Seton, of New York,

had been a *convictor* of the Propaganda for two years when he entered the college; but he departed from the institution on April 22, 1861, and soon afterward entered the Academia dei Nobili Ecclesiastici, where he was ordained in due time and was enrolled in the Roman *prelatura*. Reuben Parsons, of New York, had also been a *convictor* of the Propaganda for sixteen months when the opening of the college entailed his transmigration. He was ordained on June 10, 1865. Patrick Riordan, of Chicago, left the college for a residence in the Roman establishment of Saint-Esprit on August 5, 1860; but he soon proceeded to Louvain, where he was finally ordained, and he is now archbishop of San Francisco. Michael Clifford, of Chicago, departed for his home on January 11, 1863, having decided that his vocation was that of a layman. Michael Augustine Corrigan, of Newark, was ordained on September 19, 1863, leaving for his mission on August 7, 1864; he became bishop of Newark in 1873, coadjutor of New York in 1880, and archbishop of New York in 1885. William Meriwether, of Charleston, S.C., was ordained on June 5, 1864, and left for his mission on July 2, 1865; a few years afterward he entered the Society of Jesus. William Poole, of Savannah, was ordained on May 22, 1866. Claudian Northrop, of Charleston, S.C., left for home on August 21, 1865, and was ordained in the following year. Ambrose O'Neil, of Albany, N.Y., was ordained on April 4, 1863. Anthony Zingsheim, a German (Rhenish Prussian), was ordained for the diocese of Alton, Ill., on May 30, 1863. Thomas Gibney, of San Francisco, was compelled by ill-health to change climate on May 1, 1860; he selected that of the Emerald Isle, and in due time he was ordained at All Hallow's. John Cassidy, of San Francisco, was ordained on June 10, 1865. Dr. Edward McGlynn was never properly a student of the American College. He was merely sent over from the College of Propaganda on account of his experience and knowledge of Italian, temporarily to act as prefect and to assist the pro-rector, Rev. Bernard Smith, O.S.B.

Thus, December 7th of the year 1859, marks the great event, and glorious indeed is that date for the American Church, because it assured for it all that is obtainable in culture and science. The idea was realized of Pius IX of having a college erected in which students of the New World might be gathered together, of providing them with a house of their own where the alumni, while preserving their national character, might be transformed as regards faith and knowledge into perfect and authentic Romans.

Here the American alumnus better understands the characteristic note of the nobility of the religion of Christ; has a better idea of the universality of the Church; and his nationality, of which he is proud, is no longer in his mind as something isolated and privileged, but it takes the place that belongs to it in the bosom of the universal Church. And the son of America, having completed in Rome his scientific and moral novitiate, returns to his own country a cosmopolitan in mind and heart, in thought and sentiment; he brings with him as a choice gift to his nation the spirit of universal solidarity which he has acquired in Rome.

THE ELEGANT GARDEN OF THE COLLEGE

The alumni of this college are the vanguard of the propagators of the strong attachment which should be felt for the Holy See. They leave Rome carrying with them the torch of ecclesiastical science; but they carry, too, the flame that burns for the papacy, and with this flame they kindle love in man's breast for him who represents God on earth.

On the feast of the Immaculate Conception, the patronal feast of the United States, Cardinal Barnabo, prefect of Propaganda, delivered an address at the Mass said by the bishop of Guatemala. Monsignor Bedini, the secretary of the Sacred Congregation of the Propaganda, consecrated the marble altar in the college chapel, and on the twelfth of the same month, the feast of Our Lady of Guadalupe, to whom one of the side altars is dedicated, he celebrated Pontifical Mass in the college church.

The most important event in relation to the opening of the college was the visit of Pope Pius IX, on the feast of St. Francis de Sales, January 29, 1860, which is recorded on a tablet in the college.

HISTORY AND DESCRIPTION OF THE COLLEGE.—Donna Francesca Baglioni Orsini founded the church of Our Lady of Humility and monastery which is now the building of the American College in Rome. Francesca Baglioni was the daughter of Francesco Baglioni, the head of the noble Perugian family. At the death of her father, Francesca, a woman of many virtues, inherited his large estates, which she determined to use for good purposes. She married Orsini, a scion of the great Italian house of that name, and was as exemplary a wife as she had been a devoted daughter. After her husband's decease the saintly widow turned her thoughts more and more to heavenly things and began to cherish the desire of entering the religious state. She then conceived the design of building and endowing a convent for the reception of ladies of noble but poor families. She bought, in the year 1598, the ground on which now stands the edifice known as the American College. An overflow of the Tiber prevented the beginning of the building for some time; but in the year 1603 it was finished and its foundress made provision for the shelter and support of thirty choir sisters of the order of St. Dominic, giving her convent the name of St. Mary of Humility — Santa Maria dell' Umiltà. The street in which the college is situated is still called by this name.

PIAZZA PILOTTA SIDE OF THE COLLEGE

Although Francesca never became a nun, she passed the last twenty-five years of her life in the convent. She died in the year 1626. In one of the rooms may still be seen a marble slab erected to her memory by the nuns.

The convent was used for its original purpose until 1822, when it was sold to the papal government and given afterward to the Visitation nuns. While they owned it, Pius IX made them two visits, which are commemorated in the present community chapel by a tablet.

The Visitation nuns must have left the convent about the year 1848, for during the French occupation of Rome we find it used as a lodging house for the French officers.

The building itself is of the ordinary Roman style, simple and unadorned, but solid and substantial, and with no attempt at external ornamentation. The interior is that which is usual in a convent, college, or monastery with floors of tiling or brick. Among the many inscriptions on the walls is one near the parlor recording the fact of the foundation of the college by Pope Pius IX. In the corridor, where this inscription is found, are placed portraits of the American hierarchy and a number of mural shrines.

A beautiful garden is attached to the college where, besides rare plants and orange trees, are fragments of columns, broken inscriptions, friezes, and excavated forms, which excite the curiosity of the archæologist and contain interesting information for him.

A wide vestibule, which in former days was the sacristy, leads from the college to the church, at the entrance of which are two beautiful fonts made of Porta Santa marble. The sculptor, the painter, the carver in wood, and the worker in metal have all applied their highest art to the beautifying of this temple of God, and works of the greatest artistic merit embellish its altars and its walls. The main altar stands under a broad gilt arch decorated with flowered reliefs, having in the center a white dove surrounded by angels; the side chapels are adorned

COLUMN OF THE IMMACULATE CONCEPTION AND FOUNTAIN IN THE COURT OF THE COLLEGE

SIDE VIEW OF THE COURT IN THE COLLEGE

with graceful arches, paneled paintings being set in the marble surface. The ceiling is finely decorated. The side altars are nearly all alike in design; the altar of the Crucifixion is a gift of the Colonna family. The next is that of St. Francis de Sales, and opposite to these are the altars of St. Dominic and Our Lady of Guadalupe.[1]

Progress of the college. — Pius IX had purchased at a cost of about forty-two thousand dollars, as already recited, the building and placed it at the disposal of the prelates of America. These were not to be outdone by the great-hearted pontiff in generosity, and collections were taken up in several of the dioceses for the purpose of fitting the Via dell' Umiltà end of the block for the use of students and meeting other needed expenses.

The province of New York, in response to the appeal of the archbishop above quoted, contributed $20,000, and other provinces of the country their quota, making in the aggregate $50,000. Seven years later, however, the young institution so auspiciously begun was threatened with financial disaster. No endowments had been provided. The college was dependent for its entire support on the pensions paid by the bishops and by individual students, and the bishops at that time, it must be borne in mind, were poor. Some students defrayed their traveling expenses to and from Rome as well as their own pensions. Hence, the total number of students was always below what is required for the successful maintenance of any institution dependent solely upon personal pensions. In 1866 there were only twenty-eight students.

GRAND STAIRWAY OF THE COLLEGE

Archbishop Spalding of Baltimore and Bishop Wood of Philadelphia issued a joint appeal to the prelates of the country to come to the rescue. The Rev. George H. Doane, chancellor of the diocese of Newark, was chosen to carry into effect the plan outlined in the circular. Within a year Father Doane's efforts were crowned with singular success. Archbishop Corrigan, in a letter to Mr. Frelinghuysen, dated March 4, 1884, gives $150,000 as a result of the collection, which included the endowment of several burses and other large contributions. The memory of Mgr. Doane should be dear to every student of the college.

This collection, it would seem, should have placed the college beyond the need of further appeals. But it became necessary in 1877 for the then rector (Dr. Chatard) to canvass many of the dioceses of the States for aid for the college, which each year showed an increasing deficit on its ledgers. He met with considerable success.

The next trial which came upon the college was more grave than any peril which had yet threatened it. It came from the politico-religious condition of Italy.

In March, 1884, a cablegram from Rome received by Cardinal McCloskey informed His Eminence that the sale of the college property by the Italian government was imminent.

The law of 1866 compelled the sale of Church property held in mortmain throughout Italy. The law of 1873 was an application of the law of 1866 to the city of Rome; its effect was to force the conversion of ecclesiastical property into securities of the Italian government known as *rentes*. The Propaganda, of which the American College was a dependency, had contested the application for ten years in the courts until in February, 1884, the Court of Cassation, the tribunal of final appeal, rendered a decision that the property of the Propaganda should be sold.

When the cable despatch arrived, March 3, 1884, President Arthur happened to be in New York. Coadjutor-Archbishop Corrigan, accompanied by Cardinal McCloskey's secretary, Rev. John M. Farley, now cardinal-archbishop of New York, called on the President at the Fifth Avenue Hotel. His Excellency received them most kindly, and after hearing from the archbishop the statement of the case, promised to do all in his power to save the college.

The same day His Eminence addressed to the

[1] A very detailed and fine description of the college and church appears in Dr. Brann's history.

VILLA OF THE AMERICAN COLLEGE, AT CASTEL GANDOLFO

VILLA OF THE AMERICAN COLLEGE (GROTTA FERRATA)

President a letter praying for Government interference. This letter was the first of a series of eighteen communications on the subject between Cardinal McCloskey, represented by Archbishop Corrigan, President Arthur, Mr. Frederick Frelinghuysen, Secretary of State, and Mr. William Waldorf Astor, American Minister at Rome. All this correspondence was made the subject of a presidential message to the House of Representatives, Forty-eighth Congress.

The prompt and friendly action of the United States Government in the matter will ever be borne in grateful remembrance by the American hierarchy. The first appeal to the President was received by him on March 4th; on March 29th the cause was won.

From this time forward the course of events in the college history began to run smoothly.

By the Brief *Ubi primam*, October 25, 1884, Leo XIII raised the American College to the dignity of a pontifical college.

STUDENTS' CHAPEL FOR SPIRITUAL EXERCISES

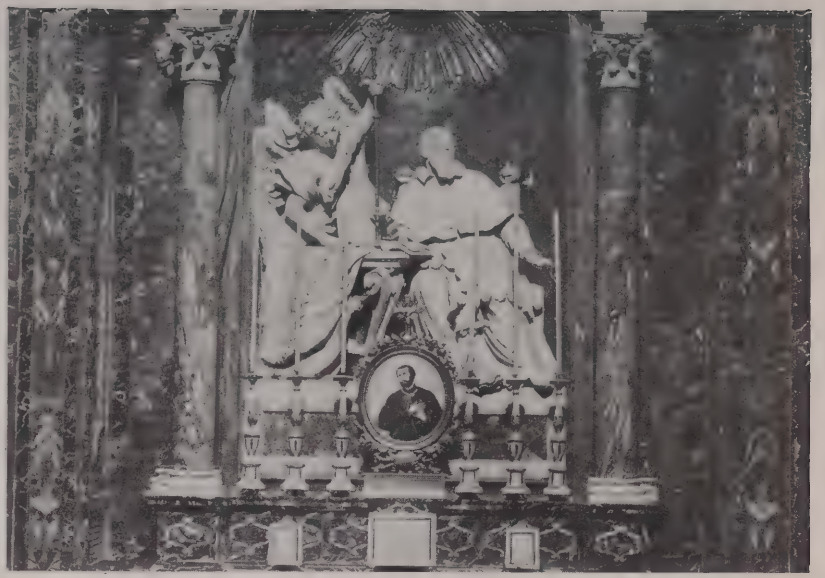
That the institution might legally inherit, sue, and be sued, etc., it was incorporated, March 18, 1886, by the General Assembly of Baltimore of the State of Maryland, the legal title of the college being "The American College of the Roman Catholic Church of the United States." The incorporators were James Gibbons, archbishop of Baltimore; Patrick J. Ryan, archbishop of Philadelphia; Michael A. Corrigan, archbishop of New York; and John J. Williams, archbishop of Boston.

THE RECTORS OF THE COLLEGE AND THEIR ADMINISTRATION. — In little over half a century of its existence, the institution has had six rectors. Five of them have been raised to the episcopal rank, four of these ruling over flourishing dioceses, and the last, but not least, holds today with firm hand the helm of this glorious institution. Until March 31, 1860, when Dr. William McCloskey of New York, later bishop of Louisville, became the first rector of the college, the position of pro-rector was held by Dom Bernardo Smith, O.S.B., one of the three professors of Dogmatic Theology in the Propaganda. The Very Rev. Bernardo Smith was a well-known Benedictine of great learning; and he was held in high esteem by the English-speaking residents of the Holy City, to whom he was always a devoted guide and friend. He was afterward made abbott in his order.

The Very Rev. William McCloskey had been for some time Professor of Moral Theology at Mt. St. Mary's Seminary, Emmitsburg, and previously an assistant in New York City to his brother, the Rev. George McCloskey, then rector of the church of the Nativity. He was appointed December 1, 1859, and reached Rome in the beginning of March, 1860, and at once assumed the duties of his office which he continued to fulfil up to the time of his appointment as bishop of Louisville, Ky., in 1868. During his administration the college became very flourishing; the number of students increased rapidly from thirteen to fifty, of whom six came from New York, four from Newark, two from Brooklyn, five from Philadelphia, and the remainder from the New England States, the South, and the West.

We have mentioned the appeal of the rector in 1866 to the American bishops for financial support, the initiative taken by Archbishop Spalding of Baltimore and Bishop Wood of Philadelphia, and the appointment of Rev. George H. Doane of Newark to collect funds for the college which resulted in raising in 1869 the sum of $150,000. This at once placed the college on an excellent financial basis.

THE FIRST STUDENTS OF THE AMERICAN COLLEGE, ROME



ST. FRANCIS DE SALES' ALTAR IN THE COLLEGE CHURCH

MAIN ALTAR AND CHANCEL OF THE COLLEGE CHURCH

THE STUDENTS' REFECTORY

In the course of time the active members of the Executive Committee were the archbishops of Baltimore and New York, with the bishops of Philadelphia, Newark, and Hartford. When Bishop Bayley was transferred from Newark to Baltimore, his successor in the see of Newark, who was an alumnus and one of the original students of the college, was elected a member of the Board in 1873. Subsequently the bishop of Hartford, Rt. Rev. Dr. McFarland, died on May 12, 1874, and the bishop of Boston, Rt. Rev. Dr. Williams, took the vacant place on the committee. When he and the bishop of Philadelphia were raised to the metropolitan dignity in 1875, the Board was composed of the following members: the archbishops of Baltimore, New York, Philadelphia, and Boston, with the bishop of Newark as secretary. When the last-named prelate became coadjutor to Cardinal McCloskey, and afterward archbishop of New York, the Executive Committee resolved itself into the incumbents of the four following sees: Baltimore, Philadelphia, Boston, and New York; and no change was made from that time until the death of Archbishop Corrigan.

From time to time meetings of the Executive Committee were held, as occasion required, but unfortunately no memoranda were kept of such meetings. Meanwhile, the Rev. Dr. McCloskey had been promoted to the see of Louisville and was consecrated in Rome on May 24, 1868. He was succeeded by the Very Rev. Dr. Francis S. Chatard, an alumnus of the Propaganda, who remained rector of the college until he was consecrated bishop of Vincennes, May 12, 1878. On the departure of Dr. Chatard for his new field of labor, the Rt. Rev. Dr. Louis E. Hostlot, who had been previously vice-rector of the college, became rector and remained in office until his death, February 4, 1884. Mgr. Hostlot purchased a villa at Castel Gandolfo for the summer vacation. This building and grounds were bought in 1882 for $10,400, and at the time of his premature death, February 4, 1884, he gave to the college $2,400 to extinguish the debt on the villa. He also founded a perpetual burse by his last will, and his family added a second burse to perpetuate his memory.

After the death of Mgr. Hoslot the Executive Committee met in New York on March 12, 1884, at the residence of Cardinal McCloskey, to consider names for the vacant place. Three candidates were proposed in the following order, being the order of seniority of ordination: Rev. Dr. Kieran, of the diocese of Philadelphia, an alumnus of the American College and ordained in Rome in 1869; Rev. Dr. Henry Moeller, also student of the college, ordained in 1875 and now bishop of Columbus, Ohio; and Rev. D. J. O'Connell, student of the college, ordained in 1877, rector of the church of the Sacred Heart, Winchester, Va. At this time the Rev. A. J. Schulte was acting as vice-rector; and he gave such great satisfaction to his ecclesiastical superiors in Rome, that Cardinal Simeoni suggested that he should be allowed to remain in charge of the college on trial, if it seemed good to the Executive Committee. All the archbishops gave their consent, and the cardinal-prefect was so notified by letter of the secretary, May 9, 1884.

Later on, through Bishop Dwenger of Fort Wayne, then in Rome and acting for the archbishop of Balti-

GROUP OF ALUMNI AND STUDENTS AT THE VILLA AT CASTEL GANDOLFO, JUNE 16, 1909

more, the Rev. Dr. O'Connell was named rector, June 15, 1885, and the Rev. A. J. Schulte returned to Philadelphia, his place as vice-rector being assigned to the Rev. Fr. Deasy, of the diocese of Boston. The Rev. Dr. O'Connell was created Domestic Prelate by His Holiness Pope Leo XIII, on March 29, 1887. He remained in charge of the college until November 21, 1895, when he handed in his resignation. He was succeeded by Mgr. William H. O'Connell of Boston, an alumnus of the college, who was appointed rector in November, 1895, and was named Domestic Prelate, June 9, 1897.

In the course of time the villa at Castel Gandolfo became too small for the accommodation of the students. Moreover, the playground, or garden, was very restricted in size, so that the rector, Mgr. William H. O'Connell, was very anxious to obtain a larger building and more extensive grounds.

On November 11, 1898, the rector of the college wrote to the secretary of the Executive Committee detailing the reasons for wishing to acquire the Villa di Sta. Caterina, belonging to the estate of Prince Orsini, at Castel Gandolfo. "It consists," he says, "of a palazzo, magnificently built, containing rooms enough to house eighty students easily. Besides the main building, there are two dependencies, practically a part of the palazzo; one with twelve rooms in fine condition, the other with six rooms in equally good state. In other words, room enough altogether for nearly a hundred people. The palazzo stands in the midst of a park of over six acres in extent, and this is covered by groves of pines, ilex, chestnut and other shade-trees, forming splendid avenues. In the rear of the palazzo is a large English garden laid out in plots. The whole villa is above the level of the town of Albano, and on the western declivity of the hill which is capped by Castel Gandolfo. There are within the grounds a kitchen garden and fruit orchard, a large meadow for sheep or cows, and a vacchesia (cowyard). In a word, it is a princely villa, which ten years ago it would be impossible to buy. Today the Orsini are ruined, and the creditors insist upon a sale. . . . After holding it in the market for three years at the price of 250,000 lire, and finding absolutely no chance of a buyer, step by step they have come down until today it is offered at 130,000 lire."

On receipt of this letter the Executive Committee gave their consent to the purchase; and on November 30, Mgr. O'Connell was cabled to that effect. The villa was duly purchased. When Mgr. William O'Connell became bishop of Portland, Me., in 1901, the present rector, the Rev. Dr. Kennedy, of Philadelphia, was appointed to the office.

RT. REV. THOMAS F. KENNEDY, D.D.
TITULAR BISHOP OF ADRIANOPOLIS, SIXTH RECTOR OF THE COLLEGE

Among the vice-rectors were Fathers Charles O'Connor, of Philadelphia, T. Metcalf and T. Deasy, of Boston, Dr. McDevitt, of Cincinnati, Dr. Francis H. Wall, of New York, whose resignation was accepted by Cardinal McCloskey, and Dr. Frederick Z. Rooker, of Albany, afterward appointed secretary of the Apostolic Delegation of the United States and who died bishop of Jaro in the Philippine Islands.

The Rev. Thomas Kennedy, D.D., was appointed rector of the college on June 15, 1901, and took charge on August 1st of the same year. Sent from the archdiocese of Philadelphia, he became an alumnus of the college, which he left with the title of Doctor of Divinity, June 13, 1888. He found when he reached Rome 74 students in the college. Under his administration it has increased annually with rapid strides. In the first year of his administration the number went up to 77; in 1902 it was 85; 97 in 1904; 100 in 1905; 116 in 1906; 124 in 1907; 135 in 1908; 138 in the first part of 1909; and December 9, 1909, 147 students stood in the consistorial hall of the Vatican and were addressed and blessed by Pius X. With them were the rector and the oldest priest of the college just arrived from America.

The college was clear of debt when Dr. Kennedy

became rector, in spite of the fact that a magnificent new villa, "The Villa Santa Caterina," at Castel Gandolfo, had been purchased by his illustrious predecessor, the present archbishop of Boston; and a fund of twenty thousand francs in the form of a mortgage on the old villa at Castel Gandolfo was to the credit of the college.

But the increasing number of the students required larger accommodation and new purchases of property. Providentially, in this emergency the Palazzo Tomba, adjoining the old college, was offered at a sheriff's sale. Dr. Kennedy saw the opportunity and bought it for the low figure of 240,000 francs; but he had to spend 20,000 more for legal expenses, in the transfer of title. Besides, repairs on the new building cost over 45,500 lire. Not wishing to go into debt or to touch any of the ordinary resources of the institution, on August 6, 1903, he went home to America to collect for the sacred house of his seminary life. He met in the United States wonderful success. The old alumni on the mission gave him $26,000, a sum almost equal to half the cost of the new purchase. From outside sources he collected an additional amount of $46,000, making altogether $72,000.

But when he came back from the United States with a fund sufficient to prevent the college from getting into debt, a new problem presented itself. The number of the students was so rapidly increasing that the beautiful Villa Caterina at Castel Gandolfo was too small to hold them in vacation time. He had now (1904) 97 to provide for. One of its most generous patrons, by giving a very large contribution, enabled him (1907) to build a commodious new building for the accommodation of the students, at a cost of 160,000 lire, this also including the cost of a beautiful new chapel. Further improvements on the villa cost 70,500 lire. The whole amount spent on the country house and on the city purchase and improvements was 575,000 lire. Not one cent of this amount was taken from the ordinary income of the college. It was all due to the generosity of the benefactors of the college.

But it is not merely as an administrator that Bishop Kennedy has shown his capacity to govern. He has stimulated the zeal of the students for learning and provided them with every means of advancement in the ecclesiastical sciences. He has urged on them the necessity of knowing the Italian language in addition to their theology, so that they may be able to take care of the Italian emigrants who are swarming to the towns and country places of America and for whom Italian priests are often lacking. He knows, also, that the Italians themselves often get along better with an American priest who knows their language and shows sympathy with them, than with one of their own race. Consequently, the study of Italian is obligatory in the college. He has also developed the study of plain chant among his students, so that the college choir now ranks with the best in the city. The students are well fed, well housed, well educated; and they get opportunities of exercise and play, so that their health is good. The vice-rector, Father O'Hern, of Chicago, and the spiritual father, Father Mahony, of Albany, are zealous aids to their chief.

BEAUTIFUL CHOIR SCREEN IN THE COLLEGE CHURCH

June, 1909, was a memorable and never-to-be-forgotten festival of honor for the college. Distinguished alumni from all parts of America gathered in Rome to take part in the ceremonies and festivities in commemoration of the fiftieth anniversary of the establishment of the college, and the highest

dignitaries of the Church, by their presence and addresses, attested their esteem and appreciation of the admirable work and progress accomplished by this glorious institution in the first half century of its eixstence.

Two interesting charts, appended to the program of the festivities, showed at a glance how the college flourished under the pontificates of Pius IX, Leo XIII, and Pius X, under the protectorates of Cardinals Barnabo, Franchi, Simeoni, Ledochowski, and Gotti, and under its nine numbers from 13 to 150, and how 6 of its students became archbishops, 18 bishops, and 523 priests, together with a list of their academical degrees, including in Theology 157 doctors, 195 licentiates, 304 bachelors, and in Philosophy 85 doctors, 75 licentiates, and 107 bachelors.

CARDINAL BARNABO
PREFECT OF THE PROPAGANDA AT THE OPENING OF THE AMERICAN COLLEGE

# THE APOSTOLIC DELEGATION TO THE UNITED STATES

# THE APOSTOLIC DELEGATION TO THE UNITED STATES

THE Apostolic Delegation was established in the United States of America on February 6, 1893. The purpose for which this Apostolic Delegation was established is identical with that of the Apostolic Delegations or Nuntiatures among the other nations, in its authority, its relations with the hierarchy, and in regard to all matters connected with the welfare of the Church in the United States.

The first apostolic delegate was the Most Rev. Francis Satolli, who in 1892 had been selected to represent the Holy Father Leo XIII in the United States at the World's Fair in Chicago as papal commissioner. He was named apostolic delegate on March 15, 1893. He was born in Marsciano, diocese of Perugia, Italy, in 1841, and was educated in the diocesan seminary of Perugia which is one of the most eminent ecclesiastical schools in Italy. Acknowledged as one of the leading theologians of the day, he was appointed by Leo XIII to the most important professorships in the famous schools in Rome, the Propaganda and Roman Seminary, and after some time, was created titular archbishop of Lepanto and president of the Academy of Noble Ecclesiastics in Rome. Mgr. Satolli was promoted to the cardinalate in the fall of 1895 and received the red hat in February, 1896, at the cathedral of Baltimore.

Cardinal Satolli was succeeded by Most Rev. Sebastian Martinelli, O.S.A., on August 27, 1897. Born in August, 1848, he entered the Augustinian order in 1863, and was ordained priest in 1874. In his order, having occupied many prominent positions, he was finally elected prior-general for the second time in 1895. While still occupying that position, he was appointed apostolic delegate to the United States and created archbishop of Ephesus. Mgr. Martinelli was made cardinal in April, 1901, and received the beretta on May 9, 1901, in the cathedral of Baltimore.

The Most Rev. Diomede Falconio, O.F.M., succeeded to Cardinal Martinelli on September 30, 1902, and took possession on November 21, 1902. He was born September 20, 1842, at Pescocostanzo, a parish in the diocese of Monte Cassino in the Abruzzi, in Italy. He entered the Franciscan order September 2, 1860. On the completion of his studies, he was sent as missionary to the United States at the motherhouse of the Franciscans in Allegany, N.Y., and was ordained priest by Mgr. Timon, bishop of Buffalo, January 4, 1866. During this first stay in America Mgr. Falconio filled several important positions in the order; professor of philosophy and vice-president of St. Bonaventure College at Allegany; then professor of theology, and finally in 1866 he became president of the same college. On November 29, 1871, the Rev. Father Falconio was sent to Newfoundland as secretary and chancellor to the bishop, and left Harbor Grace in 1882. He returned to Italy in 1883 and was successively reelected provincial of the Franciscans in the Abruzzi. In October, 1889, he was chosen as procurator-general of the order, and in July, 1892, was preconized bishop of Lacedonia. A few years later Bishop Falconio was promoted to the archiepiscopal See of Acerenza and Matera. Mgr. Falconio was appointed first apostolic delegate to Canada August 3, 1899, and on September 30, 1902, was nominated apostolic delegate to the United States.

When Mgr. Satolli was appointed apostolic delegate, Mgr. D. Sbaretti and Rev. H. Papi were named to assist him in the capacities of auditor and secretary, respectively. Father Papi joined the Society of Jesus in 1894, and was succeeded to the office of secretary by the Rev. Frederick Z. Rooker, D.D. In 1900, Mgr. Sbaretti was appointed bishop of Havana. He was afterwards made apostolic delegate to Canada. Rev. Francis Marchetti succeeded Mgr. Sbaretti and in May, 1905, he was recalled to Rome, whence in 1907 he went to Munich as auditor of the Nuntiature.

In 1903, the secretary of the Delegation, Rev. Dr. Rooker, was appointed bishop of Jaro in the Philippines and the Rev. L. Stickney came to Washington as secretary on January 1, 1904. In March, 1908, Father Stickney was recalled by His Eminence, Cardinal Gibbons, to whose diocese he belonged, to occupy the post of secretary to His Eminence, and the Rev. Wm. F. Hughes, D.D., formerly professor of history in St. Joseph's Seminary, New York, succeeded Father Stickney as secretary to the Delegation.

The present auditor, the Very Rev. Mgr. Cerretti, came to Washington on June 28, 1906. He was formerly secretary to the Apostolic Delegation in Mexico.

When the Papal Delegation was established in the capital by Mgr. Satolli, he made his home at the Catholic University of America. He remained there, however, but a few months, when the residence at 201 1st Street was secured. The house selected for the Delegation was at one time the home of the mayor of the District of Columbia. At a meeting of the bishops and archbishops of the United States, held in Washington in 1905, it was decided to erect at the national capital, a suitable building for the residence and executive offices of the Apostolic Delegation in this country. Cardinal Gibbons, Archbishop Farley of New York, and Archbishop Ryan of Philadelphia

were asked to act as a committee to look after the new building. Plans of a Washington architect, Mr. A. O. von Herbolis were accepted, and the work of construction was entrusted to the firm of Newman and Smith.

The house is commodious and elegant, and well adapted for the purpose for which it was intended. It contains a handsome chapel, spacious parlors and well-appointed offices. On December 12, 1907, the apostolic delegate, Mgr. Falconio, moved from the old residence on 1st Street and took possession of the new Delegation at 1811 Biltmore Street.

Mgr Falconio continued to be the representative of the Holy Father in the United States up until the year 1911. In the month of October of that year he received word from the Cardinal Secretary of State that the Pope had decided to confer upon him the dignity of the Cardinalate in the next Consistory which was to take place on November 27.

His successor was not chosen until two months later. On February 1, 1912 the Holy Father finally appointed Mgr. John Bonzano to take his place.

This, the present and fourth Delegate in order of succession, is a native of Piedmont in the north of Italy. He was only forty-five years old at the time of his appointment, being born in 1867. The place of his birth is recorded as Castellato, a town near Alexandria, Italy.

From his childhood he showed signs of a vocation, and entered the Seminary of Vigevano at an early age. Here he made all his studies with the exception of the last year before his ordination to the priesthood. For this he went to Rome and entered the Pontifical College of St. Peter and St. Paul.

In the year 1890 he became priest and in the same year set out for the Missionary fields of China. For six long years he labored amongst the Christians and Pagans of that vast country, giving everyone an example of his great activity and self-abnegation. His constitution did not permit him to hold out any longer. The hardships and fatigues of the missionary life brought on a serious attack of illness that made it necessary for him to return to his native climate. He therefore left China in 1896. Coming to Rome he did not allow himself that comfort and ease which is becoming to a sick person, but applied himself sedulously to the study of Theology and Canon Law taking his degrees in both these branches of science.

THE APOSTOLIC DELEGATION HOUSE, WASHINGTON, D. C.

Shortly after obtaining these honors he was called by the bishop of Vigevano to go and occupy the post of vicar-general in that diocese. After much reluctance he consented to go. This duty he fulfilled for five years, *i.e.*, from 1899 to 1904. During the same time he was also Canon of the cathedral and professor in the Seminary. In the spring of 1904 he was ap-

HIS EMINENCE FRANCIS CARDINAL SATOLLI
FIRST APOSTOLIC DELEGATE TO THE UNITED STATES
1893–1896

HIS EMINENCE SEBASTIAN CARDINAL MARTINELLI
SECOND APOSTOLIC DELEGATE TO THE UNITED STATES
1896–1902

HIS EMINENCE DIOMEDE CARDINAL FALCONIO
THIRD APOSTOLIC DELEGATE TO THE UNITED STATES
1902–1911

HIS EXCELLENCY
THE MOST REVEREND JOHN BONZANO, D.D.
FOURTH APOSTOLIC DELEGATE TO THE UNITED STATES
APPOINTED FEBRUARY 2, 1912

pointed Rector of the Pontifical Urban College of the Propaganda in Rome. Shortly after taking up these duties, which was on June 1 of that year, he was made Domestic Prelate by Pope Pius X.

After the earthquake of Messina, December, 1908, the Pope chose him to visit the stricken region, to help the afflicted and report on the extent of the devastation. This mission he discharged with much satisfaction to all, and then returned to the college of the Propaganda, where he remained as rector until the time of his departure for this country.

He was consecrated Archbishop of the Titular See of Militene on March 3 in the college chapel by His Eminence Cardinal Merry del Val.

He reached the United States on May 3 and at once assumed the duties of delegate apostolic. The secretary to His Excellency the present apostolic delegate is the Rev. J. A: Floersh.

VERY REV. MGR. BONAVENTURE CERRETTI, D.D., LL.D.
AUDITOR TO THE APOSTOLIC DELEGATION

REV. WM. F. HUGHES, D.D.
SECRETARY TO THE APOSTOLIC DELEGATE

Date Due

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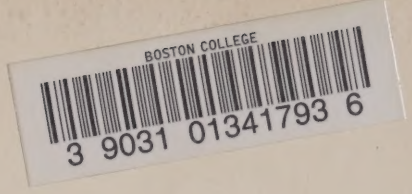


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